Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.

CHICAGO, ILL., SATURDAY, SEPTEMBER 25, 1897,

SCROLL OF THE UNIVERSE MRS. ANNIE BESANT.

MARKS UPON CRIMINAL SPIRITS when such an act is weighed, and in

— SIGNIFICANCE EXPLAINED this case it was found quite equal to
AND ILLUSTRATED—APPARENT the deed if piloted to completion; hence CHARITY WHICH COVERS NO SINS - SPECULATIVE MATRI-MONY THAT RESULTED IN MUR-IN INTERESTING COMPARISON WITH THOSE OF PROF. JEN-

head of the faculty of Harvard University, says the Cincinnati Enquirer, left on record this sentiment:

"Every man's life work, whether for good or evil, is inscribed upon the scroll of the universe to remain through all eternity, where it may be read by ail who enter the life of the spirit, in justification or condemnation."

Such a statement by a thinker as eminent as Dr. Hitchcock is certainly startling, and leads to no end of theological speculation. Few men have made records in which all details are creditable, and millions will be found black with sins of commission or omission, with little on the credit side to modify the somber list. Those who send back messages from the other shore have in some measure verified the good doctor's declaration, and in a recent seance, where seven mediums officiated, Prof. Jenness communicated conditions more soul-thrilling than those above quoted. Some hint of them was given by the spirit of this gentle-man in a recent publication in the Enquirer, but at the seance referred to they were rounded out in narrative form and include interesting particulars. He made no reference, however, to the great scroll of the universe, premising his account with the remark that each individual spirit is formed from earthly memories, achievements and crimes in thought and act, and that when met by his old friends and neighbors they see his former deeds and motives as if written out in the largest ledger hand.

There are no disguises here," said Prof. Jenness, "but every spirit is known for his mental and moral worth, regardless of his former standing on earth, where even the best of us were willing to remain more or less

IN THE SHADOW,

and permit our friends to judge from appearances rather than facts. Every mortal does things behind the door which he ultimately learns had been betunderstanding of my meaning I will it out of sight. Pride cannot accomare exposed. Our friend was ruled by pride, and it was a blessing to him as a mortal, for without it he would have been utterly destroyed by avarice-a er. On the other tack, pride made him do alms deeds which relieved much in the arts used to bring the wife into suffering, and he thus secured a reputation for benevolence which was not legitimately his. But that which modified avarice is a venial sentiment, act and agony of covetousness and cy; the finesse of the 'dear friend' when rusts the soul almost beyond recovery.

it modifies penalty largely when it is ding that for her part she valued dothe leading impulse of the heart. But, mestis bliss above everything earthly. however much a man may give to the The Comtesse fixed up little schemes needy, if at the same time he wrenches from the helpless many multiples of its Braxton was several times brough sum, and cozens the innocent by un- face to face with his wife in company timely thrift, he is a robber in fact, al- with men he despised, the fair wirethough excused by the law. His spirit puller being conveniently absent, and is confined for years before his body once he found a strange man tete-a-tete reaches the grave, and no light comes with his wife in her boudoir-an occur to it beyond that which succeeds final rence deftly prearranged and enginarraignment and sentence. Punish- eered by the ment in the form I have described is severe beyond anything conceivable in strange man, one of her friends. The the human mind. You may get a faint idea of it in the supposition that lady was too sublimely innocent to imone's thoughts, acts and motives were agine its need. canable of writing themselves legibly upon the forehead, where everybody largest print. What would be the re-sult under this state of facts? How friendship for the wife and the two many positions of

TRUST AND RESPONSIBILITY would be administered by other inchmbents? Hundreds of merchants and bankers would be compelled to put up their shutters, and scores of Aminidab it we see ourselves as others see us, and the inspecttion never inspires vanity, however good the life of the mor-

fair competition was shut out. It reduced her to penury, in which he prethrough the impulse of charity, but as her state, and when these were resista salve for outraged public sentiment. ed, as occasionally they were, scenes The motive always comes to judgment ensued much worse than an exchange

-there will be no disagreement on this point-it would be difficult to make its punishment too severe. It must be re-MONY THAT RESULTED IN MUR-DER-DR. HITCHCOCK'S VIEWS and in no case for revenge, which is an impulse impossible to the spirit. I know you knew this man well, for he was a member of your community, and his twin brother is always a denizen of Dr. Hitchcock, scholar, theologian earth. He now gives place to a spirit and educator, who for a long series of of a female more elaborately tattooed years served with distinction at the than himself and more redolent of innocent blood. Her history is a mass of crime and deceit, scarcely fit to be told, but the terrible record is exhibited for

a wholesome purpose." At this point there was momentary confusion and an interruption which the mortal auditors did not understand. Prof. Jenness explained by saying that objection was made to a narrative of the worst of this spirit's crimes in the flesh, and they would not be mentioned

at the present scance.

"What I am permitted to tell," continued the professor, "will make a terrible recital. This woman had a lady friend who believed in her to the very extreme of credulity, and whom she betrayed and

ROBBED OF HER HUSBAND, her children, character and life! The

victim was a lady in every sense of the word, intelligent, refined and sensitive, incapable of an unworthy suspicion, because she was the soul of honor and had large faith in human integrity. It is this character of innocence that is most easily victimized.

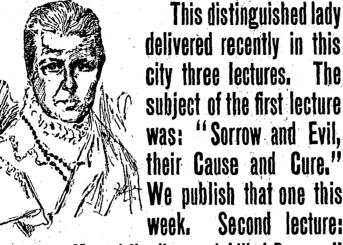
"The woman whose spirit now stands here clothed in the habiliments of crime suffered when quite youthful a misalliance through her own indiscre-tion, and fied from a brutal husband in a distant land to make her home in America. She had considerable money, rich dresses, good looks and a maid and to society the entrance was not dif ficult. As a young widow in easy circumstances she soon became popular and the chosen friend of Mrs. Braxton, in whose family she was invited to reside. She called herself Comtesse Delmartine, of French-Italian descent, and produced papers to establish her iden-

Mr. Emmet Braxton, head of the Braxton household, was handsome and chivalrous, young, rich and decidedly a lady's man, and the fresh face and piquant manner of the Comtesse made a strong impression upon his susceptwhich he ultimately learns had been bet-ter omitted, for they become the most but rather felt pleased at herhusband's prominent inscriptions—not a good approval of one she had chosen as a word in this connecttion, but there is special companion, and the woman, no other to express the iden—upon his having intuitions alert from experience, spirit form, and generally they sear interpreted correctly the real situation, him more painfully than would a hot and resolved to profit as far as possible iron the mortal flesh. For the better through its promises. She professed sincere affection for Mrs. Braxton, in give this process a personal application whose interest she was ready to make to the spirit of one who was well any sacrifice and to whose enjoyment known in mortal life to many herepressing the would minister in every way possient. He was a good man in the judgible. She affected to believe that this ment of his friends, but now the reflex dear friend was afforded a paucity of of his natural avarice covers him like pleasure, and counseled additional a blanket. As a mortal his pride kept amusement in assemblies, the play. shopping and riding, to all of which pany the spirit as a disguise, nor, in the lady gave assent, influenced by the any earthly sense, subsist in the spirit thought that thus she would please her world, and, without it as a shield, all guest as well as herself. Following the misleading things in human character adoption of this programme Mrs. Braxton and the Comtesse spent more than half their time on the streets and at balls and the play, and the genius of domesticity fled in dismay from the passion which would have made him a Braxton mansion. Thus easily was the thief and a robber, perhaps a murder- first inroad made upon domestic love.

"Many details are necessarily omitted association with questionable people with whom the easy manners of the Comtesse had made her acquainted; in the management which opened the eves whereas the original passion is the real of the husband to the wife's delinquenshe hinted to the husband in a critical "You have read that 'charity cover- way how much she deplored the in eth a multitude of sins,' meaning that creasing worldliness of the wife, adin the realization of which Emmet should be added, the connivance of the man asked for no explanation and the

"Through a thousand little wiles the affection due Mrs. Braxton was weaned might read them as readily as the from her and transferred to the Commany great and good men would be ar- Braxton children. On one ill-starred rested on more than suspicion, and how day, however, the unsuspecting wife was served with notice that her husband had petitioned the courts for a decree of divorce from her, alleging unfaithfulness to marriage vows. It was a stab so unexpected and undeserved that the poor lady was prostrated, and immediately took to her bed, from Sleeks to vacate their pulpits, divested which she never arose, and in six of poinposity and fustian. In the spir- weeks entered into her final rest. The Comtesse remained with her to the last and closed her eyes smilingly. Her

plan was making satisfactory progress. "With indecent haste Braxton mar-"He to whose prime defects I have ried this foreign adventuress and referred-he stands plainly before me sought with her the domestic bliss she at this moment—points to many issues had so warmly extelled. The poor of his acts which were beneficial to fool soon found that the phrase had no those interested, and some resulted in meaning with his new wife, who had the public good. Yes; these are to his no idea of domesticity, but craved vacredit for all they are worth-no small riety in new scenes and faces and con consideration-but they fail to balance stantly rearned after fashionable disthe single sin he openly committed by sipation. His children, still very young, dispossessing a widow of her property were sadly neglected, and within a on a mortgage for less than half its year after the date of this strange allivalue, in a sale so prearranged that ance his home was in confusion and his misery most pitiful. At this time the Comtesse's demands for large sums tended to sympathize by placing in her of money were frequent and persistent hand an occasional dollar or two, not under the plea that she must maintain



delivered recently in this city three lectures. The subject of the first lecture was: "Sorrow and Evil. their Cause and Cure." We publish that one this Second lecture:

"Clairvoyance, Mental Healing and Allied Powers." Third lecture: "Proofs of the Existence of the Soul."

Mrs. Besant has a world-wide reputation, and these lectures will prove of great value to Spiritualists. We have had the three reported in full.

The Progressive Thinker proposes to lead in furnishing the advanced thought of the age, from whatever source it may come, and those who do not take it will miss a rare treat and lose valuable information.

of blows. One of the children died mysteriously and the other was sent beyond the woman's influence to the care of the father's friend.

FOUL TRAGEDY.

"It was in the height of summer when one afternoon Emmet Braxton felt an Saw not where the roses blow, unusual inclination to leave business In the thorn-paths sad to go, at an early hour and go to his home. He went immediately to his wife's room on entering the house, and found with her a man he had never seen before and of whose errand he was natufore and of whose errand he was naturally suspicous. The stranger drew a nisted and shot the wronged husband through the head, killing him instantly. Servants rushed in, disarmed the in truder, took him into custody and handed him over to the law. On examination it was learned that this murderous villain was the Count Delmartine. He had found the retreat of his quondam wife, learned of her bigamous marriage, blackmailed her outra geously-whence her demands for large sums-and now had killed noor Brax ton under the belief that he was justified in the plea that Braxton had se duced his wife, and that American law would acquit him promptly. When he learned that he would be hanged like any common murderer, he anticipated the execution and hanged himself in his cell. The Comtesse went to the dogs in a way I am not permitted to explain, it being too bad a fate for descriptive words. An attempt will be Love's magic finger touched my heart, made to show these culprits-the two I have partially described—in all their That lights the pathway of my life, criminal colors to this circle, but it may fail of a satisfactory result." All the mediums were greatly agi-

tated at this announcement, and imme diately four of them were in convulsions which lasted several minutes Before they were fully recovered the ights changed color to a bright blue and we saw shadowy forms in the middle of the room, which were slightly rocking to and fro, as if moved by light breeze. The gas was turned low. whereupon many stars and lines appeared upon the raiment of the annaritions, and there were hieroglyphics of strange shape, which seemed to change color continually as the forms moved and moaned. Little sparks like those from electric wires escaped from them with considerable illuminating effect, and these, said Prof. Jenness, had their peculiar significance to all spirits who perused the record presented in the vaious stars, lines and colors. The faces of these apparitions were like those of the dead, with wide open staring eyes and unspeculative expression, but in their motions there seemed to be agony unspeakable. When they disappeared the room was oppressed by utter dark ness for several minutes, during which period the mediums before convulsed vere fearfully agitated and came out of that condition with shricks groans. They complained of pain in heads and limbs, and walked with much difficulty. Having once viewed phenomena, no investigator would desire their repetition.

Amendments to Constitution of the N.S. A.

Persons desiring to amend constitu tion of the N. S. A., are respectfully requested to prepare their amendments present them before a meeting of a ocal chartered society for endorse ment, and after receiving such endorsenent, forward said amendments to the secretary of the association at once: All such endorsed amendments will e printed and presented to next convention for action

F. B. WOODBURY, Sec.

The world will pity you for what you lose; never for what you lack.-Mme

COULD YOU? WOULD YOU? If the world seemed dark and wrong

Could your soul sing Love's swee Could you? would you? If the way through frust and snow,

Could you? would you?

If at Duty's clarion call Hopes must from your holding fall. Could you drop those blossoms all? Would you? could you? If you wished for royal name,

Could you burn to ash that flame? Could you? would you? f the mortal called for power, That on self its deeds might shower, Could you watch with Him one hour Would you? could you?

When your dreams come back fulfilled Could you hold with wisdom skilled? Could you? would you? When the Master with dife's wine Whispers, "Drink, all n**in**e is thine," Would your soul with truth entwine? Would you? could you? Moline, Ill. ABBIE W. GOULD.

TO MAY

And through it sent a ray And makes my night a day. it's left engraven there a name Time cannot take away. The sweetest name on earth to me. My love, my sweetheart, May.

Love whispered, "No, 'tis not enough To fill thy cup of life,; But add another name to that, The holy name of wife: And guide her o'er life's thorny path Where cares are everifie. And with love's mantle cover her, Protecting her from atrife.'

And so together, heart to heart. We'll drink love's nestaral wine, And bless the spirit band that gave To us this love divine. So hand in hand we'll onward go Through shadows or through shine, Until we part to meet again In that fair land sublime.

ingersoil to Have a Harp. Bob Ingersoll, the North American pagan, will get a harp in the hereafter hough he may not be strictly entitled Father A. A. Lambert, of St. Ignatius, the Jesuit college, is authority for this declaration, and he declared however much "Bob" was out of tune through his ignorance of the harmonies of the divine mind on farth, that above Bob might and positively would twang his strings all right and in tune to "the

music of the spheres."

This consolation and comfort was extended to Robert G. Ingersoll in a lecture delivered at Central Music Hall by Rev. A. A. Lambert of the Society of Jesus, a Catholic order which Ingersoll has denounced as most un-Christian.— Times-Herald. Times-Herald.

If Bob does not compy a higher seat in heaven, with a softer, downy cush-ion, and have a golden harp of finer tone, than any "Jesuit Father" get-then heaven is not the place we take it to be.

When the Devil brings thee oil, bring thou vinegar. The way to be safe is never to be secure.-Quarles. .. A sharp tongue is the only edge tool that grows keener with constant use .-

Irving. Just as you are pleased at finding faults, you are displeased at finding perfections.—Lavater,

A ROSEATE VIEW.

The National Anti-Spiritualist Association,

To both friends and foes of Modern Spiritualism it must be apparent that the necessity of forming a "National Anti-Spiritualistic Society," is prima facie evidence of the growth, power and influence of that which it seeks to

A like prophecy was made by that prince of intellects, the lamented, brainy Theodore Parker, who said: "I have not had time in the midst of a busy life, while solving the problem of human freedom, to investigate the phenomena of Spiritualism; nevertheless, I believe its philosophy and phenomena are true, and that Spiritualism will be the religion of the future." Neither could Theodore Parker have entertained the idea that upon the eve of the celebration of the Fiftieth Anniversary of Modern Spiritualism, the truth of his prediction would even begin to be realized)

method of treatment of the subject of Spiritualism as adopted by the church, both Catholic and Protestant, has proven a most dismai failure, utterly unsuccessful as a policy, necessitating the combination of the forces of the whole of Christendom in a national association organized for the especial purpose of fighting Spiritualism—this fact constitutes the grandest compliment ever paid to the subject. This is certainly glory enough for the first half century of Modern Spiritualism. At the close of its second half, I now make the prediction, Christendom will be entirely reconstructed upon basis of Modern Spiritualism.

Catholics, Church of England, Methodists; Presbyterians. Baptists, Jews. Lutherans, Christians Universalists. Evangelical, Congregational Dunkard, Quaker United Brethren. Advent. Carmelites Materialists, Agnostics, Infidels and

ualism.

Methodist.

Carmelites. Atheists. Agnostics.

Infidels and

is. In the first place, it will direct the attention of the world to Spiritualism as a force of no mean character, and thus set men and women to thinking. Secondly. It will stimulate thou-sands of people, both in and out of the

church to study the Bible for the purpose of ascertaining what support, if any, it gives to Modern Spiritualism. The fact of the matter is that through out the past the pulpit has been de ceiving the pew both by omission and commission, evasion and antagonism of the subject. Not one-tenth of the church-going people of the present day are aware of the great amount of evidence contained in their Bible of the

The pulpits of Christendom have acted dishonestly with their pews upon this question by avoiding it, an evil which I believe will now be corrected by the influence of their own "anti" association. The masses will soon begin to realize

tention of would-be offenders against

FINER PLANES.

Explanation of Mysteries of

Nature.

To the Editor:-I noticed an article in your paper headed "Mysteries." Are

not all actions mysteries until under-

stood? These particular mysteries are

that the artist gets on his plate im-

prints that he did not design or expect. It mentions the representation of a wo-

man floating in the water, and after a

few days a drowned woman was taken

out of the water at the same place. In

all cases of photographing there is a

plane imprints it on the plate. In this

the plate on which the print is to be

made; the plane is charged with the exact appearance of the object and the

plane im prints it on the plate. In this

case there was a plane from the wo-man, charged with her appearance and

extending to the plate where it imprinted the image. The plane might be

brought to a connection with the plate

by refraction, reflection or otherwise.

All these stray pictures are caused by

other charged planes coming in line

with plate and imprinting its charge on

These planes are innumerable and of

great variety, and some of them ex-

tend through all matter, both fine and

coarse—they are the connecting substances of the universe. Prof. Denton

they retain them; and though the mat-ter holding these planes may be blown

into fragments and tumbled about the

world for thousands of years, they re-tain some of these planes, and when a

person who has the intuitive sense

well developed in the line takes a spe-

cimen in his hand, a connection will be

formed through the intuitive sense

the plane has been charged with. Thus

psychology, clairvoyance, mind-read-

ing, and hundreds of other things called mysterious. Prof. Denton's ideas

were very similar, though the plane

I will mention a few places where

this plane is easily noticed. The tele-

graph wire is a plane-it is charged

with magnetism, and every little mag-

net draws up its armature. The tele-

phone wire is a plane-it is charged

with one set of words and it sends off a

hundred sets if it has as many points

to emit them. Lightning passes through the air, its velocity produces a

chemical change in the atmosphere

which causes light (all light is caused

by chemical change) which charges a

plane and we see it as long as the plane

light we can investigate is caused by

chemical change, we conclude that the

sun's light is the consequent of the

chemical change of the surface of the

sun and is not any hotter than the

earth's surface. This light charges a

plane that extends to all parts and in-

stantly the whole world is lighted.

things causes the attraction for heat

and the coloring matter of plants; the

attraction of heat charges a plane and

instantly the attraction acts on matter

possessing heat and it is attracted to

he surface. So with the coloring mat-

surface the matter which colors the

leaves green, beautifies the flowers

makes the fruit blush, and all so lovely.

I have spoken only of the planes that

act while the plane is charged, and

cease to act when the charging ceases

but there are many others; in one the

charge is imprinted on the plane and

remains no telling how long. These

are the planes that forward the theo-

ries of Denton, and are brought into

action when music and voices are

heard, and our memories are made up

of a combination of these planes, and

on a plane and added to this combina

The genius of Edison has arranged in

cylinder matter that has in it this

any noise about it and the noise will

be imprinted on the plane, and at any

ime afterward the plane can be made

to repeat the same noise, and any num-

ber of times it can be made to do the

And now Tesla has discovered a

plane that extends through all matter,

on which he can telegraph, and an Ital-

ian appears to have found a plane in

the air that be can charge with mes-

sages, and I predict that man will soon

know, and all his senses so fully de-

veloped, that he cannot see a person that he will not know his full thought,

Hypnotism in all the forms it is used

is another variety of this plane. The

magnetizer, the various kind of preach-

ers, such as the mission beggars, reviv-

dists, and the like; political orators

mob leaders and all that class that are

led by excitement, are acted upon

through this plane. They are brought onto the same plane with the actors

who charge the plane with their will

and desires, and the crowd receives them instead of their own reason and

will, so far as sometimes to commit

wishes, will, designs and ability.

so well educated in what he should

same thing.

er of vegetables-it attracts to the

The sun in its changes among

charged. As we know that all the

principle is farther reaching, I think.

ing, sealed letter reading, mind heal-

with the mind and it will know all that i

THE GRANDEST COMPLIMENT PAID TO MODERN SPIRITUAL-ISM SINCE ITS BIRTH-THINK OF IT! EVERY DENOMINATION IN OHRISTENDOM REPRESENT-ED IN THE FORMATION OF A NATIONAL SOCIETY TO FIGHT

I think it was along in the fifties when Lord Brougham said: "A little than a man's hand, which will one day overspread the earth; that cloud is Spiritualism." That his prophecy was soon to be fulfilled, Lord Brougham

But the mere fact that the "ridicule,"

As the case now stands it is: Physicists, all versus Modern Spirit-

The case will stand in fifty more years about as follows: Modern Spiritualism versus the following churches: Church of England,

> Presbyterian, Bantist. Jews. Lutheran, Christian. Universalist. Evangelical. Congregational, Quaker. United Brethren. Advent.

Physicists. As a Spiritualist I hail with delight this new anti-Spiritualistic movement. I believe it will be of untold benefit to

truth of Spiritualism,

that the duty of the pulpit is to preach the gospel-not this or that particula part of it, but the cospel, and that this duty has not been performed in the past, at least in regard to Spiritualism. Thirdly. This "anti" association will

be of incalculable benefit to us by the assistance it will afford us in ridding our ranks of fraudulent mediumsconsummation Spiritualists have long been praying for. Of course, we will not in any case decide upon the character of a medium upon the "say-so" of our "antis," but their scent for fraud will be extremely keen from now on. and will be calculated to arrest the at-

crime and in others to become hope-lessly insane. Social people will form our glorious cause.

Fourthly. After the pew has finished the investigation of Bible Spiritualism it will turn its attention to the study of the religion, science and philosophy of Modern Spiritualism. It will then become convinced that Lee Leffensey's rea circle and spirits join with them on the same plane and the spirits charge the plane and influence the sensitive. There is no end to this, but I must stop with not one hundredth part mentioned come convinced that Joe Jefferson's re-cent prediction that, "The immortality of the soul will be scientifically estaband that not half told. Some may think this materializes

listed beyond all doubt within the next twenty years," is not far out of the way. "Old Joe," of "Rip Van Winkle" fame, has been a Spiritualist for years and knows what he is talking about.

H. V. SWERINGEN.

Fort Wayne, Ind. and when any one claims that spirits progress without and through the changes of fine matter he claims that it progresses out of existence, for nothing cannot exist that is not matter.
DR. E. B. SOUTHWICK.

Sherman, Mich.

Spiritualism. Not so-it unites them

Voices.

Sitting in the third-story of a boulevard apartment building, where there is a thoroughfare for wheelmen, we have been interested in the acoustic effects of the voices that seem to go whizzing past. It is a word or two; a group of different tones; a laugh; a banter; an exclamation, all these, some times in sweet and sometimes in gruff. accents, we get for a moment. It is a clear sound, the whirl of the wheel is no bar to the vibration. We sense, rather than perceive, the motion of the point of utterance. It is as if the voice alone were, phantom-like, riding the At the same time, from the other parts of the boulevard, come the pounding of horses' feet on the pavenent, the interruption of the crossings, and the rumbling roll of carriage wheels. It is a Babel of a peculiar kind. But prominent through all is the

sound, clearly defined, of the Voices. We wonder, as we sit and meditate, if these conditions are noticed in the same way by our invisible friends, who elevated above the immediate contact with the disagreeables of earth, must perceive our doings in the same disjointed sort of fashion, and listen to the same medley of voice. It is true that with their advance experience they have a better and clearer idea of all its inanity and lack of power, so expressed, Will they be amused, or grieved, at the waste of breath, which really hurls so much disjected sound into the areas of space, only to clog and burden thereby the harmonies of perfect and divine

in his "Soul of Things" claims that evspirit vibration.

This chaos of sounds has always been erything has photographed on and brough 4t a representation of its surthe subject of caution from Masters to roundings and retains the different sounds. What I think is that these their disciples, in such sentences as these: "Speech is silvern, but silence is golden;" "let your words be yea, yea, planes extend through all matter and are charged with the appearance, acand nay, nay, for whatsoever is more than these, cometh of evil." tion and sound of all around them, and

Words that do not express effective thought are but unprofitable sound, is the lesson of the ages. Idle breath is only creative of clamor, unless the thought individual inspires the expression personal. In these days of hurry and rush, of bustle and scrimmage, we are very likely to be deceived with the idea that the fermentation of all the elements will bring us potency of action and certainty of success.

In this, we forget that the power of the Eternal Spirit dwells in the darkness and silence of the Ever-Existent. "Stillness is power," is the one sentence that holds in itself Omnipotence. It is also the thought that we as children of men act least upon.

theory, and waive it in practice.

The vibration of thought moves worlds and men. The voiced vibration, with thought behind it, in it, through it, carries upon its broad breast the universe. The Voice that said: "Let there be, and there was," was and is the vibrating potency of the Silence, that dwells eternally in the ineffable darkness. Which shall we choose, discord or harmony. It seems there can be but one answer, and that is we seek the Silence that is golden and Omnipotent. DR. W. P. PHELON, M. D.

Chicago, 111.

FOR LOVE WILL BRING MY OWN TO ME.

The law that beams with rays divine-The law that gives my neighbor his The law that writes life's message true.

For love will bring my own to me, Will yield my soul its liberty. O. love, and love alone, Will bring to me my own-Will bring to me

Life's destiny. Dissolver of all hate. Upbuilder of the great,

That holds the smallest atom ever seen That bids the planets all obey, And sends them on their heavenly way-O, this is love and love alone,

The potent force that reigns supreme-

That brings to me my own That brings the gift to me. Of immortality.

The duties, too, of every day, Must gleam with love's serenest ray, every new thing we learn is imprinted | The thoughts that move to deeds of And thoughts obscure, and more re-

Must follow love, and sow the seeds, and of plane that will be charged with | That answer back to human needs-Or else life's way is blocked and dark:

And efforts miss the highest mark-But love, and love alone, Will bring to me my own, Will bring to me

Its peace eternally. I'll answer frown, with smiles of cheer, Till dark-stained passions disappear,

The banks of time I'll strew with flowers, Till fragrance fills life's perfumed

hours. O, love and love alone, Will bring to me my own, Its priceless potency.

Austin, Ill. A CERTAINTY.

If I had a million dollars Do you know what I would do?"something noble! And 'tis always

Said in sober earnest, too.

Ah, had you a million dollars, There's but one thing you would do: That is, scheme and strive and struggle Till you died or made it two!

'-Cleveland Leader.

ELLA DARD.

SORROW AND EVIL, THEIR GAUSE AND GURE

The Subject of an Able and Important Lecture.

Delivered by Mrs. Annie Besant, One of England's Most Brilliant Minds.

SHE APPEARS BEFORE A LARGE AUDIENCE OF | easier to face, which shall point us to its ending and en-SEPTEMBER 10, 1897, AND DEEPLY INTER-PROGRESSIVE THINKER, BY A. M. GRIFFEN.

AN ANCIENT STORY RETOLD.

There is an ancient story familiar probably to most of you, the story of the Eastern prince brought up in luxury and defended from all touch of the sorrows and the evils Let me state it first and then work it out more in detail. of the world, brought up amidst surroundings that were fair, that in every respect were full of joy and of delight, where nothing was allowed to intrude that was old, or diseased or that could suggest sorrow and decay. Kept continually within a palace and its surrounding gardens, be one thing to study and to understand. Then, the where everything was drawn together that could delight the senses, that could charm the mind, that could in any that happiness by uniting himself to the object of his deway rouse and delight the emotions, this boy grew into sire; that all the world is seeking happiness, every heart youth and from youth into manhood with never a ruffle is pursuing it. Each seeks it in his own way; each tries while still young, with one child born to him by his wife, of human experience that the heart is seeking for happithe cup of human joy seemed full, and there stretched beof sorrow in his life or within his knowledge. Wedded to find it after his own fashion; but it is a universal truth fore him an existence of power, of pomp and of delight; an existence with every promise that the world could give, with everything threatening and evil carefully warded away; and yet within the heart of that prince there were strange stirrings from time to time, strange stirrings of the outer world which had not yet reached him in any

Upon going out into the city one day, driven by his charioteer, while near his friend he met an aged man tottering, and he asked what was that, and he was told it was old age, to which all people come at last if they live long enough; and he went home and pondered on old age, having seen none but the young. And another day when he drove out he met a man who was leprous and miserable and he asked what was that, and he was told it was disease which struck many a one in his prime and reduced him to physical misery ere yet he was old; and he went back thought has changed since Charles Darwin first wrote on and he thought of disease; he had seen nothing but health. Another day going out he met a corpse that was being carried along, and he asked what was that, and he was told it was death, death that came to every oneman, woman and child.

And the heart of the prince was sad within him, and he pondered on old age, disease and death, and heavier and heavier grew his heart as he knew that these sorrows pressed on the outer world.

One other sight he saw that also was strange. A man who was poor, who was aged, but who yet was happy; a it can look at from the outside, that it can break in pieces. man who possessed nothing, but still was glad; a man who that it can dissect out bit by bit, that it can test with its was aged, but yet was bright; a man who looked as chemical re-agents, that it can weigh in its delicate balthough he ought to be sorrowful, but who was calm and ances. Everything is the world of form with which sci-

out from the palace and the gardens, and to search for | we find in the ancient deposits come down from the highthe reason of the world's sorrow, and whether or not some est antiquity. If they had not perished, if they had not cure for sorrow might be found; and rising while wife and been broken up, how could the fairer, the more beautiful, the more sleeping, he bent over them in farewell and the more finished forms have come into existence? vowed within his sad and heavy heart that he would never again look on the faces that he loved until he had found those vast creatures that roamed over vast bogs and that the reason of the world's sorrow and its cure; and he left trampled through mighty forests when the world was the palace in the night time with sleeping wife and sleeping child, and he went out beyond the boundaries of the and see how vast the difference, how grace replaced clumcity and cut off the long hair of the prince and put off the siness, delicacy has replaced grossness, agility has rerobes of the prince and sent back the steed of the prince in the care of his charioteer, and he put on the garb of the mendicant and went out barefoot and alone into the brought it to death.

world's sorrow, much less to find its cure.

And so he left the ascetics, with whom for a time he the inspiration that long had been brooding over him lution. came rushing in upon his heart and the light within him began to dawn, and he resolved to sit there meditating until the eyes of the spirit should open and the world's sorrow and its cure and its ending should be seen. And he sat for many a day and many a night beneath the tree meditating on sorrow and on evil, and meditating on their causes and on their cure, until the illumination came down upon him, until the eyes of the spirit were open within him, until he saw the roots of the world's sorrow, and seeing the cause saw also the cure and the end.

And then in great joy he entered into Nirvana, and in Nirvana he abode for seven days and nights, and then coming back he brought with him the knowledge he had sought and went forth to give that knowledge again to

And you know that in telling again that ancient story I have told the story of the prince who became the Buddha and who for many and many a long year wandered over the plains and through the villages of India teach ing of the world's sorrow and its cause and its ending, beginning his preaching as you know at the ancient city, the city of Varanasi, now called Benares, and there first proclaims what he had seen, the secret of the old days reproclaimed, the secret of the past once more given to the have been broken up, that have developed and have been world, that which sages had learned, that which teachers destroyed—that all these forms as they perish hand in had taught, but that which every great teacher learns their results to the life which is within them; that the again for himself in all its fullness, in all its extent, for form after all is nothing more than the mere material only that which a man learns for himself can be spoken to the world with the strength that comes from knowl- only its importance because it is the expression of that edge, and every one who would be a world's savior must life; that the life is always going on from form to form, tread the path alone, must alone work out his knowledge, win his illumination. There is none that can do for the human soul that supreme task, which is the union of the plicated for it and this growing and developing life bursts soul with the spirit, and every savior of the world accomplishes for himself that union and then comes back to the world with his message and speaks it to all who have ears to hear.

THE LESSON OF THE BUDDHA RETRACED.

night and see whether in the nineteenth century we can the Oversoul brooding over the ocean of matter, and as so realize the truth that he found and taught as to make it the Oversoul sends down its rays, which are itself, into practical truth for our daily living, which shall make that ocean of matter the matter clothes each ray, as it helps forward the evolution of the soul, and all is wrong

SPIRITUALISTS, THEOSOPHISTS, AND OTHER | able us to solve the riddle of the world. For each one ADVANCED THINKERS AT STEINWAY HALL, who even partially solves that riddle, who even intellectually can grasp that teaching makes by the intellectual knolwedge a sign post, as it were, showing him the road ESTS ALL-SPECIALLY REPORTED FOR THE to the real solution, the solution that comes not by the intellect, but by that which is above the intellect, and which changes into the deepest conviction of the soul that which first the intellect rationally and intelligently rec-

Now, the very essence of the teaching is easily put TWO FUNDAMENTAL PRINCIPLES

Two great principles we have to grasp; first, the principle of evolution both of life and of form. That must principle that man is ever seeking happiness and seeks truth of the further statement that every one seeks happiness by uniting himself to the object which he believes will give him the happiness that he seeks.

Those then are the two fundamental principles, follow ing which we shall find the cause of sorrow clear and the

QUESTION OF EVOLUTION.

Let us first take up this question of evolution, a double evolution of life and forms. Science of course recognizes the evolution of forms. That has been the great study of our own days, and you know how wonderfully illumina tive that study has proved to be. Think how the world's evolution; how the principle that he then proclaimed has permeated every region of thought; how it has been introduced into history; how it has been introduced into economics; how it has been taken as a clew in all the tangled webs of human life and human thought. Only by going back to the intellectual world before this idea was largely accepted can you realize the change that has come over thought by that illuminating idea of evolution. But it has chiefly been an evolution of forms. is always dealing with forms, the things it can see, that though he ought to be sorrowful, but who was calm and serious extension of the country of the prince went back and broaded a while on that, on the man who had renounced the prince went back and broaded a while on that, on the man who had resorted the growing externally; a life exactly in the sense blown us the world as a place where forms are continually breaking up. Forms are always changing; one form the prince went back and broaded a while on that, on the man who although he lived in the world and was old and proved the prince went back and broaded as while on that, on the man who although he lived in the world and was old and prince went back and broaded the sorrow of the world dlooded over his heart and well night broke it, and he gree weary of palace and of beauty, it perishes; it cannot be destroyed so far as the material of which it was made goes on to make other forms. The broke it, and he gree weary of palace and of beauty which it was made goes on to make other forms. The warry of delights and of music, weary of all that had ing, and seience shows us continually that without death there would be stagnation, without death there would be stagnation, without death there could be not growth. If it were not for death we should have no animals who are othered and unsatisfied, and the plant the full grown animal to man, just according to which he had caught a glimpse.

And at last his heart being so wordy he deceded to go mother results of the gold it within the nucleus of the good it the gold it has the plant, the condition of the beauty in the midst of the gold it within the nucleus of the gold, the world and was old and having given life to uniting the crime and on the series. Supposing that, recognizing it, you do what you know the world and was old and having given life to uniting to the full grown animal or man, just according to which that had an interpretation to the full grown plant, the full grown

Take a few fishes from the Silurian ocean, take a few of young; place these beside the creatures of our own day placed clumsy strength. Everything in form has evolved, and without breaking up of forms that could not have been; without the destruction of forms there would have world, to understand sorrow, its cause and its end; and he been a universal stagnation, and to-day nature would still sought it first in philosophy and he spent his days in bit- be struggling with those monstrous forms of the past: but ter asceticism; he struggled with his body and well nigh the merciful hand of death everywhere triumphant has broken them one after another, and the material that But for all his vigils and his fastings, for all his think- built them has been reformed into fairer shapes, and the ing and his struggling, he failed to find the reason of the world has grown more beautiful as millennium has succeeded millennium.

Science studying this evolution of forms has carried us had harbored, and went on again alone into the wilder- at least to this point: We see the value of death; we see ness, and alone he stayed for a while, searching deep in the value of destruction. If it were not for the destructhis own heart, searching deep in the heart of nature ive agency in nature there could be no growth. If it were around him, and at last he sat down beneath a tree and not for the breaking down of forms there could be no evo-

TWO PHASES OF LIFE.

And so the Divine Life has been symbolized in two great aspects, the life that forms and the life that destroys; the constructive and the destructive forces in nature, both equally divine, both equally necessary, both none shall interfere with the working out of those results. wanted for the progress of the world. If either disappear stagnation would result. If either vanished, growth | nite treasures of nature the soul may take what it will would no longer be possible; and the first ray of light but it must also take the results of that choice. It shall breaks upon the darkness when we recognize that God is as much in destructive agencies as in constructive, as shall not get away from them, bring they sorrow or joy. much in the action of death as in that of life; as much in It shall not be able to shake them off, though, when it rethe breaking into pieces as in the building up. Nay, that alizes the results it would give anything to have chosen there is no such thing as death but only continual re- otherwise. It shall live in the world of law, and by the birth, and that death is a stage in growth and in evolution. It is transformation and it is nothing worse than

But more than this we need to know. We recognize even in looking at the forms, that their breaking up is nccessary, but when we turn to look at the evolution of life instead of the evolution of forms, then indeed does the obscurity quickly vanish away, for we find that these forms we have been watching, that have been born and coating in which the life was veiled; that the form has the forms in pieces the moment it needs a fresh form for is ever building itself fresh form after form.

So that looking at evolution from the inner side instead of from the outer state, the evolving life instead of the evolving form, we see in that evolving life a mighty plan, And the Buddha taught again the ancient lesson, the a divine purpose, a gigantic evolution; we see the mighty esson that we are going to retrace in its broad outlines to- oversoul, to borrow an expression from Emerson—we see

Oversoul pours doun ever more life into each ray that ray bursts the forms asunder and attracts a fresh form more complicated and able to express more of the inpouring life. And looking at it in this way all nature becomes full of a scope of jby inexpressible, and instead of breaking forms, instead of disintegrating shapes, instead of the shattered creatures that we saw looking at the world of forms, we see an ever extending life, an ever growing thought, an ever increasing consciousness, immortal youth and life unchanging but ever widening out and extending its wondrous flow, so that in the world of matter form after form more wonderful is made, shape after shape more exquisite appears, until at last we see these rays of the Oversoul that have been dividing over and over again and eyer expressing more and more of the source whence they come; we see them, as it were, coming at last into individual existence, clothed in the form of man, building the human soul and down into that scul again, an outflow from the Godhead, the spirit coming down to inhabit the receptacle made for it by evolution and the progress of individualized man taking its beginning in our earth. And realizing this vast evolution of life and that every form hands in to the life that is within it the results of its experiences and thus brings out from the responding life ever more and more of the music that lies silent within it-realizing that we begin to understand a little more of one part of the world's sorrow that comes from death and this evil that we connect with the idea of separation, and so far as those phenomena are concerned we find ourselves no longer puzzled and confused, for if death is only of the form and the life goes on unchecked, if the form is only destroyed when it is outworn and its purpose is over and the life is ever clothing itself again and again in ever higher and higher forms, then all that destructive side in the world which looks so wonderful at once becomes pregnant with joy, for we no longer trouble as to the form that perishes; we know that the life is eternal, that in the evolution of that life is the promise of the perfection of the world.

So far we feel ourselves on firm ground. We have wept out of sight as evils death and the steps that lead up to it, for the decay that precedes death is simply the gradual breaking up of the form; and so far as nature is concerned, untouched by man, life might pass in that way in the form until the use of the form is over, until it is gradually outworn and drops away from the upspringing life.

But we know that there is more than that in the sorrow and in the evil that we see around us; that there are other ending of sorrow clear; following which we shall understand what is meant by evil, how it arises and what is its ending. Along these lines I shall try to take you, taking them up in turn and showing you whither they lead us.

and in the evil that we see around us; that there are other forms of sorrow than those caused by death or by decay, and evil does not seem susceptible of so easy an answer as that it is merely a passing incident, as it were, in the evolution of life.

lution of life.

INDIVIDUAL SOUL EXPERIENCE

Let us look a little more closely into evil and sce whether we can find also its cause and its ending. Let us think of a soul individually just beginning its life experi ence-not the soul as we know it now, coming into the world with great mental and moral faculties characterizing it as with the children that are born to us to-day; but et us look backward into the past, take the soul in its germinal condition just when the outflow of Divine Life nad come into the receptacle built for it by evolving life n the sub-human conditions, and let us try to realize what would be the state of such a soul when first it begins its individual experience. It is a mere germ, a mere seed, a mere beginning of a soul, nothing in fact that you would call a soul, any more than you would call an acorn an oak tree—a spark from the Divine thrown out from he Divine Life in order that it may develop into a mighty flame; a drop of the divine ocean thrown out into the receptacle prepared for it that it may continually increase until it itself becomes an ocean; a life, but a life Father in heaven is perfect. But at first a germ, a speck, an embryo. To that embryonic soul there is neither good nor evil, only experience; around it all sorts of possibilities; nature stretches out her hands full of gifts of every kind, stretches them out full of things that give joy and things that give pain, of things that will give delight and others that will cause sorrow. Her hands are full of every gift, and this embryonic life is ignorant and knows nothing of the result of the taking. How shall it learn? A great problem has to be solved. To develop that human soul as a machine were easy; to develop it into an automaton were easy; to develop it without any knowledge of good and evil but ever going right by a divine compulsion, that were easy. But then it would never grow into the image of its Father; then it would never develop divine knowledge and divine power.

THE PROBLEM AND SOLUTION.

The problem to be solved is this: How to develop a will that is free as the will of God and yet is always determined to the highest and to the best because it is guided by universal knowledge and motived by universal love. A difficult problem. The will is to be free, yet always to choose the best. How can it learn such a lesson?

The problem is solved in this way. I said that nature held out her hands full of gifts. The soul takes whatever comes in its way, according to its fancy, its desires, its opportunities, but to everything it takes the law joins the result that comes from the taking. It may choose what it likes, but in choosing it must take the whole of its choice. The results of what it takes belong to it and It may choose whatever attracts it. Out of all the infinot escape from them, be they pleasant or painful. It law it shall gradually learn knowledge. Thus in the world nature offers it food; it grasps food and delights in it; its joy is in harmony with the natural order and pleasure results from its choice, for where the law is followed there is harmony, evolution, progress. Always with the going with the law happiness results. And it so finding oleasure results from taking food takes more and more to increase the pleasure, and finds that it has gone too far and has brought pain instead of pleasure, and the soul stands puzzled before the strange result that that which gave it pleasure first gives pain afterwards, and it realizes two possibilities, pleasufe and pain, and realizing both it learns to distinguish. Without having pairs of opposites it could never distinguish. Without change there could be no growth of mind, for the mind can only think by difference and it only realizes an object by the characteristics which it discerns in that object.

Pleasure and pain as a result of experience. The soul registers that and remembers. Over and over again the soul goes through these experiences; life after life it passes through them till there is a dawning conscience, a dawning moral sense, a dawning mental faculty, and when the soul has reached the stage at which the mental faculty distinguishes between object and object, when it has learned to know this subserves my growth and that delays me; this gives me health and that gives me disease, this increases my powers and that diminishes them, then the soul is beginning for the first time to learn the difference between right and wrong, for all is right that

when the experience has been gained, the result has been to come; and which is the better, that registered and when it has been found that a certain experience clogs instead of helping it onward—it is only then that the experience becomes evil, because it begins to retard instead of quickening the progress of the soul.

ILLUSTRATION OF THE LAW.

Let me take an illustration to make this clear. We are all agreed that murder is wrong, within certain limitations of course. We have reached a point at which we recognize that we must not murder each other. Looking back thousands, millions of years, to the time when our souls were young, at that time we knew nothing about murder, had no experience of it at all. Some one came in our way, frustrated our object; we struck at that person who came in the way of our will; he fell dead. Had we committed a crime? Will you be surprised if I say we committed a crime? Will you be surprised if I say one with equanimity and with patience, no? At that stage we were incapable of committing a crime; we did not know; we did not understand. All that soul. Let the lesson be learned, that we realized was an obstacle in our path and struck it. The soul will be the wiser and the ties will solve the lesson be learned. no? At that stage we were incapable of committing a out of the way to reach the object of our desire; but we had done a wrong though we did not know it and the law asserted itself; it brought us trouble, trouble with the relatives of the man we had killed, trouble perhaps if he was a friend and we had lost our friend by giving away to the passion of the moment, and we learned by the stern

touch of experience that that act brought sorrow in its

wake. Thus life after life we learned that we must not

slay those who were near to us, and after many more lives

nation. That stage most of us have reached at the present day, but we are still in the very elementary stage of always children in virtue were it not morality as far as the learning of the evil of murder is for the struggles that make us gradumorality as far as the learning of the evil of murder is concerned. We do not recognize it when it is done on a people outside our own nation provided it is done on a large enough scale. So that we think murder is wrong if which is struggling against difficulty is that which developes will that which developes will that which developes. it is done on a man of our own nation as an individual, that which developes all that is strong-but not wrong when it is done on a man of other nations est in the soul. Why, if you wanted to in a wholesale fashion, and then we call it war and glory realize it even down on the physical in a wholesale fashion, and then we call it war and glory plane see how great luxury, how great and never mark it with the ugly name of murder; but that plane see how great luxury, how great is a very elementary stage in regard to the cvil could be desired-see how that injures of killing. It shows that we have only climbed a very that is submitting to those conditions in that is submitting to those conditions in youth. It is far harder to withstand murder is wrong though it be called war. It is just far harder not to be enervated by exas wrong done by a man in a red coat as by a man in a smock-frock, just as wrong when it is done on a man of another nation, as when it is done on a man of our own just as wrong when it is done under the name of glory, as when it is done under the name of private hatred; just as wrong when we do it because as a nation we covet another nation's property, as when as an individual we do it because we covet another man's pocket contents. But evil. Those have issued in the harden-the popular view has not reached that point yet; does not ing of the muscles of the soul. yet see murder to be wrong when done wholesale and nationally; much less have we reached that point that regards murder as wrong when we come to doal with the non-human creatures, and yet they also have the sacredness of life as all of us will know a million or two years hence if not before. After a little time we shall recognize it to be savage and barbarian to kill the lower creatures as now we regard private murder to be savage and barbarian, and looking back at our own civilization as it is gained. Man seeks happiness; he seeks to-day from the vantage ground of thousands of years hence we shall see how degraded we were, how brutal,

of satisfying our carnivorous instincts. That is how evolution goes on, how the soul of man developes, and there are many of you to-day who do not recognize that as evil, who do not see that that is a crime. n germ; a life with all possibilities within it and with | who do not realize that you are living on the results of

ognized that they are committing a crime, and as the essence of committing the crime is the knowledge by the

themselves surrounded with those they have slain, and treasures they will learn by that bitter when those who have lived on the animals slaughtered experience that to join themselves to for their satisfaction pass out of the body they will find all the astral world against them, antagonistic to them. They learn their lessons in this way. They learn by experience that it is wrong, and it is when that lesson is haps in beauty, the outer beauty of learned and the soul understands it that the repetition of the experience becomes an evil. Up to that stage it is an outside, to gain possession and in that

Now, if you followed that line of thought, and recognize it in your own growth at the present time, you will bles, either by age, or sickness, or degain a great light on the presence of evil in the world.

Evil is the choice by the soul of gratifying the lower nature at the cost of the higher, in choosing a present succeeds upon that union. pleasure knowing that it is against the law; taking any- And so as the soul grows it tries form thing that offers itself, conscious that in so doing it is de after form, higher and higher as it laying its own evolution. One of the slaughtermen, for instance, in Chicago, is not committing evil as I should be and it find weariness instead of satisfaction. committing evil if I took the results of his action. He faction; and then it tries intellect and has not reached the point where he recognizes it as wrong, art, literature and science, and exhas not reached the point where he recognizes it as wrong. He is not degrading his soul. If I took what he provides higher objects yet, and in the end disby his murdering, I should be committing a crime, because knowing it to be wrong, recognizing it as degrading, and the hunger of the soul ever returnunderstanding that in doing so I was sacrificing the ing, fed on stones instead of on bread. higher to the lower, then I should be deliberately delay. And so by countless lessons repeated higher to the lower, then I should be deliberately delay-ing the evolution of the soul and stooping to a stage out that union with forms brings sorrow, of which I have grown.

So with every other evil; so with every other form of grief; and then the soul begins to seek sin; the moment a soul knows it to be wrong, that mo- within the forms, begins to search Until that ment it becomes a degradation and an evil. recognition has been made, that which is being done that ever sets it seeking union every though against the law is a thing which the soul is expe- where however mistaken in its search? riencing by which it will learn the existence of the law.

LESSON OF THE SOUL.

Now, if you realize that you will find it a wonderful help to you in those times of trouble that come to almost to iron is divinity within the outer oball of us when some one whom we love tenderly, some one ject, and inasmuch as the spirit of man with whom our very heartstrings are entwined, goes away is divine, just as water seeks to rise to from the path we know as right and plunges into sin.

Take some young man, the hope, the joy of father and mother, think of the bitterness of grief that rends their their when their son plunges into sill not be split in man, divine and imprisoned in matter, seeks ever to rise to the divine which is of its own hearts when their son plunges into evil, perhaps into dis- nature, and will never find rest until it hearts when their son plunges into evil, perhaps into dis-honor and disgrace. What message must be brought to the broken-hearted parent in regard to that beloved son thus consumed with dishonor? The lesson of the soul. That soul is learning a terrible lesson which it refuses to learn in any other way. Brought up amid fair surroundand how base the form, and man in learn in any other way. Brought up amid tair surroundings, taught by parent and by teacher, with the good set in front of it in all attractive colors, warned against evil and protected against it through childhood and on only he clings to the form instead of through youth, with the pleadings of a mother's love, plercing within it to the life. with the pleadings of a father's experience, with everything to induce it to choose rightly, that soul has chosen forms? How should the soul have gone wrongly. If that be so it needed that bitter lesson ere it onward to seek the life if the form ever would learn the evil of that course. If it would not learn remained within its grasp? How should by love, by pleading, by good training, by the gentlest education, by the love of father and of mother, by all the tender ties of home—if it refused to learn by those and only, that changes? And so in love and the passion nature was so vehement that the soul was in compassion the divine which is alone carried away as by unbroken horses attached to a car, eternal lets every form break within then the meaning is that the soul needed that lesson ere it would learn to choose the right; that choosing the wrong in despite of everything, choosing the wrong in despite of everything, choosing the wrong in face of all good industries that neither neither had been accounted as the problems but the hitter of the sould be so of all good influences, then nothing but the bitter scourge ar lives the easier to bear, which shall make sorrow were, and gives it shape in the lower world; and as the that retards the evolution of the soul; and it is only of pain can teach that soul to choose the right in all lives

the soul should face that lesson learned. it is, and then for all lives to come rise above the possibility of the fall; or that, still desiring the evil, still longing that, still desiring the evil, still longing for that experience that promises delight, the soul should miss the lesson and go ignorant on its way certain to fall when the temptation comes back again with less favorable circumstances surrounding the soul, often to fall with a deeper and more terrible fall if evolution has carried it further. fall if evolution has carried it further, if it has climbed higher with that weak spot left untouched within?

Those who are able to realize the long life of the soul can take even that bit-terest pain of wrong-doing by a beloved one with equanimity and with patience. will only be drawn closer in the future because that lesson has been learned and garnered in the experiences of the soul.

So that we say the world's evil is teaching first by experience and later by suffering the souls that will not learn in any other way. We realize it as a necessary stage and it loses its horror and its darkness horror and its darkness.

slay those who were near to us, and after many more lives we learned that we must not slay anybody within the limit of our own tribe; and after more lives yet we learned if that were not present in the world we could not some and after more lives yet we learned that were not present in the world limit of our own tribe; and after more lives yet we learned that we must not slay anybody within the limit of our tations were not around us we could not develop, and that we should remain not develop, and that we should remain luxury than to withstand poverty. It is cess than it is not to grow under difficess than it is not to grow under diffi-cult and struggling conditions; and if you take the greatest men of any na-tion, whether they be great mentally or morally, you will find that they have encountered struggle, that by strug-gling they have grown strong and that gling they have grown strong, and that the calm screnity of a perfected man-hood is the result of struggles against

FORM AND LIFE.

But I said that man must learn another principle as well as this of evolu-tion if he was to realize the cause and the cure of sin. Remember the distinction drawn between form and life. Remember that the one is always growing and breaking; the other is eternally evolving and losing nothing it has to grasp the object he desires. He grasps the form; the form crumbles away after he has grasped it. He unites how evil, how shockingly barbarian that we murdered himself with the form; the form perthousands of beautiful living creatures for the mere sake she has lost it. Follow in thought a growing soul, a soul that first seeks to satisfy itself by wealth; happiness is to be found in wealth; it follows wealth; it seeks wealth, gathers wealth, unites itself to wealth; it draws wealth in and holds it; it is to gain doer that he is committing a crime those souls are not degraded by fighting as souls more highly evolved would be. They are rather gaining experience. They will find discontent amid the treasure; united with gold they will find a dwarfed manhood unsuffer. When they pass out of the body they will find in dwarfed manhood unsuffer.

And the soul seeks pleasure, seeks to union find happiness. The union is attained; happiness is grasped; it crumcay, or death. That beloved form disappears and he who had clung to the form finds his arms empty and misery

satisfaction, weariness and restlessness union with external things brings within the forms.

What is this keen instinct in the soul It is because the Divine Life is within every form and the Divine Life is the attractive power though the soul only sees the form in which the life is clothed. The real attraction as magnet

How else should the soul learn its

(Continued on page 5.)

To the Preachers and Members of the National Anti-Spiritualist Convention.

'A FATHERLY EPISTLE-COMBINING INSTRUC-CEPTED.

you by the mercies of God," to ground your weapons Christ did not save him, and the promised "sign" did not against Spiritualism, which is of God. I beseech you in follow him. How do you account for it, brethren? tenderest tones to pause in your fight against spiritual manifestations, which are God's living witnesses of a future immortal existence.

made in the image of God are necessarily moral and spiritual beings; and spirit responds to spirit in all worlds
visible and invisible just as naturally as music responds to hour I read in the Indianapolis News that the Rev. E. I. itual beings; and spirit responds to spirit in all worlds preachers and fraudulent church members? This very visible and invisible just as naturally as music responds to hour I read in the Indianapolis News that the Rev. E. L. music. Accordingly in all ages and among all nations, Prather, of Crawfordsville, Ind., had been arraigned and nor suns never set-is of God. I repeat, this Spiritualthere have been various spiritual manifestations, for God found guilty on "eight charges of gross immorality." is no respecter of persons. Socrates had his attending Yesterday's dailies from the great cities had accounts of spirit and Jesus conversed with Moses and Elias upon the three preachers and two Sunday-school superintendents mount of transfiguration. Take Spiritualism out of the arrested for different crimes. I have a printed list of Bible and it is a lifeless shell. "Where there is no vis- over 2,000 preachers and Sunday-school superintendents ion," say the Scriptures, "the people perish." Do you, that in serving "the world, the flesh and the Devil," have beloved brethren, have visions? If not, is it not one reason why your churches are so empty on Sundays? Paul declared that he "was not disobedient to the heavenly there, have escaped justice, I am not prepared to say. vision." Signs, trances, visions, clairvoyance, and the discerning of spirits" accompanied the apostles, dis-Spiritualism."... Yes, yes, brethren, let us unite and ciples and primitive Christians for three hundred years expose these hypocrites, these "frauds" and fraudulent after Christ. Then there came a "falling away" of Chris- Christians before they further disgrace Christianity. tianity. It became political, commercial, worldly, creed-encrusted—in a word, unspiritual. And you Christians, because of your schisms, sectarian creeds and scheming but upon Spirit-upon the spiritual and moral constituworldliness have lost the gifts of the spirit-spiritual manifestations; and you seem to be mad because Spirit-sustenance as inspiration, prayer, faith, vision, music, ualists, or anybody else have these gifts, and hence the trance, clairvoyance and heavenly impressions from the inauguration of this unchristian "anti-Spiritualistic" divine spheres of love and wisdom. movement.

ADMONISHETH AGAINST PROFANITY.

Accustomed as I am to associating with physicians, cultured scientists and the learned literary bodies of this country and Europe, I say it with sorrow, I have not in ing last. Listen: "Hellishness," "The hell-holes of seance-rooms," "Damnable teachings," "Devilish doctrines of Spiritualism," if mediums are influenced it is by "The Devil and his imps," "Vipers of hell," "Damnable heresies." Such pulpit profanity shocked my sensitive nature, aflame with love and charity. Beloved brethren, try and shun such profanity, such unchristian, uncharitable language. When rude street boys use such words as "hellishness," "hell-holes," "devilish" and "damnable" it is called swearing. Dear brethren, give heed to Paul: "But the fruit of the spirit," that is Spiritualism, "is love, joy, long-suffering, gentleness, goodness, meekness," etc.

ASKETH PERTINENT QUESTIONS.

vise the infallible Word of God! But what Bible, dear brethren? The Douay version of the Catholics, King James Protestant version, or the revised version, where Devil reads "demon;" hell, "hades;" damned, "condemned," and heresies read "factions." And then, there was published in England the "Breeches Bible," the "Vinegar Bible," the "Wicked Bible," from the printers carelessly omitting the word "not" from the seventh commandment. And there was also the "Molasses or Treacle Bible," arising from translating "no balm in Gilead," "there is no treacle at Gilead." The Woman's Bible is and spiritual world in which human spirits, both good demns true Spiritualism. They sustain it. They con- the Devil and his imps," if spirits did there manifest.

a personal devil. What do you preachers know about the California University, costing millions, was an him? If he exists, what did God create him for? He avowed Spiritualist. certainly did not create himself, because self-creation is self-stultification. Where is the Devil? Who has seen the enlightened world to-day, are Spiritualists. Massivehim? Can you bring him onto your platform, something as you have challenged mediums to bring spirits an intellectual giant among these theological lilliputians there? You are in want of money; now then, I will give who, I believe, will be ultimately saved, because the "Holy you my check for \$1,000, the moment you will give us a Scriptures' declare that "the Lord preserveth the Tible manifestation of that Devil that you believe in. simple." Bring him out. You certainly have good conditions, profanity is one, slander is another, and hypocrisy still my old friend, Prof. J. Stanley Grimes, who honored me another.

HE EATETH GRAPES IN GEHENNA.

If a personal devil exists, and is rapidly converting so many millions, and among them multitudes of Christians, to Spiritualism, as the Rev. Mr. Hagaman admitted-if he is roaming about ruining souls, why doesn't God kill him at once? An all-powerful, omnipotent God can dcstroy the Devil, but will not; or he would destroy the Devil, but cannot! How is it bretheren? I see no use in strations are Spiritualists and Theosophists. the world for the Devil, do you? Preaching him does not scare people as it once did, and neither does the preaching of hell. In the revised version hell is polished down to Another word rendered hell, is Gehenna, the hades. Valley of Hinnom, originally just outside the walls of Jerusalem, where the worm should never die, nor the fires of hell be quenched. But the worm has died, and the fires of hell have been quenched, (Mark ix: 43,44,45) and I saw vegetation and vines growing there luxuriantly in this valley called hell in the New Testament. Later in the season I plucked and ate most delicious grapes in Gehenna, this hell mentioned in Mark's gospel. Think of it, brethren, clusters of luscious grapes growing in hell Let us now sing:

"Oh! what would it be to be there"-

in the fruit season.

HE MAKETH A CHALLENGE. While you padlocked the lips of Moses Hull, myself and up serpents!" Now, I will put a box of rattlesnakes onto | Spiritism is a fact, and so acknowledged by psychic re-

EPISTLE your pulpit-platform. And if you Christ-believing search societies and the most erudite men of the age. It preachers will thrust your hand into that box and take up is a fact freighted with many frauds and fraudulent methose serpents, I will give your convention \$1,000; or if diums. Let them be exposed—all of them exposed. Let your preachers, professed believers in Christ, will drink the tares be pulled up and cast into the fire. I repeat, such "deadly things" as prussic acid, carbolic acid, bellate them be exposed whether fraudulent mediums or distinct any natural diums. Let them be exposed—all of them exposed. Let was held a seance which, in the strictness of its test considerable them be exposed whether fraudulent mediums or distinct any natural diums. Let them be exposed—all of them exposed. Let was held a seance which, in the strictness of its test considerable and the remarkable quality and quantity of its deadly things, a vial each, which I will hand you, fraudulent Christians in pulpits, we will have a vial and the remarkable quality and quantity of its deadly things, a vial each, which I will hand you. and not be hurt, I will give you my check for \$5,000.

Beloved brethren, you said you wanted money to carry FATHERLY EPISTLE—COMBINING INSTRUCon your work. Now, by drinking these poisons, and takitualism higher than spiritism. Spiritualism is a truth,
and add truth is immortal. "I am the way and the truth
plish two objects, viz.: get money and prove that you are
and all truth is immortal. "I am the way and the truth
plish two objects, viz.: get money and prove that you are
and the life," said the Christ of Nazareth. Spiritualism
is also a religion and a philosophy. It is the complement
you? Dare you try? Last year 3,000 died in India from
of primitive Christianity, and the antidote to materialism. CEPTED.

Cobra and other snake bites, and among them was one
Lutheran missionary on the Malabar coast. His belief in

COMMENDETH THEIR GOOD WORKS.

Your work in exposing fraudulent mediums is very "God," said Jesus, "is spirit"—that is, the infinite Spir-commendable. Moses Hull, myself and other true Spirit power and presence of the universe. And men being itualists, bid you in this, God speed. But why did you

Spiritualism, while inhering in and originating from God who is Spirit, does not rest merely upon phenomena, tion of man, which constitution requires such spiritual

Spiritualists, many of them, open their seances with prayer. They sing hymns. They cultivate the higher 'Bout ole Noah an' his floatin' in er stable, house er boat; spiritual graces. They cherish that charity which is of 'Bout de whale dat swallered Jonah down his greasy, more importance than faith or hope. They see in every crystal stream a flowing Jordan; in every verdure-clad Till I kaint git back my senses long ernuff ter sleep an mountain a present Olivet; in every well cultivated prairie years heard such coarse profanity as I heard in the pulpit of the "Church of God" on Thursday and Thursday evening last. Listen: "Hellishness," "The hell-holes of second. And ignoring all blood, and all blood atone- An' fo' de Lawd, its sartin, I down know what I's at.

> Spiritualism is unpopular in penitentiaries and jails, in insane asylums, infirmaries for the feeble-minded, sectarian club-houses, and among very ignorant people. It is popular among the wisest, brainiest men of the world. TELLETH OF WISE AND GOOD SPIRITUALISTS.

The great and the good of the past and the present vere, or are Spiritualists. Sir William Crookes, Dr. A. R. Wallace, Prof. De Morgan, the great mathematician, You repeatedly declared that the Bible, the infallible Word of God, condemned Spiritualism. But if infallible, how dare you revise the infallible word of God! But what Bible, dear vise the infallible Word of God! But what Bible, dear with a seat in his scance-room several times. I never I kin heah de heaby treadin' ob dem hoofs, and feel de with a seat in his scance-room several times. I never I kin heah de heaby treadin' ob dem hoofs, and feel de

"there is no treacle at Gilead." The Woman's Bible is and spiritual world in which human spirits, both good now attracting a great deal of attention. But the most brand new Bible, the "Polychrome Bible," is being any of these spirits may...have intercourse with this brought out by Prof, Paul Haupt, with his assistants, of world and become visible to mortals." The Wesleys had the Johns Hopkins University, Baltimore. But which—noises, raps and spiritual manifestations in their house which of these Bibles, brethren, do you choose—which do you select as the Word of God? Not one of them connot brand Wesley's home or prayer-room a "hell-hole of

demn the false just as they condemned the priests—the William Howitt, Judge J. W. Edmonds of New York fraudulent priests. Listen to the Hebrew prophet: "Oh, Prof. Hare, of Philadelphia, and William Lloyd Garrison priests, ye have been a snare on Mizpah. . . ye teach for of Boston; and Longfellow, when upon his last European hire and the seers thereof divine for money." "Spiritualism is of the Devil," you said, and "would Guppys in Naples, and of Baron Kirkup, in Florence. I live as long as the Devil lived." I deny the existence of saw his card in their card baskets. Stanford, who built

> The thinkers, a majority of the great and good men of brained Moses Hull, right here in this convention, walks

It pleased me to meet in your convention, brethren, with a most favorable notice in one of his books published over thirty years ago. Now, over ninety years of age, he still lectures and continues to be a free-thinking materialist. And by the way, the future religious and scientific battle touching immortality will not be fought between Christians and Spiritualists, but between materialists and Spiritualists. "If a man die shall he live-live again," is still a world-wide question. And the only organizations that can rationally answer it with tangible demon-

The rector of the Episcopal church in Anderson would take no part in this bitter, unchristian tirade against Spiritualism. Evidently he believed that men not only have a right to their honest beliefs, have a right to be respected for their conscientious convictions; but that "God maketh his angels" ministering spirits. The Apostles' Creed teaches the "communion of saints," and after the reading of this, there is often sung:

> "The saints on earth and those above, But one communion make."

REPROVETH THEM FOR THEIR UNBELIEF.

Beloved brethren, of this convention, your unbelief your materialistic infidelity is to me, exceedingly painful To-wit: You cannot believe in the present ministry of spirits, în clairvoyance, clairaudience, vision, trance, in brief, spiritual manifestations though witnessed and attested to by your neighbors, friends and many of the most eminent men of the country. Yet, at the same time you all others who were not members of your anti-Spiritual- believe that "the Lord took off the Egyptian's chariot istic convention, you challenged Spiritualist mediums to wheels." Believe that the "Lord made woman out of come onto your platform under your conditions and give one of Adam's ribs." Believe that God "wet Gideon's ests, demonstrations, or spiritual manifestations. Swords sheep-fleece." Believe that "Abraham was circumcised nave two edges, shields, two sides. I propose to test you; when ninety years old;" that the "Lord sent lying spirits propose to weigh you in Christ's own scales. Jesus said, to Ahab;" that the "Lord wanted offerings of ram's skins Mark xvi:17, "These signs shall follow them that be dyed red and badger's skins;" that the "sun and moon heve." What signs, what tests? They shall cast out de stood still;" that "Samson chased and caught the foxes; mons, speak with new tongues, take up serpents, drink that the Devil "carried Jesus up into the mountain," and leadly things, lay hands on the sick, etc. Brethren, you that the "whale swallowed Jonah." Yes, you believe, say you are believers in Christ—do these signs follow piously believe all the above things, though reported to you? No twisting or dodging! Last night you offered to have occurred two or three thousand years ago among give thousands upon thousands of dollars to any medium those old semi-barbarous Jews. Indeed, facts have to be who would come onto your platform and give a spiritual some two thousand years old before they can make enmanifestation. I follow your example. One of the trance into your hard, dry, bigot-encrusted craniums. signs, one of the tests of a believer in Christ is to "take May God have mercy on your cold, skeptical souls!

heaven. In this matter we are as a unit, dear brethren. But as the heavens are higher than the earth, so is Spir-

SWEET THINGS OF SPIRITUALISM. Spiritualism, with its loving Father in heaven; its brotherhood of man; its present and perpetual ministry of spirits; its fatherly chastisements for wrong-doing; its of Mr. Henry Collar, each piece was marked in the corner open heart towards all reforms; its sweet charity for human misfortunes; its encouraging, inspiring words to the sick; its comforting voice to the mourner, and its musical whisperings of love and precious memories from those ism is of God. It has come to stay and it will stand for-

Grace, mercy and peace be unto you, brethren. Fare-rell. J. M. PEEBLES, M. D. Indianapolis, Ind.

'LIGION MAKES HIM NARVOUS.

I's been preached to 'bout dat hebbin an' dat hell an' likes er dat, Till my brains begin ter rattle up agin my anshent hat, 'Bout de faddah an' his daughtah an' de mangah an' de

An' de baby dat wuz bo'n dar, an' widout de marrage vows:

'Bout ole Adam an' de woman dat wuz made ter be his bride, Dat dey tuk while he wuz sleepin', fum his right er lef'-

han' side. slimy thoat;

ments, whether pagan or Jewish, they teach deeds—good deeds, rather than creeds. They teach salvation by character, or by life, as did Paul, who said, "being reconciled we shall be saved by His life." (Romans v:10.)

They teach deeds—good An' er ketchin' ob de sinnahs till I's mos' er crazy man, Fer I knows I's been er sinnah now fer many, many yeahs, Fer I knows I's been er sinnah now fer many, many

An' I's made de Faddah angry wid me-'scuse dese burnin' teahs-An' I'd lak ter ax His pahdon but I doan know whar He's

An' hit makes me mouty naryous down undehneath my

Fer I knows dat I's er sinnah an' de Lawd he knows hit,

All life is beautiful, the humblest flower That cheers the dusty highway with its smiles, Has something in it of a heavenly power That oft my heart of weariness beguiles.

The blue-eyed violet of the glen and grove, Spring's sweetest offering, is a thought of God-A tiny poem whispering of his love And making eloquent the soulless clod.

A shining pebble in the river's bed That scarcely makes a ripple where it lays, May teach a lesson worthy to be read By all who murmur at the world's dull ways.

The soft green moss we tread beneath our feet. The waving grass that carpets hill and plain, Take to their generous hearts the dew or sleet, And, uncomplaining, greet the autumnal rain.

They do not question of its use and power. But meekly they receive whate'er is given, Thankful alike for sunshine or for shower, As we should be for all the gifts of heaven.

There's nothing comes within our scope of vision, From flower to star, from insect up to man, But seems to say to us, I have my mission, And fill my place in the Creator's plan.

The world is filled with elements of power Which only want the chemistry of Thought To make them known, and fill each passing hour With wonders mightier than the e'er wrought.

Earth, air, and ocean, teem with life unseen-Undreamed of by the sages of our time; Its subtle links pass not before the screen On which are shadowed all our hopes sublime. Seminary, Belvidere, N. J. BELLE BUSH.

THE GOLDEN SUMMERLAND.

Adapted to the tune, "The Pride of the Ball." Oh! the beautiful sammerland, Just beyond the veil, Where our hopes and joys never fail. Countless the hearts that are longing now, Longing for the time When they will reach that land sublime.

Chorus:-Happy will we be when we reach that golden shore;

Happy in the arms of our loved ones evermore. Joy to the souls that have reached that shining strand Over there in the golden summerland.

Joy'll be to those whose earthly life, Free from selfish gain, And all who seek not worldly fame; But that other lives may happy be, In this world of strife-Dealing kindly, bettering life.

Chorus—"Happy will we be," etc. Now let us all unite as one In shouting huzzas; For the spirits merit applause. They come our aching hearts to cheer, Filled with doubts and fears Of the future. They dry our tears.

Chorus—"Happy will we be," etc. Columbia City, Ind. D. D. GLASS. A REMARKABLE SEANCE,

In Which Pictures and Messages Are Given.

At the home of the medium, Mr. William Means, of

There were twenty-eight persons in the circle surrounding the table upon which the spirit friends did the

The specialty of Mr. Means' mediumship is independent pencil writing of messages, and the production of

spirit engravings.

Mr. Means was thoroughly searched by a committee of two to make sure there was no paper about his person; the paper was torn from a tablet and each leaf held to the light in full view of the sitters, and at the suggestion clean-cut hole in the form of a Greek cross, and the punch returned to its owner. The marked paper (one piece for each one in the circle) was laid on the little right-hand and Mr. Schooley holding his left. The light was turned out, the audience joined in singing familiar hymns, and the medium immediately passed into a trance condition, with his usual contortions and heavy breathing. His principal guide and control, Dr. Henry Crooker, announced to us that they were intending to produce a wonderful picture for the medium, more beautiful than anything they had before executed, and asked for our united help and kindly feeling toward the medium. At the end of an hour, by direction of the controlling spirit, the lamps were lighted, revealing the medium in an unconscious condition, leaning heavily against Mr. Schooley.

The papers were scattered on the table and floor, all folded exactly alike, each with the mark of the punch in the corner, and each containing a message or picture, and directed on the outside to some one in the audience.

The messages were many of them beautiful and approse trance condition, with his usual contortions and heavy

The messages were many of them beautiful and appropriate, and all were signed by spirit friends of those to whom they were addressed, but some were just a word, saying that the medium was exhausted and they were unable to write more.

Taylor, with a message from his father, J. B. Taylor; one to Mr. and Mrs. James Little, nicely executed and containing appropriate messages from different friends of theirs in spirit life; one to Mr. Chas. Schooley, of Lansing, Mich., containing an excellent picture of Abraham Lincoln, with a short message pertaining to our national interests, signed A. Lincoln, in his hand-writing; also a message from his daughter, who was drowned six years ago at Haslett Park, and another from his wife, who passed out two years ago.

But the wonder of the evening was the picture produced for the medium. It was announced to us during the seance by Dr. Crooker that a wonderful picture was in process of execution by their spirit artists, by the use of carbon taken from the atmosphere, and that a message would be given as a key to the picture and its symbols. I copy a portion of the message as a help to a description of the picture. It is as follows: "The picture which we present to our medium and the world, though not as fine as our spirit artists intended, is nevertheless ingeniously designed and executed, and, under the all-seeing eye of celestial discernment, will be awarded its place and appreciation. The picture was designed by the old Magi-Old Man of the Mountain—and bears emblems belonging to both Magi and Mason. Every figure is emblematicthey are found in their respective places, the counts are correct— suffice for us to say that the figures are in threes, counting either way; that with the banner message, which is in three sections, there are seven counts--3-7-21—which will be understood and appreciated by members of the ancient orders herein symbolized."

Like the medium, I am neither Magi, Mason nor Odd Fellow, and the symbols in the picture are meaningless to me. I can only do my best to describe the picture in its beauty, and the perfect arrangement of its lines and angles, and give the messages that are inscribed upon it.

The picture is eight and one-half inches in width and five in height. In the center above is the "All-Seeing Eye," or "All Father." Underneath the "Eye" is a fine picture of the Capitol Building at Washington, and at the left of the Capitol is a picture, or map, of the world, in the form of a sphere two and one-half inches in diameter, upon which is presented the profile view of Abraham Lincoln, inclining toward the Capitol, and just back of him is a front view of Thomas Jefferson, while above and in the back-ground is the picture of an old man with flowing hair and beard, supposed to represent the old Magi-"Old Man of the Mountain." Above and attached to the sphere is a beautiful dove, bearing a streamer, upon which is inscribed this quotation: "You shall not rob these creatures of God of their equal right with you to share that land, to share those bounties."

Beneath the Capitol and overlapping the lower portion of the spheres are three beautiful banners, bearing this message to the nation:

"Yes, over your nation's Capitol rests the sympathy of heaven. Arisen ones, partakers of the fullness of love, who have come to know the true science of government. will direct in bringing men and world's nearer together for the good of all. 'I and the Father are one,' because the individual is a part of the infinite ALL. Upon this basic principle must your national events be controlled. Instruments in the clay tenement must co-operate with heavenly ones. Your finite globe is not a world distinct; it is only an individual mite, belonging to the great whole. Know your dependence; recognize this principle evolved through the Nazarene; ally yourselves with an immortal congress whose coin current bears the fiat of oneness, equality, love," etc., etc.

A. LINCOLN. (Signed) THOS. JEFFERSON.

The signatures of Lincoln and Jefferson were in their own hand-writing, in perfect form, as shown by compari-

At the lower left-hand corner of the picture is an anchor crossing a sword, at whose point is a naked heart. At the lower right-hand corner we see a circle of peculiar construction. Within the circle is a triangle with strange characters upon it, and within the triangle we see the rising sun shining upon the dim outlines of the pyramids.

At the lower center under the central banner we find the ark of safety floating upon peaceful waters, with the three links of the Odd Fellows imprinted upon the end, and upon the roof ten ciphers with the figure 1 at the left, and the sign plus with two ciphers at the right. Upon the side of the ark is a symbol which some one may understand, consisting of a horizontal bar with a short perpendicular bar at each end, the one at the left end being a little the longer, while from the center above rises a short perpendicular bar surmounted by a horizontal bar of about half the length of the lower one. Little idea of the beauty and symmetry of the picture can be obtained from my description, but I have done my best.

In conclusion, I wish to say that Bro. Means is a newly developed medium, who was only converted to Spiritualism five years ago, but whose ministrations among us have been fruitful in the spread of the truth, whose honesty is unquestionable, and that he is entitled to the support and encouragement of all true Spiritualists.

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SATURDAY, SEPTEMBER 25, 1897.

A PATHETIC STORY.

Much is heard of the wonderful demand for the Bible in heathen lands The religious press teems with accounts of its translation into new tongues and its appeals are constant to the generous for pecuniary aid to pay the cost of printing and distribution, "The Church Missionary Intelligencer," of London, tells a pathetic story in connection with this supply of God's holy

word. We copy: "Mr. Thomas, who had once been connected with the London Missionary Society, and was working in Matabele land, made a translation of the New Testament, which he completed the day on which he was attacked by an illness of which he died. During his last hours he was much troubled by fears lest his work should be in vain. His wife, to comfort him, undertook to have the translation printed. She drew out of the bank £100, the savings of her lifetime, and with it had printed five huncopies of the book. Of course, since there was no one in the printer's office who knew the language, many mistakes were made. Mrs. Thomas gave away fifteen copies, and three The rest were stored at Shiher husband's mission station. During the revolt the Matabeles stole copies and used them as headgear. A friend of the Bible Society in Natal

heard of all this, obtained what is prob-

ably the only remaining copy of the

version, and sent it home.'

A new edition of this book should be immediately brought out. They should enlarge the page, make it somewhat thicker by using heavy paper, and multiply the edition by thousands, as the tribe is now quite numerous. A strong cord should be passed through its center-a strap could be used-and it should be long enough to suspend the book from the necks of the warriors, so as to cover the vital organs. Such a shield, properly used, would be invaluable, and would doubtless save the lives of thousands should they engage in war again with the British. Serving as breast-plate, shield and buckler, instead of headgear, it would inspire confidence in their own prowess, and, probably make them victors. During the wars in British India a large importation of Bibles supplied the natives with the requisite paper for making curtridges. In this form, with a bullet inside, they were sent back to the donors, and it is said, they made a strong impression on the usurpers.

INTERMINABLE YEARS.

Lord Kelvin, the distinguished English scientist, in a recent address upon "The Earth as an Abode for man," declared the earth caunot have been habitable for more than thirty millions of years. To this the Scientific American latest dictum of science regarding this obscure subject."

Philosophize as we may, so far as our finite conception is capable of grasping the subject, man has always been a denizen of this earth. Thirty millions of years is a period of time incompre hensible to his understanding, and one million of years is no less so. earth has been subject to vast changes since man first appeared on its surface; but amid all its many convulsions in which countless millions were detake up the line of march and of popu-Other convulsions will follow. Civilization will be again arrested in its progress; empires will be again obliterated, and whole continents will disappear; but, as in the past, there will survivals to begin anew and go through the slow and toilsome processes of almost interminable ages, to reach the heights we now occupy and, possibly, pass beyond us in their strug-

Man is capable of adapting himself to any climate, torrid or frigid. Alaska is a cold, barren, and inhospitable region. A few centuries hence it may abound with animal life, among whom is man, who will have adapted himself to its extremes of temperature and its long periods of darkness; and verdant fields of grain, fitted to mature in short summers, may bloom in sight of Arctic

A SAD RECORD.

The Stated Clerk, Rev. W. H. Roberts, in "The Presbyterian Journal." Philadelphia, mentions the following facts, in giving a summary of statistics for the Presbyterian church, North, during the last year, as worthy of special consideration:

"1. The decline in the number of candidates for the ministry. 2. The small increase in the number

of churches, only forty-eight "3. The decreased number of persons added both on examination and certificate as compared with six previous

"4. The large number of adult baptisms as compared with the number added on examination.

5. The decline in the total contributions of nearly \$1,000,000."

FOR SCHOLARS AND THINKERS. Our correspondent is anxious for further information in regard to the Couneil of Nice, which was held in the province of Bithynia, A. D. 325, to settle the controversy between the Egyptian and Grecian wings of what is claimed was the church as to the Godhead of Jesus. It seems that everything pertaining to the early beginnings of Christianity is shrouded in obscurity. That scholarly author, Rev. S. Baring-Gould, in his

"It is somewhat remarkable that no contemporary, or even early account of the life of our Lord exists, except from the pens of Christian writers." Mosheim, in his "Ecclesiastical His-

tory," part I. chap. 3, says: "The year in which it [the birth of Jesus | happened, has not hitherto been ascertained, notwithstanding the deep laborious researches of the

learned." And so of the Council of Nice, or Ni caea, as originally spelt. All the works extant which pretend to give an account of that important event in professedly Christian history are unsatisfactory. Mosheim, in the work just cited, 4th century, part 2, chap. 5, sec.

12, says:

"The Council assembled by Constantine at Nice, is one of the most famous and interesting events that are presented to us in ecclesiastical history; and yet, what is most surprising, scarcely any part of the history of the church has been unfolded with such negligence, or rather passed over with such rapidity. The ancient writers are neither agreed with respect to time or place in which it was assembled, the number of those who sat in the Council, nor the Bishop who presided in it; and no authentic acts of its famous sentence are now extant."

In a note the translator of Mosheim says: "The history of this Council was written by Maruthas, a Syrian, but is long since lost." Eutychius, Patriarch of Alexandria, is reported to have said: "There were 2,048 members of the Grand Council in attendance, which Constantine reduced to 318 select Bishops, at the suggestion of Bishop Alexander." An old Roman History before us, by Goldsmith, on page 267, says of Constantine:

"He commanded that in all the prov inces of the empire the orders of the Bishops should be exactly obeyed. He called also a general Council of these, in order to repress the beresies that had dready crept into the church, particularly that of Arius. To this place re paired about three hundred and eight een Bishops, besides a multitude of Presbyters, and Deacons, who, all but seventeen, concurred in condemning the tenets of Arius: and this heresiarch, with his associates, was banished into remote part of the empire."

Several other authors say there were ,048 "Bishops" in attendance, but on account of a bitter quarrel all were expelled by Constantine but 318, 300 of whom voted for the condemnation of Arius. Substituting the word Delegate in place of Bishop, and the statement is probably correct.

The reader will note that the Council was convened by the Emperor Constantine by virtue of his office as Supreme Pontiff, a Pagan inheritance to the Roman throne since the days of Numa Pompilius, who established different orders of priests, reserving the supreme head to himself and his successors on the Roman throne 700 years before our era, and who taught his subjects not to worship the Deity by images.

This Roman Pontiff, Constantine, presided over that Council of Nice, not because he was elected by that body to do so, but by virtue of his high authority as the head of the Roman religion. Eusebius, in his Life of Constantine,

"The Council assembled in an apariment in the center of the palace. When all were seated they awaited the coming of the Emperor. At the signal which announced his entrance all arose, and he appeared in the midst of them. his purple robe, resplendent with gold and precious stones, dazzling the eyes of the beholders. When he had reached the upper end of the hall, he remained standing before a small chair burnished with gold, which was prepared for his ecommodation, until he was requested to be seated by the Bishops."

Constantine, in his announcement of the doings of the Council to the Alexandrians, wrote: "We have received signal benefit from Divine Providence, in that, being freed from all error, we acsays: "This must be accepted as the knowledge one and the same faith." That is: The Roman Pagan religion which Constantine represented, and they who opposed the heretical sentiments of Arius which denied the Godhead of Jesus-whoever that personage may have been-by action of that Council were harmonized and merged into a common faith, so effectually, quoting from Constantine's letter, "Henceforth it will not be in the power of the Devil to do anything against us; for all his stroyed, there were survivals to again insidious machinations are utterly removed." He virtually reasserted in the following quotation, a part of the same document, the well-known Roman maxim: "The voice of the people is the voice of God." Substituting Bishops in place of people:

"What was approved by three hundred Bishops can only be considered as the pleasure of God, especially as the Holy Spirit, dwelling in the minds of so many and such worthy men, has clearly shown the divine will."

Note again: Constantine was not a Christian at the time of calling that Council and presiding over it. As proof of this statement we cite that learned and "most acute historian, critic and philosopher," Niebuhr, whom the "Dictionary of Greek and Roman Biography and Mythology," article "Constantinus," quotes with approba-

tion as follows: "Many judge of him [Constantine by too severe a standard, because they look upon him as a Christian; but I cannot regard him in that light. The religion which be had in his head must have been a strange compound, indeed The man who had on his coins the inscription Sol Invictus [The Sun is In vincible*], who worshiped pagan Divinities, consulted the haruspices, indulged in a number of pagan super stitions,.... must have been a repulsive phenomenon, and was certainly not a Christian. He did not allow himself to be baptised till the last moments of his life, and those who praise him for this do not know what they are doing.

... To speak of him as a saint is a pro fanation of the word." A multitude of side issues arise as

well to turn aside from the main subject at this time. We may come again soon. The field is a fruitful one, and

will pay for culture. But who were the Bishops who composed this grand Council of Nicaea? As we have shown on a former occasion, the title comes to us from the Greek, and signifies an overseer, a ruler, a director. These "Episcopos" under both Roman and Grecian rule, had charge of the temples dedicated to Bacchus, to Apollo, to Serapis, and to "Hostile and Lost Gospels," chap I., Isis, as to the other gods. However numerous the subordinates, one and only one Bishop was in control of a temple. He was supreme while in charge of such temple, subordinate only to the Supreme Pontist. This system was extended into Egypt under the Ptolemies, and was universal from Spain to the Indus.

> Do these facts aid us in explaining why a Pagan emperor convened the Council of Bishops at Nicea, A. D. 325, to settle the controversy between disputants in Egypt and Greece as to the Divinity of Jesus? We apprehend if who this Jesus was that this Council converted into a God; and we shall learn why the best talent of Christians since that event have exhausted their genius in forgeries to concoct histories of events that never occurred, and it will explain the wonder of Rev. Baring-Gould why only Christian writers mentioned the early life of "our Lord."

> *Note.-This devotion of Constantine to the sun, shown by this inscription on his coin, led him to set aside one day in seven to the worship of that great luminary. It was called in Latin, "die Solis," anglicized into our Sunday. The sacred character of that day derives its origin from the idolatry of this Roman Emperor, while he was a Pagan, It had no connection with any God or person, and is one of the evidences of the pagan origin of the popular religion.

**Note-A person in ancient Rome who professed to explain and interpret the will of the Gods by inspecting the entrails of beasts sacrificed, or by observing extraordinary natural phenomena.-Webster.

PRECIPITATION OF THOUGHT. It appears from the Morning Star,

that Mr. Little, of Glens Falls, N. Y., gave in one of his addresses there, an interesting account of some of his recent experiences in psychic phenomena, the most entertaing of which was his description of the principles by which the instantaneous precipitation of thoughts and forms are produced in writing and pictures by the will power of the trained adept upon material surfaces, the only pigments used being the chlorophyl drawn from the atmosphere and concentrated as the coloring of the precipitated communication or picture. It is the same process which has been so long known and practiced by the Mahatmas of India, and also claimed to be used at the present time by a few trained modern Theosophists. By using this process a skilled master of occult science can send an instantaneous message to a friend in China without the use of wires or mechanical appliances. Mr. Little described his experience in an experiment in which pictures were produced by the use of the chlorophyl of fruits and flowers alone. "If this be true," continued the lecturer, "is not the hour near at hand when the patient teachers, truth and reason, shall ask of the watchman on the watchower of human progression, 'What of the night?' May be not well answer: A new morning dawneth,' wherein by this new process of precipitation of thought and form, in the hands of the trained adent, historian and artist, the history of the past, now considered forever lost, may yet be rescued from ob-

MAKING FIVE TALENTS TEN. An epidemic of crime, in the form of embezzlement of moneys held in trust by high dignitaries in the church, seems to be prevailing in every quarter. It is astonishing how very many of the elect, persons holding distinguished positions in church work, who have been trusted with missionary, society or public funds, have become defaulters for immense amounts. It is idle to personify; for details would fill The Progressive Thinker each week to the exclusion of useful-matter. If the reader has access to the daily papers he has noticed that nearly every bank president, cashier, director, or public official who is guilty of a breach of trust, has been a prominent and active leader in church circles in the locality where he has operated. They have all engaged in some kind of peculation, intent on making their five talents ten, so as to escape the censure of their Master of being "wicked and slothful servants." When arrested and imprisoned, awaiting trial for their embezzlements, they are always found, Bible in hand, poring over its sacred pages, endeavoring to draw comfort and instruction therefrom; and they are sure to memorize the direction: "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations."

A number of the New York clergymen favor the plan of establishing free theaters and concert halls for the abject poor.-News item.

The clergy, individually and as a body, have made war upon theaters for many centuries, insisting that attendance on them was the highway to hell. Now, it seems, they favor such resorts for the "abject poor." Query: Have these servants of God changed front, and now favor what they formerly opposed? or are they ambitious to populate hell with the poor, so as not to be compelled to meet them in heaven?

ABUSE OF PUBLIC MEN.

The Atlantic Journal well says: It is the fate of all public men, especially those who attain great eminence, to be misrepresented and abused. As a rule the bigger the man the more severe and the more reckless are the assaults upon him. The low tone of our politics is more clearly shown in nothing than in the readiness of some newspapers and some politicians to assail the motives and character of political opponents.

GOOD. It is reported by a church paper, that the trustees of a Methodist church in Alabama have imposed a tax of \$10 per annum upon every member of the congregation who chews tobacco. A government tax of that size on chewers and smokers for the whole country, would supply the needs of the national treasury, and, possibly, contribute somewhat towards the suppression of we advance in this inquiry, but it is not | the pernicious habit.

PERSONAL PURITY.

It Should Be Possessed by All,

AN URGENT APPEAL BY THE "TWO WORLDS," OF LONDON, ENG., SETTING FORTH PERSON-AL RESPONSIBILITY.

The problem of communion with those who have passed into the Unseen lies with us rather than with them: it lies in our own purification and exaltation of life, for this alone offers the atmosphere- the anni-into which the higher spirits can enter.—"After Her

Death," by Lilian Whiting.
One of the sternest facts which spiritcommuion has enforced is the great law of individual responsibility. Some peobeauty, its liberty, its seeming easygoing religion. They rejoice that bell has been disestablished, eternal torments disproved, and the devil de-throned. "Endless progression" opens up, they think, a vista of never-ending delights, of eternal upwardness, with Divinity of Jesus? We apprenend if the subject is followed we shall find But while these things are true there is another side. Did you ever listen to the intensely-

sorrowful utterances of a repentant spirit, conscious of its loss and spiritual darkness because of earth folly and wrong-doing? Did you ever feel the influence—cold, chilling, and dreadful—of a wretched spirit in prison? Did you ever realize the hopelessness, the fearful depression and gloom of an unhapppy earth-bound one? Did you ever, when controlled by a spirit, sympathy, grow conscious of the terrible fire of desire raging in his nature: the thirst for drink, the horrible cray ing gnawing at his vitals for the accustomed dram, the craving which could not be satisfied, save vicariously by association with some "sensitive? you have been a witness of manifestations from these spirit "dwellers on the threshold," these borderlanders, who are neither free from the earth nor emancipated from the passions, appetites and lusts of the flesh; if you are a medium, and have experienced the horrors of the nightmare hell of consequences affecting such spirits, you will dimly realize what the great law of retributive justice, as displayed in the workings of consequences, means! ou will begin to realize what responsibility means; what the spiritual har vesting of sins of omission and of commission means; what retribution and compensation mean, and how Infinite Justice exacts the full sum of Karma from all, as well as it recompenses

righteousness. We are sometimes inclined to doubt if the reality and earnestness—the sacredness and full importance of life, the real nature and purport of the solemn revelations of Spiritualism (enforcing as they do the great principles of Retribution, Responsibility, Repentance and Compensation)-are more than very imperfectly recognized by many Spiritualists and mediums. caannot play with life. We should beware of deceiving durselves; of ignoring or blinding ourselves to our duties and responsibilities; of seeking to delegate those burdens to others: societies, conferences, federations, or churches. We have not only to think for ourselves but act for jourselves. We form our own characters. Our actions are im-portant, our habits, in so far as they tend to lower our moral tone, affect our spiritual man- and womanhood injuriously or helpfully, are important; but our thinkings, our motives, desires aspirations and tendencies are still more important. Life is real and carnest! Oh! my

brothers and sisters, let us not lose grip of ourselves, of our principles! Passive goodness (of the negative kind which does not do or say the wrong) is not enough. We must think pure thoughts, God, it is ours to use. We should keep it clean, sweet, healthy, and pure. No evade or delegate the responsibility. Are we living up to the highest and the best? Are we improving? Are our daily habits, thinkings, and doings, helping us to be spiritually clean strong, true, pure and worthy? Far be it from us to sit in judgment upon or to condemn another, but, if what is reported to us is true-re the liabits and doings of some of our mediums and platform workers—it is surely time that some self-examination were practiced, and self-reformation brought about. We know how true it is that "Be thou as chaste as ice, as pure as snow, thou shalt not escape calumny. no public worker does, but all the more reason, therefore, that they should endeavor to be "like Caesar's wife, above suspicion."

It is not right that any individual should injure his body, weaken his powers, blunt his conscience, dethrone his reason, and lose his will-power, selfrespect, and nower of self-control by drunkenness or other malpractices. Yet, we fear, after discounting the reports which we are compelled to hear from earnest and sincere Spiritualists, there are both male and female medi ums and speakers, and also other workers, who have allowed themselves to become enslayed, have formed habits and entered upon modes of life which are injurious to themselves, and a source of grief and anxiety to their friends and well-wishers, as also a discredit to the Cause. Now, friends, this s not as it should be. A medium should be free from spirituous influence-not speak under the control of alcohol. If you resort to stimulants to give you courage, to induce sensitiveness, or, if you have contracted the habit because you like it, or feel you need it, for your own sake ston! Give it up at once and entirely! For the sake of the Cause you love and serve stop! It is an insidious enemy! Seek the aid of the higher powers to set you free from your thraldom. The responsibility is yours; you must strike the

One of the strongest pleas urged in favor of the Deed Poll was this: "Our platform needs purifying; there are many who occupy it who ought never allowed to go there, whose lives and habits render them unfit and un worthy to represent our principles, they ought to be stopped—expelled." We said last week that the duty of purging the platforms rests with the local committees, but to-day we go to the occu pants of the platforms themselves, and we say to them (as we are impelled by the spirit teachers, who are prompting us to write, we say it to ourselves as to all, especially the exponents of our truths): The duty, primarily, falls upon us, as individuals, to recognize our responsibility-to do our duty-to ourselves and to our beloved Cause. We ought to be armed so strong in honesty purity and love that we could not harhor unworthy motives or perform such acts as would disgrace our man- and womanhood, or bring discredit upon our Cause. Spiritualism is an Educator, a Reformer; surely, we who are its workers and advocates are sincere enough to try to live our Spiritualism, or, if we lose our foothold upon the

rity and right, to retire into private to be a man, and to the horror and con-life and not cast a stigma upon the sternation of the good people surroundmovement, and cause others pain and shame because of our shortcomings or curse, to villify everything good, and wrong doings. Friends, and fellow to uphold sentiments and practices of workers! let us all realize our responsibility to do the highest right-to emour daily life.

ONE MAN MAY BE TWO.

Jekylls and Hydes Often Exist.

DR. R. OSGOOD MASON, THE SCIENTIST, HAS DISCOVERED ALTERNATING PERSONALITIES -PERSONS, AND THEIR SECOND SELVES.

To the Editor:-As set forth by the Times-Herald, of Chicago, Dr. R. Osgood Mason, the medical scientist whose investigations in psychical phenomena have attracted wide attention, has made public a series of exceeding ly interesting facts bearing on a most important discovery regarding an act-ual dual personality.

It is that a large proportion of the civilized world possesses alternating

personalities. The strangest feature of the condition referred to is that the existence within us of the second self is not re alized, and yet it is the impelling force which provokes the commission of actions totally foreign to the known nature of the individual. It shows that the novelist's creation of "Dr. Jekyll and Mr. Hyde" is not in the least improbable. In fact, it is demonstrated beyond question that there are many persons in this world who are conglomerate of two individuals of exactly opposite characteristics.

Even further than this, the facts which Dr. Mason presents go to prove the truth of the famous biblical quotation: "The sins of the fathers shall be visited upon the children unto the third and fourth generation of them that This is shown by what hate me." some persons are pleased to improperly call heredity. Technically, heredity refers to certain personal peculiarities noticeable in each generation of a family. The biblical assertion, however, is proved by the fact that frequently the dual personality of an individual is composed of the nature which his father and mother have directly transmitted to him, and a second nature or self which is a direct reproduction of the evil that lay in an ancestor three, four or perhaps five generations before.

SINS IN THE FOURTH GENERA-TION.

It is a matter of common knowledge that in almost every family there has been at one time or another a marriage which has given cause for regret, often from the fact that the person who has married into the family proved to be of a nature not at all desirable. It may be the children which result from such a marriage will be devoid of the maternal characteristics, and the same treatment may prove true of the generation that succeeds them. So it runs along until perhaps the fourth generation following, and then the child of parents whose natures are all that could be desired, in whom the spirit of evil finds no ledgment, develops a character such as might have been bestowed upon him by the flend incarnate. Then the world marvels and wonders why this is so, but cannot dispute its truth.

Now, then, this is when the nature of the individual in whom Satan has an interest is plainly visible. Dr. Mason's investigations and deductions relate to those among us who possess these dual natures, and yet, as a rule, have sufficient moral courage to repress, so far as appearances are concerned, the Mr. Hyde individuality. However, sometimes Mr. Hyde will not will purely, live purely, and do good. down, and then are committed those The body is the temple of the living strange actions which the world and even the persons who commit them find it impossible to reconcile with the one else can do it for us. We cannot character of the individual as understood.

IMPULSES EX-MYSTERIOUS

PLAINED. There are few persons who have not felt mysterious impulses to stray from the path of rectitude in a violent and startling manner. It is these impulses which have led some medical men to assert that all humanity is more or less insane. Dr. Mason proved that there is nothing of the sort, but that these impulses are simply the influence of the second, or evil, self. The second self is not necessarily evil, but it is an unpleasant fact that generally this is the case. All these things will be set forth in a statement Dr. Mason is soon to issue to the public containing the result of his investigations regarding the dual personality. He has given the members of the American Medical Association something to think of in a paper read by him before the section on neurology of that organization, treating principally of the origin and the medico-legal aspect of the dual personality. He says:

"It is a well recognized fact that certain clearly defined traits or characteristics, either physical or mental, existing in ancestors, near or remote, may, after passing by one or more generations, at length crop out distinctly and unmistakably in a later one. Physical peculiarities or deformities, tendency to certain diseases or peculiar mental characteristics are frequently in this manner transposed; also a peculiar in sight into or genius for certain pursuits, as, for instance, hunting, fishing and frontier life, a military career, mathematics, music, acting or scientific pursuits, existing in a marked degree in some near or remote ancestor may be inherited directly in the succeeding generations, but, on the other, it may pass over one or more generations to appear in an uumistakable manner in a later one.

CAUSE OF SEEMING ANOMALIES. "Suppose, for instance, that five generations back there had appeared a man of marked and thoroughly bad characteristics married to a right minded, moral, even religious woman; that he was a villifier of religion, profane and vicious in life and unscrupulous in his dealings with others; that the generations which immediately suc cceded came under-influences which, aided by inherited characteristics from the mother, led to lives of morality, uprightness, or even conspicuous piety In the fifth generation appeared a mar who, in the midst of these moral and religious environments, was conspicuous for his profanity, his vicious life and unscrupulous conduct, so identical with his remote ancestor as to make

"Where did this evil tendency exist during these four intervening generations? Let us tap the main line be tween the two extreme points and see that information may In the fourth generation was a mild, religiously-inclined woman of delicate health and perhaps unstable personality. From some sudden shock, syncope or loss of consciousness occurs, and on recovery an entirely new and different foundation principles of sobriety, puplace of the original one. It professes

ing her, the patient the most offensive and criminal charac-

This newly arrived personality ter. body our principles in the practices of has a chain of memories and individual history quite foreign and unknown to the primary self, but consistent with those of the remote ancestor whom we have considered.

STARTLING CHANGES OF CHAR-ACTER.

"In an hour or a day the primary consciousness has returned, but there is not the slightest recollection of the character which she has represented in her second personality, and very likely the case is diagnosed as temporary insanity; in a more primitive age it would have been called possession by an evil spirit. It was in reality the strongly impressed characteristics of a distinct personality, which had lain dormant in the sub-conscious self for three generations now coming to the surface temporarily under favoring circumstances in the fourth. In another generation it actually appeared, an

atavism, as the primary and usual personality. In like manner a personality of conspicuous goodness or might pass over many generations of mediocrity or of evil-doers, and appear a pleasant atavism, after one or more

generations had intervened. "Less extreme personalities might be formed in like manner, and more than one might be impressed upon individuals in successive generations, giving rise to the perplexing and much-de bated condition of multiplex personalities. Kraft-Ebing, as we have seen found in his patient "three physical existences,' or personalities. Professor Janet's patient, Mme. B., possessed three widely different ones, while one of my own cases presented three, and another two, alternating spontaneously at longer or shorter intervals, not including the cases in which changes of personality were brought about by hyp-

MEN UNLUSTLY PUNISHED. "With this view of the origin and nature of ordinary as well as alternating personalities, it is not difficult to determine the medico-legal aspect from which these cases should be viewed. It is evident, first, that the primary self must not be held responsible for action, either good or bad, committed by the second or succeeding personality, since it is absolutely ignorant of the doings or even of the existence of these personalities. It would undoubtedly just to restrain the individual from violence or wrong-doing during the presence of the personality committing the wrong, but no longer, and it would be abhorrent to all our ideas of justice to take the life of or even to punish severely the individual whose identity ve have been accustomed to associate with the ordinary self on account of wrong-doing committed by any suceeding personality while the ordinary self was wholly unconscious."

The facts set forth above are a vin dication of the theory presented by Charles Dawbarn, the California philpsopher, and one can well ask, When doctors disagree, who shall decide? INVESTIGATOR.

Chicago, Ill.

The International Jubilee.

The International Jubilee of Modern Spiritualism will be held June 1 to 8, 1898, inclusive, at Rochester, N. Y. Mr J. B. Hatch, Jr., of Boston, Mass., has been appointed to arrange for and take charge of the Children's Lyceum Department, sessions of which will be held during the celebration. All the prominent lyceum workers will be invited to assist. As a result a great revival of interest in the lyceum is anticipated.

Dr. Fred L. H. Willis, of Glenora, N. Y., is the foreign correspondent. Mr. W. H. Bach is in charge of the Spirit Art Department, which will be

The undersigned visited a number of the principal camps this season, the people showing an enthusiastic inter-The management of the camps visited extended a very cordial come and courteous assistance with the result of liberal donations or subscriptions to sustain the enterprise. Much more money is needed, however, and every true Spiritualist ought to send in a donation or subscription at once that we may not only have funds to carry on the work, but also to know what can be depended upon later on to pay all expenses.

Those who read this, please remember that your name and address and of all Spiritualists in your vicinity, is wanted, not for publication but that we may, if possible, ascertain our number in the United States, and that circulars relating to the Jubilee may be sent

The name of every society and its officers and of every speaker and publie test medium is also wanted. member to donate of subscribeliherally to aid in this celebration.

FRANK WALKER. Gen. M'ng'r, Hamburg, N. Y.

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A LOVED FAREWELL.

The Church of the Soul Blds Its Pastor Au Revoir.

Report has been handed us of the meeting of the members of the Church of the Soul, recently called to bid adleu and give a regretful sanction to the transfer of Mrs. Cora L. V. Richmond from the church of her own creation, and to which she has ministered for twenty-one years, to the society at Washington, D. C.

Our space is too limited at the present time to give a full report of the meeting, but suffice to say it was a meeting to say farewell to a beloved teacher. It is indeed sad to part from those we love, and this meeting was one of deepest sorrow-

Sorrow that words are frail to paint; Too deep for human tongue; That spoke through tears without re-

straint

From souls most sorely wrung.

The announcement of this departure is now no surprise to the readers of The Progressive Thinker, nor was it to the members of the church when the call was made for the meeting, but it was a sad duty to those who have stood heart to heart and soul to soul in the work with Mrs. Richmond for all these years, Excellent music, both vocal and instrumental, helped to stay the choking sobs that arose in every throat, and several short speeches were made. The following very touching farewell address was read by Mrs. C. Catlin, and voiced the sentiment of the society:

Our Beloved Pastor:-Perhaps for the first time in the history of this society, the call that summoned us to assemble ourselves together brought with it a feeling of unspeakable sorrow, for too well we knew it was but a call to meet and part again, and it would be strange indeed, after all these years of faithful ministration, and of such loving companionship as but rarely exists between pastor and people, if we could respond o such a summons without a tugging at the heart-strings and an overwhelming sense of irreparable loss. It is not necessary for us at this time to go over the twenty-one years of privilege to us, of loving labor to you, for much that belongs to this has already passed into the annals of history. What, however, those years of tender ministration have been-how strong and deep that mysterious bond of love and sympathy that has bound us so closely together all these years, and which neither time nor eternity will ever break, none canknow so well as ourselves.

For twenty-one years we have listened to the words of truth and wisdom, as they have fallen from your eloquent lips. For twenty-one years we have sat before the panorama of your wonderful inspiration. Page by page has been unrolled before our spiritual vision, each page containing some new revelation, unsealing some new hidden lepth, and making manifest the myseries of the ages. But we look back with pleasure upon the fact that, whilst these revelations carried us backward into bygone ages, forward into that dispensation for which we longingly wait, upward to that realm beyond the skies, yet ever before our minds have been kept as a matter of the first importance, those principles that meet the needs of the present hour.

From your teachings we have learned the true lessons of existence, we have been fitted to meet earth's trials and responsibilities, and under this ever blessed light our souls have risen from the conflict happier, stronger in spirit, and more ready for life, with all that it signifies; and we rejoice, too, to know that, whilst there has ever been a firm stand for principle, and an unswerving declaration for the right, the splendor of your platform has never been sulfied by any unkind attack upon those who may differ from you. And now that we are called upon to yield all this for a time, we turn again to these years of teaching to find that spirit of self-abnegation that will enable us to bow be fore the unerring wisdom of Infinite Love and to say, "Thy will be done."

Gladly would we have prevented this if we could. We know the cry from Macedonia of "Come over and help us," has been loud and long. It has the cry of souls hungering for the bread of life, and in it we see the promise of a brilliant spiritual future. We have only the most cordial feeling of fraternity towards our brethren in Washington, notwithstanding the fact that what is joy for them is Gethsemane for us. Happily, however, from out of the shadow there still gleams forth the star of hope. Tenderly will we gaze upon it, lovingly will we cling to it, and under its inspiration we now find strength to say: Go, beloved, go feed the hungry, lift the burdens from the weary, transplant into sorrowing hearts the beautiful angel of life in stead of the dark shadow of death. Go sow your seed and reap your harvest of souls, and when the right time shall come, return to us laden with added sheaves of precious golden grain, to meet the royal welcome that will then await you. And not only to you, but to the band around you-to your guides and ours-we say. "God speed." No words to be found in the English language can express what we feel at parting with these even for a time. the world scoff at this? Ah! how little they know how closely these unseen ones may become allied to us, when the language of the soul is understood.

In thus bidding you farewell, we do not separate the different branches of the work, for the Sunday-school, the Band of Harmony, and the Church of the Soul are one in the present shadow -and the future hope.

As one our eyes will be turned anx-

iously, lovingly to Washington as to the casket that holds for the present our peerless jewel; as one we shall hope, as one we shall pray, and as one we shall hall with delight the call that will summon us together to welcome you home.

And now, dearly beloved Water Lily, we ask you to accept as our parting gift the buds we offer-for what can speak to you of our love so potently as these? Earnestly will we pray that the matchless symmetry of their form, the perfect harmony of their tints, and the exquisite sweetness of their perfume may be symbolical of the year that is before you.

We know that the everlasting arms will be around and beneath you, and resting in the consciousness of this, confidently we leave you in the casket of God's love-only praying that you may bask in the sunshine of his presence, and that his choicest blessings may follow you wherever you go. In the name of your people, in the name of all who love you, tenderly, lovingly, loyally, we say: Farewell, beloved one, farewell.

Chicago, September 5, 1897.

"The Molecular Hypothesis of Na-ture." By Prof. Wm. M. Lockwood, Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spirltualism. The book is commended to sale at this office. Price 25 cents.

MRS. BESANT'S LECTURE.

(Continued from page 2.)

Think how that helps us in face of death. I love a friend. I do not love the body; that changes but my friend remains. I do not love the mere animal nature; that will perish; my friend will last. I do not even cling with passlonate attachment to the mind; that will break down at last; my friend will endure. I learn to love my friend himself and not the outer garment that he wears. I learn to recognize the God in him, and joining myself to that I learn to rejoice in all that in the growth of experience has given to him his individual image of Deity, and recognizing that he has taken all that into the divine with him, has grown by it in-creased by it, developed by it, I em-brace in my friend the Life that never

What matters it then to me that death has stricken away the body? Death loses its sting, it loses its power, it can no longer break our hearts when we know that our loved ones are ours to all eternity, that we are bound to them by the ties of the one Self which is eternal and changeless; that that which we love is the gold in them that is purified in the fire and when the fire is over the pure gold will remain. Out of that we forge the chains of our love; out of that we weld the links of our affection, and loving the divinity that is our friend, the divine man that is evolved within him, death becomes only an incident in the unending life and fails any longer to pierce the heart which is joined to the undying, which is beyond the reach of death.

And so with every other sorrow that life may bring. Does a misunderstanding arise between us and a friend? Has the brain given rise to misconception and the tongue misled and made misunderstanding? Never mind. What we love in our friend is the immortal man and that cannot misunderstand, that cannot be misled, that remains forever though mistakes may cloud the lower life until the end of the physical existence. We shall find our friend again when the body is stricken off and in the higher world the misunderstandings will have vanished. They belong to the transitory and not to the eternal with in us. Thus realizing we find that all we can lose is the changing; all that we can lose is the impermanent; and choosing the eternal, resting ourselves on that rock, we find ourselves peaceful and immovable, above the sorrows of ENDING OF SORROW AND EVIL.

When shall sorrow have its ending? The moment its lessons are learned. When shall evil find its termination? The moment it has no longer power to attract. When we are pure as the Christ is pure, when we are perfect as the Father is perfect, when we have gathered up all life's experiences, when we have tried everything and know the results and remember them, when having experienced along every line we know the results of all experiences, then desire for the transitory disappears, desire for all that is evil vanishes; we are free to choose; we no longer care for the transitory and the evil; we have risen above it for all ages to come; we have reached the peaceful strength that nothing may avail to change. That is the ending of sorrow and of evil, as ignorance was the cause of sorrow and evil alike; ignorance of what lay beneath the changing form, ignorance of the results that would come from the grasped object of desire; ignorance at every stage of our growth, but experience lifting us out of ignorance into knowledge and thereby out of sorrow into joy. The sorrow is so brief; the joy eternal. The lessons are so short, having learned them the wisdom is immortal. Does it seem long? Well, you are in the school learning the lesson. So does the school hour seem long to the child and he frets against the restraint of the school-house, against the discipline of the teacher, but if he were taken from it he would

THE IMMORTAL DESTINY. Oh, if you could only catch a glimpse of the destiny that lies before you; if only your eyes for a moment could be opened to the unending reaches that lay above us and beyond; if you could see the proportion that exists between this life and the unending, these days of a moment and the ages of immortal These lives that seem so long and burdensome are but the babymood of your life. You are passing through the troubles of babyhood, of infancy, of childhood, and all those drop away and are forgotten when you reach your immortal youth which yours at the end of this cycle of human

remain in ignorance in his manhood,

useless as a citizen of the world.

evolution. Only in the physical lies trouble. Only in the physical is sorrow. Only in the physical comes grief. The eternal that lies beyond you when this cycle is accomplished knows no trouble, no sorrow, no grief, no pain. There evolution will carry you, these lessons once learned, along ever higher and higher paths where sorrow has no place. Here it is needed for the first development of the powers of the soul. When that is you no more need sorrow and evil than you would need again to learn the alphabet in your manhood. You can read without going back to the primer of the child. Sorrow and evil are the things that are the alphabet of existence. Sorrow and evil are simply the primary lessons that the soul learns while in the kindergarden of life. All the later lessons, that alphabet being learned, come without needing to recall its letters save in memory, without having to learn them again in all the ages of eternity. Here is the school of sorrow and of pain; here the school in rond, the life where the lessons shall be utilized and where an eternal joy shall utterly out-balance the lessons of a passing pain. That is the message of all who know; that the partial realization of those who are learning now. Those who see the faces of the Masters know that for them all grief is ended. all sorrow is over, all evil lies below their feet. Where they stand, you and I will stand; and some day whither they climbed, you and I are climbing now. Their triumph is the promise of ours. Their victory is the guaranty of our success: and if I have put this strongly It is because I know it to be true. If have spoken positively it is because have seen that state of bliss and know It is reachable by man in his immorta rigor. That which they are we shall be A messenger from them, I come to spent to you the tidings to-day, tidings truly of great joy for all the nations of the world, for the day shall come when we shall be perfect as they are perfect; nay, higher than that, when they and we together shall go on towards the perfection of Deity. That is the end of the passing sorrow; that is the fruit of the pain which is the seed to-day.

(Great applause.) "Human Culture and Cure, Marriage Sexual Development, and Social Up building." By E. D. Babbitt, M. D. LL.D. A most excellent and very valuable work, by the Dean of the College For sale at this office.

SHAKER SPIRITUALISM.

Items of Interest Concerning Mother Ann Lee,

In 1844 my sister Almira, twelve years of age, passed on to the brighter beyond. She had never been ill till a week before passing out, was unusually bright and active, and a decided blonde—we called her "yellow curls." She was a child of nature, wanted to be bounding about in the open air free from all restraint. Away she would fly through field and forest, and in a short space return looking like a nymph—wreathed from head to foot in wild flowers and vines, her golden han streaming in beautiful profusion and wildness around her fair young face and shoulders. She was very spiritualminded, and enjoyed every thing of a spiritual character; was honest, truthful and uncommonly conscientious, never retiring at night with anything wrong on her mind "unconfessed." She suffered excruciating pains through her illness night and day, but without a murmur. She had two physicians in attendance, but did not want to take their medicines, for she said they only made her feel worse. She wanted the spiritual remedies applied, for they always eased her. The clairvoyants had told us that on the beautiful lawn in itual garden, where grew all manner of fruits and flowers for our benefit—also a balsam tree whose leaves were of a healing nature—a fountain of living waters and a wine press.

Almira would say: "Go and gather of these; they make me feel better; I don't want the doctors to come any more." So we would do as she desired, although neither of us could see the remedies—yet they seemed above all else to give the little sufferer relief.

Her complaint was inflammation of the bowels, and from the first marked her for the grave. All through she talked of the change as one greatly desired. "I do not want to get well." ' she would say, "but want to go and live with the angels.'

A few days before passing out, she would lie like one dead, seeming to notice nothing about her. After a while she would rouse up and tell where she had been and what she had seen. "I went to a beautiful white mansion, but one of the inmates said I must come back to earth and stay a little longermy time had not quite come,

At the same time, my oldest sister (not of our society) was with us, and Almira said: "Augusta has been with me, too; we flew right out of the open window. This seemed strange to mewhy she had accompanied the sick one and no other, for mother, two brothers and two sisters younger than myself

were near by. Augusta was eighteen, and in bloom ing health at the time, but in less than a year took a sudden cold and passed out with quick consumption.

Almira saw the disembodied around her bed and called them by name. An aunt and a lovely young comrade of ours who had but recently passed on, were of the number. She said: "They have come for me-and more are coming. Oh! I want to go before another sundown"—and she did. The words of this dear one twenty minutes before breathing her last were "pretty, pret-Perfectly conscious to the last, she passed on without a struggle or a groan.

At the funeral her spirit was seen by

several. She was robed in shining white, and had upon her head a wreath of roses and lilies, and seemed very happy and thankful for her release. A numerous company of spirits were seen, and one said through a medium.
"Mourn not for the little one, for she is called from the evil to come, and while yet beautiful, to adorn the courts above and be a messenger of love from the upper realms to those left behind." me medium told us that severa months previous to her illness he had seen something very peculiar about the child—a beautiful bright halo (as it were) about her head, and the impres sion then was that her stay on earth would be of short duration. She has

One medium in Philadelphia, a perfect stranger, said to me: "I see one with you who is very bright. She has beautiful golden hair, and is a lovely eing. I see the name of Almira, and she has been gone from earth a long time." "Yes," I said, "she is my siser, who passed on in 1844." She then said: "I see another by your side, melium size, fair hair and light skin, and I see the names, Minerva and Littia. This spirit seems young." "Yes," I said, "she was 23, and the names are

been seen with me many times.

An aged brother and a leader in our home had been ill a long time, and awaited the transition with great anxiety-like one anticipating a pleasant journey. The day he left, one of our mediums said she saw at his door outside a lovely golden chariot with white horses attached, and a company of beautiful spirit friends in waiting for him; and as he was told of this, it made him very happy. He was conscious to the last and passed very peacefully away, and was seen by the mediums at the funeral, and expressed his thanks for the glorious change re-

alized. A youthful sister of our family cir cle passed on in a most happifying state of mind. She was sick but a few When told that she must not days. think of leaving us (she was much beloved by all and a most useful member) she would say: "Do not hold on to me, for I am going, and want to. I am called, and have a work to perform over there.'

A few months before this dear one passed on, she saw enter her room one morning before rising, a lovely spirit She appeared by her bedside. and without a word reached ber arm out, upon which lay a beautiful white robe. The young sister said she saw her just as plain as ever she had in life, and was no more afraid. She spoke to her and asked: "Why, Sarah, is that for me?" and in an instant both she and the robe disappeared. But it seemed a forerunner of the change which was so soon to follow.

I could tell of scores I have seen pass through the death scene, and all so happy! Never have I witnessed in our midst one terrifying struggle on account of facing the "grim monster." We call him the white-winged messenger who brings glad tidings of great joy, and opens the way for us to a broader, brighter life, and a hundred fold higher joys than is possible for earth to afford.

As years advance with quickened tread,
We hall the boundaries of the dead As sacred soil and blest, For there the angels watch and wait, To ope awide the golden gate

To realms of joyous rest! One of our dear aged sisters who in LL.D. A most excellent and very valu-able work, by the Dean of the College of Fine Forces, and author of other im-portant volumes on Health, Social Sci. ence, Religion, etc. Price, cloth, 75c. ever she had in it;" said that "Mother Ann gave her the gift." She spoke fre-



sald that she received this, too, front of our dwelling was a lovely spir- the same source. She said that "Moth er Ann was the most lovely personage she had ever seen, and had the most wonderful power and influence for good-that all who came in contact with her were made better and stronger, if they but yielded to her wise counsellings." I have seen several who had been personal recipients of her teachings, and all gave the same testimony. It used to give me great pleas ure when young to converse with these aged veterans of the Shaker Or der, and I loved their spiritual teachings. They were pure, honest, upright souls, and have long years since gone to their blessed inheritance in the heavens.

Mother Ann Lee, the founder of Shakerism, enjoyed visions in her childhood, and right along through life. Her powers of clairvoyance were remarkable. She would read the lives of those she had never before seen, and tell their very thoughts. She also had the power to heal sickness and infirmitles.

She was told in vision, while yet in her own country, "to resort to America; that a work awaited her thereshe was to found a church which in time would fill all the earth." Her doctrines were peace, purity and universal brotherhood. She was bitterly persecuted in Eng-

land, even to imprisonment, and so she was, too, after reaching this more favored country, as were also her co-

While on her voyage here, she and her followers met with much opposition from both captain and crew on account of their religious exhortations and performances, and were forbidden to go forth in their exercises. There was a great storm arose, and the ship sprung a leak. The waters were pouring in upon them, and with all that could be done it seemed that death was soon to be their fate. The captain's courage as well as color failed him. He said: "We shall all go to the bottom." crisis Mother Ann fell upon her knees (as did also her followers, eight in num ber) and prayed for their preservation from the fury of the elements. On arising she said: "Captain, be of good cheer, not a hair of your heads shall be harmed; you will all reach the shore in safety. I see an angel at the belm, and know that we are safe."

As if by divine interposition at this juncture the loose planks became sud-denly readjusted, the storm ceased, the waters were bailed out, vessel put in order, and all was calm again. After this the captain gave them liberty to go they chose, promising them no further interference from any quarter. So the remainder of their voyage was passed in peace, both captain and crew treating them with the greatest civility They arrived in New York the 6th of August, 1776. Here the captain told his story and gave the "Shakers" credit for their seemingly miraculous rescue from the angry ocean. It was a long time before their real

work of preaching the "new doctrines" commenced, and when they did, bitter persecution immediately followed. Both in Albany and Poughkeepsle, N. Y. was Mother Ann imprisoned, charged with being a lewd woman, possessed of all manner of wickedness. Her co-la-borers also shared in her afflictions. In Harvard, Mass., Elder James Whitcorrect. She left us thirty years aker, one of her party from England, a since." was tied to a tree (I have seen it) and whipped on his bared back till it was bruised to a jelly," and with the blood streaming from his wounds he went to Mother Ann, who was in the house. saying: "See, Mother, what the cruel mob have done." She replied: "Pray for them, James, for they know not they do." So without a murniur he raised his voice in prayer as she hade

At one time, in this same section a riotous mob entered a house where Mother Ann was stopping, the inmate having united with her teachings, and selzing her from a dark closet (I have seen this also) where her friends had hidden her from their cruel hands dragged her down the stairs by the hat of her head, out of doors among the rabble, and heaped upon her the most abusive epithets.
All of these things have gone down

in Shaker history, and can be had by applying to leaders of that order at any ime. Their rise and progress in Amer ca is all on record for the public to examine if so desired. They have scautiful homes in eight States of the Injon, which are always open to ennuirers. I have found out since my randerings commenced, that this peo ole are not so much known as I once magined, and in many places I have been, especially at a distance from them, very many I have talked with ever even heard of their existence. JULIA H. JOHNSON.

Spiritualists, Attention.

Mass meetings at Nashville. Tenn. September 23, 24, 25 and 26. Speakers: H. D. Barrett, Mrs. Cora L. V. Richmond, Hon. L. V. Moulton, Dr. Geo. Fuller and Lyman C. Howe. Mediums: May S. Pepper, Mrs. Loe F. Prior, Mrs. Anna E. Thomas; and a host of other talent.

Excursion tickets can be secured on count of exhibition now going on at Nashville, from all large cities. programme as given above is only a partial one, and will be added to constantly. Go to the great meeting at Nashville. F. B. WOODBURY. Nashville.



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We are trying to reach you who take no spiritual paper. We want to bring you in contact with the leading spiritual and occult thoughts of the day. We desire to keep you in the front ranks of the procession. Without a firstclass Spiritualist paper, and some spiritual and occult books, you are in the rear of the procession, and will remain there until you change your programme.

Leading Minds.

Leading minds ever where are now studying spiritual and occult subjects. ou can observe this trend of thought everywhere. There is a fascination about it that will not down. In order to assist you in your investigations, we would advise you to at once subscribe for The Progressive Thinker, and thus obtain Ghost Land. In the paper you will find something new each week. while in Ghost Land you will find food for thought for years to come.

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There are stumbling blocks in the way of every earnest investigator or skeptic who is investigating spiritual and occult subjects. There are dangers, too, if not directed aright. The Progressive Thinker and Ghost Land will in a great measure remove these stumbling blocks and dangers, and lead each one directly into the paths of Truth. Ghost Land elucidates many occult subjects in a manner with which everyone should be familiar

The Divine Law Illustrated.

The Divine Plan as presented by The Progressive Thinker, is the only one that can possibly place the world on a higher spiritual plane. When those who are prosperous, like the Vanderbilts, Goulds, Astors, and thousands of others, allow their vast accumulations of wealth to be used in a measure for the benefit of those less fortunate than themselves poor struggling mortals—then they will be carrying out the Divine Plan. Any one, in any considerable degree prosperous, should assist those less fortunate.

With this Divine Plan carried out to its fullest extent, there would be no suffering in this world, and the millennial era would dawn. The Progressive Thinker leads in carrying out this Divine Plan by giving a valuable book, on terms mentioned above, to each subscriber.



A Lady's Spiritual Phases of Development.

It is but natural that the great majority of Spiritualists should recognize as existent facts only the phenomena (so-called) which have been developed to their own satisfaction; and, in reasoning from cause to effect, it is not so wonderful that but comparatively few minds with the keenest analysis educe conclusions and accept as veritable truth that which has been demonstrated to others, although not to themselves. Not many investigators are satisfied to be content for any length of time with one particular phase of mediumship, and as a consequence they are continually looking after new demonstrations from the spiritual side. clairandience caused an increasing stimulus to attain greater results and higher conditions, until it has been shown that some mortals are possessed shown that some mortals are possessed and all statements shown that the statements are possessed and all statements shown that the statements are possessed and all statements shown that the statements are possessed and all statements shown that the statements are possessed and the statements are caused and the statements are considered. of powers which involve a recognition of effect upon all the senses from the Spiritual source. Aye, for more.

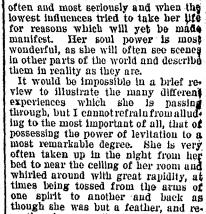
It is not to be gainsaid that Home, that most wonderful medium, demonstrated to the satisfaction of the crowned heads and eminent scientific men of Europe the remarkable power of levitation, and yet we fail to note that many instances of this phase of Spiritual power have been conspicuously manifest since his time. From what we know, we incline to believe there ing themselves made known. An individual instance of a most remarkable character of this kind is within my knowledge, and the experiences of this person, a young lady of high character, 28 years of age, are so exceptional that a statement of her unusual ability as a medium can hardly be credited, even by Spiritualists, simply because it far exceeds the demonstrations that have been recorded of the highest character as pertaining to a single individual. We are bound to respect the wishes

of this remarkable sensitive in avoiding a publicity of the facts concerning her name in connection with mediumship. In the first place, she is so decided in her objections that she will not allow writer has been informed from her higher guides, when she has been in a trance condition, that but few mortals are so closely affinitized to the spirit side. She has admitted on different occasions that she realizes all the effects upon her senses from the spirit side the same as she does from the material. For instance, her clairvoyance is so acute that she constantly sees the spiritual not only in bodily forms, but the scenery and other conditions surrounding them, some of which she states is of so grand and exalted a character as to be absolutely indescribable. This power is hereditary, being transmitted

for two generations back. Then as to clairaudience, she has for several years had the power of hearing from the other side most acutely. Forms continually pass and repass before her, sometimes smiling, sometimes saluting her, and often stopping to converse with her. Then the sense of touch is often realized, as some of the on her, which in some cases will have no bad effect: but she is sometimes so influenced by the touch of an Indian or some spirit of low degree that it makes her shrink. Recently she stated that most magnificent spiritual boquet was placed under her nose and the perfume, she stated, was beyond descrip tion; while she is often the recipient of flowers spiritual which have an extremely refined odor. Then she has realized the sense of taste, for they have, in critical moments, when her physical organism was in a very low condition. come to her from the spirit side and dropped an elixir of some description on her tongue, causing a thrilling sensation, which would immediately pervade her whole organism. So this sensitive is susceptible from the Spiritual side, of seeing, hearing, feeling, tasting and smelling.

But these are only a fractional part of her spiritual gifts, as being pos-sessed of the power of prophecy to a very considerable extent, there is no question, as many letters sent to her have attested the truth of her statements made to parties in foretelling events to individuals, which have been given on solicitation but not for lucre. as she has always refused to accept compensation for any display of her spiritual gifts, however much she may have been in need of funds for any purpose. She will occasionally sit in circles with select friends, when she will have rappings extraordinary, but ier higher guides who come to her daily never will come while sitting in circles of a promiscuous character, and she is advised by them not to frequent such conditions.

Her development has been almost entirely from assistance on the other side. the principal one being or having been one most famous the world over in the line of art, and these co-operators have brought her through a most wonderful experience, from the beginning of their operations, when she was attacked



cently when near the top of the stairs

in the hallway of her house, they, lifted her over the balusters and softly, landed her on the hall floor below. For two years or more under adverse circumstances they have been working from the other side for the culmination of the perfect development of this exceptional organism, and yet, while she has been through several stages of progress, they have never intimated to her or any one what the outcome is to be, yet they state the finale of her spiritual development in the mortal body will soon be manifest. From all I have received through her in trance condition, and when controlled by the disembodied, which involves numerous occasions, the culmination of this development will but add another remarkable epoch to spiritual progress and give to the world one more demonstration of undeniable character and of an elevating nature, and educating mortals to higher conceptions of life and its relations to the infinite beyond.

Under certain conditions doubt might attach to the statements of a medium concerning remarkable transitions of the character described, but when it is known that this lady whose exceptionally wonderful spiritual power is reverential in the highest degree, that she retains the simplicity of her infew minds with the keepest analysis fancy in kneeling in prayer every night of her life, that she is a most rigid Episcopalian in her religious belief, that she would think it a siu to display her spiritual gifts for money, which she has time and again refused; that she will not allow herself to be classed as a medium, that it has been against her earlier conceptions of the truth that she has been brought to the summit of spiritual attainments to the present clairaudience caused an increasing from the other side chide her for not and all statements she might be induced to make to her most intimate friends. Soon may we trust this one more link in the chain of progress will be riveted in Spiritual history.

Kaw Valley Camp.

The first annual camp meeting of the Kaw Valley Spiritualist Association has demonstrated the fact that there is lively interest in all that pertains to Spiritualism, and has resulted in forming a permanent association and the determination to hold a camp on a larger scale in 1898. The attendance, while not large, is all that could be expected under existing circumstances.

The weather has simply been abominable. Hot, dry and dusty, with the mercury ranging at 100 nearly every day of the camp; but, in spite of it all.

the friends are enthusiastic and we have had very interesting sessions, The Brockways and the Folsonis are the principal mediums from abroad, and with the home talent have added much to the interest of the camp, though the extreme heat has not been conducive to the best results in wold-

ing seances. Sunday, the 12th, gave us large audiences, attracted by the presence of Mrs. Richmond, who occupied the platform at the morning and evening session. She was followed in the evening with excellent demonstrations by Mrs.

Josle Folsom and Chas, Brockway. Clear and convincing tests are given by these parties, and a somewhat unique demonstration of the Brockways is to borrow a hat and holding it

aloft messages are written upon the inner side of the hatband. Sunday afternoon a very clear and interesting discourse was given by the guides of Dr. Denslow. He is a forcible speaker and genial gentleman, and has made many friends at the camp, and the best wishes of all campers are extended to himself and estimable wife wherever their lot may be cast.

Among the campers is the cheery, sunny-faced "Mamma Dean," of Wichita, an old-timer at Clinton Camp. She has changed her name, however, and with her husband, T. A. Thompson, is still heart and soul in the work of furthering the interests of Spiritualism. Her husband is none the less interested, and on Saturday evening gave a very lucid and practical discourse upor the Ethics of Spiritualism, which met with the hearty commendation of the entire andience,

Will C. Hodge, as chairman, is filling the position acceptably, and is an all-around worker in the Cause, and should be kept busy. He goes from here to the ten days' camp at Wallula, October 9th to 18th.

It is worthy of note that upon the claims of the N. S. A. being presented by their vice-president. Mrs. Richmond, over \$40 was raised for the N. S. A.

Here, as elsewhere, are to be found the full complement of disgruntled malcontents, who hold aloof from the general work inaugurated by the few faithful and self-sacrificing souls, and who seem to think their petty differences and grievances are of more consequence than the up-building of the Cause and placing it upon a firm founlation before the world.

Is it not high time that such persons be left alone to nurse their petty preju-dices to their hearts' content, while those who can rise above all personal considerations put shoulder to the wheel with the determination that Spiritualism shall succeed, with or without their co-operation? JIM.

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

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

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

..GENERAL SURVEY..

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

best subserved thereby. Many of the writings, especially her poems. I think sentiments uttered in an article may be with her that human greed and selfishdiametrically opposed to his belief, set ness is the curse of our country." that is no reason why they should be suppressed. No one person has the Marshalltown, Iowa: "Since our leav-whole truth, hence kindly feelings should always be entertained for those suppressed." who differ from you.

M. A. Brackett, secretary, of Portland, Me., informs us that a number of We will probably leave here during the land, Ale., informs us that a bound of themselves and ballows of that city formed themselves coming week. Would like to work anyinto a society last May, and have held where in the eastern half of the States circles Sunday evenings. During Sep-circles Sunday evenings. During Sep-diction Sunday evenings. Sunday evenings of Iowa and Illinois, and will work our many sunday evenings. Sunday evenings of Iowa and Illinois, and will work our many sunday evenings. Sunday evenings of Iowa and Illinois, and will work our many sunday evenings. Sunday evenings of Iowa and Illinois, and will work our many sunday evenings. Sunday evenings of Iowa and Illinois, and will work our many sunday evenings of Iowa evenings of Dorchester, Mass., who did good work as mediums.

Will C. Hodge, who has been speaking and acting as chairman at the Kaw Spiritual Camp-meeting, is en-Leavenworth County Association, to be Methodists, Baptists and Christiansto hear from parties or societies who desire the services of an inspirational speaker. Address, Lock Box 185, Topeka, Kansas.

The Society of Spiritualists of Philadelphia, which meets at Warner Music Hall, has this to say of Dr. Peebles: "For the month of October the renowned traveller, author and lecturer, Dr. J. M. Peebles, will occupy the rostrum. He is one of the old pioneers of work in the early days of Modern Spiritualism. He has also been a great and teachings of ancient religions. The Doctor has just returned from India, a land he has visited several times in the past, in quest of knowledge, to be found people. In view of Dr. Peebles' re-soon." searches in ancient lore, it may be expected that he will, in the course of his Ind .: of his experience and investigation of Spiritualism, and the prevailing religlons found in India, which is said to be the cradle of all religions. All should embrace this rare opportunity of hearing Dr. Peebles, the eloquent speaker and learned exponent of Spiritualism, as well as the author of many valuable

J. E. Ferris writes from Denver, Col.: "The cause of Spiritualism is being most ably demonstrated and expounded here by two mediums of exceptional the common good of all, working together in perfect harmony and unison; ple. nomenal phase with tests so thoroughconvincing that skeptics are being Mrs. Mary C. Lyman, inspirational lecturer, recently of your city, is expounding the grand truths and principles of Spiritualism. She is in close touch with organizations of this city, and co-operregular Sunday evening spiritual serve again. in Chosen Friends Hall, which ere many weeks will be too small for the fast increasing attendance."

The First Spiritualist Society of Horton, Mich., will open services October 1, with Mrs. Emily P. Beebe as president and speaker. She will answer calls to lecture or attend funerals.

Mr. J. Frank Baxter has removed to his former residence, 181 Walnut street, Chelsea, Mass., where he may be addressed from now on. He has a few open 1898 dates. He will speak in Fort Wayne, Ind., the Sundays of October, November and December, 1897. Who desire week evenings while he is that

Mrs. J. W. Kratz writes: "I desire engagements as speaker and test medium. for societies or camps of 1898.Am serving the Akron Society; from here to Alliance, then to Cleveland, where I will for the cause, for which we so earnestly serve the West Side Society. Address labor." me at 106 Hazel street, Akron, Olifo, care of Mrs. A. W. Glick."

H. G. Kelly, writes from Cleveland, Chio: "I send you a clipping that I cut out of the Cleveland Press: 'Steps have been taken to enforce the McKisson II cense law, which was passed by the fashioned on the lines of the Russell law, which is being enforced in Cincinnati. City Clerk Burgess has instucted tellers, and clairvoyants doing business in this city, that they either of the business. No license has yet force the payment of the license. Di. come. rector of Law Norton is now wrestling with his opinion."

A Spokane (Wash.) Chronicle has the in the city, is the oldest spiritual medium before the public, the Chronicle is remarkable in the list of Spiritualistic platform workers, that among conver- licipated in by local mediums. try. An Israelite by birth, being sixty- place Sunday, September 26." five years of age, he began life as a

sittings and public or platform tests, be greatly benefited by such earnest A representative of the Chronicle and untiring workers." accepted an invitation to visit Dr. Schlesinger at his rooms in the Sherman house, and was given in full the names of deceased persons he knows that the Doctor could have had no knowledge of, and other startling proofs of the mysterious power he possesses. Dr. Schlesinger will give a public seance next Sunday evening at Auditorium hall."

Nellie Shinneman writes from Batavia. Mich.: "As I am a new subscriber I have only had two, but have not only the Question and Answer column, I can making one of the strongest organiza- at this office.

CONTRIBUTORS:-Each contributor | get some idea of their meaning. I think is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be lieving that the point of the paper to any one that loves poetry. It certainly is inspiring. I am lieving that the cause of truth can be lieving that the cause of truth can be

> Ben F. and M. E. Hayden write from there, and from there we came direct to Marshalltown camp, where we have been stopping for the past three weeks anyone in Illinois and Eastern Iowa for lectures and tests from the platform. We find the cause flourishing wherever we go. Address at Marshalltown, Ia."

G. writes: "This is a neighborhood of gaged for a ten days' meeting of the strong orthodox people—Lutherans, held at Wallula, from October 9 to 18. so my efforts to get subscribers for He is open for engagements for the fall your unexcelled paper result in zero. and winter months in any part of the One very intelligent (?) lady and active West and South, and would be pleased member of the Christian church, said: 'Why, I am afraid of these Spiritualists, and all of their works, books and papers, for I tell you they are nothing but the Devil's doings, and I will have no truck with them."

E. P. B. writes: "The Horton Society of Spiritualists has had Mrs. Ursula C. Collins, of Detroit, as lecturer and test medium. She is a trance speaker, gives good tests, and gives readings. She and her husband are worthy people. He is the spiritual rostrum, having begun his developing magnetic powers and is excellent now. They are a good spiritual

team." traveller in foreign countries, lecturing as well as studying the sacred writings Rapids, Mich.: "Mrs. Lindsey has returned from Mt. Pleasant camp-meeting, and is now ready for active service, should there be any demand spiritual societies. Residence, 63 4th only among the antiquities of that old street. We are assisting in out-door historic country, concerning its relig-services at North Park on Sundays, and lous teachings and the history of its expect to open up our meetings in-doors

Sarah A. Zion writes from Anderson, ind.: "We have had the anti-Spiritualist lectures, give some interesting accounts convention in our city during last week, and in their efforts to crush Spiritual ism, they have opened up a way for its progression and advancement. Many thinking persons that attended the ses sions of that convention have learned that there are a great many more Spir itualists and they are doing a greater work than they had dreamed of; and they are becoming interested and will investigate for themselves. Just so sure as a person feels the necessity of knowing the truth for himself he will become a Spiritualist. Moses Hull and abilities in their line, who are engaged Dr. Peebles attended the convention. In this noble work in the interest of hu- and Mr. Hull is going to review the promanity in the very broadest sense, and ceedings and charges to-night and to morrow night in the Spiritualists' Tem-We had a glorious feast yester Mrs. Clara L. Johns presenting the phe- day. Moses Hull and Dr. Peebles fa vored us with two lectures to a crowd-

ed house. Truly God moves in a mysdaily converted to this beautiful truth. terious way, his wonders to perform." 'Carl A. Wickland and his wife, the trance medium, both missionaries in the cause of Spiritualism, have changed their address from 206 Oak street to the different benevolent and charitable 324 Wells street, where they expect to remain permanently, while Mr. Wick ates with them. She is doing a great land is finishing his medical studies. work here. These mediums hold their when they expect to be on the road

> Dale for Washington, D. C., and will fill engagements on the route on very liberal terms. In addition to their work in the Spiritualistic line they have some very pleasing musical attractions. Mr and Mrs. Bach are well and favorably known in the West, and we are sure they will make everywhere in the East they may go, a favorable impression. F. H. Morrill, secretary of the First Association of Spiritualists of Philadelphia, writes: "Mr. W. J. Colville will

> be with us in November, and Mrs. A. M. Glading, in December. The last two Sundays in this month we will be ministered to by Mrs. Alice C. Barry and Mrs. Minnie Brown, two of our best platform workers in Philadelphia, and we hope for a very prosperous sea-son, and that much good may be done

E. J. Bowtell spoke at Cortland, N. Y. September 4th and 5th; at Ithaca. N. Y., from 8th to 12th inclusive. Pres ent address, 3 Linn street, Ithaca, N. Y. G. F. Perkins writes: "Everyone should read Dr. Peebles' works and Encyclopaedia of Death, and Life in egislature over a year ago. The law is the Spirit-World, then finish with 'Ghost Land.' "

Dr. J. M. Temple, excellent platform the police to notify all astrologers, for- test medium, is now able to resume work again, Has opened a spiritual meeting at Lakeside Hall, corner of must pay a license of \$300 or get out 31st and Indiana avenue. Meeting in the afternoon at 2:30 will be for conbeen issued. City Clerk Burgess is ference, and at 7:30 p. m., he will waiting for a legal opinion on the il speak and give tests. All the hall meetcense law before taking steps to en- ings will be free to everybody. All wel-

W. M. Smith writes: "The second meeting of the Maumee Valley Association was held at the residence of Anfollowing: "Dr. Louis Schlesinger, now drew Shinky, at Maumee, Sunday, September 12. Mr. F. D. Dunakin, of Av ery, Ohio, delivered a very entertaining informed, and those acquainted with and instructive discourse. The exerhis life career say he is one of the most cises of the afternoon terminated in a very interesting mediums' meeting, parsions to a belief in immortality through committee on location of camp asked evidences given by him are some of the for an extension of two weeks in which most distinguished people of the coun- to report; adjourned to meet at same

Jno F. Heckerman writes from Newphysician, receiving a thorough and port, Ky.: "A very interesting and succomplete medical education. But his cossful entertainment was given last invisible guides told him they would night at Douglass Castle Hall, Cincinprovide for his material wants, nati, O., with Mr. W. W. Ricker as lecand that he must act as their turer and also in psychometric readinstrument in demonstrating to ings. The meetings will be continued nortals the truth of immortality. This during the fall and winter, and we he does through private interviews or know that the causeof Spiritualism will

Chas. J. Anderson writes from Los Angeles, Cal.: "Upon my arrival at Los Angeles, I received a letter from one of he old soldiers of the National Home. located near Santa Monica, Cal., requesting me to come and deliver an address before the old soldiers. Of course I accepted the invitation, and on September 9, I spoke to a large audience composed entirely of G. A. R. veterans I was surprised to find that there are between two and three hundred veter-I thought I would write and tell you ands who believe more or less in the now much I enjoy reading your paper. philosophy of Spiritualism, and also a I have only had two, but have not only read but studied them thoroughly. Spiritualism is all new to me, so there ent perfecting an organization to be ire many words and phrases that I known as the Freethought society, and cannot at first grasp the meaning of, in a short time they expect to have books on the subject. Price, reduced but with the aid of my dictionary and about three hundred paying members, to \$1, cloth; paper, 50 cents. For sale

them upon religious and philosophical questions." Chas J. Anderson, the questions." writer of the above, is known as the Boy Orator, and is at present occupying the rostrum of the Harmonial Spiritualist Association. He should have more general recognition, on account of his

street, Los Angeles, Cal. Dr. J. M. Temple, now of this city, writes: "While traveling through the South I met many lovers of The Progressive Thinker. Well they might be. believe it has done more for the cause and upbuilding of Spiritualism that any other paper in the world to-day. You don't know how I miss the paper while going from place to place in the South. will do what I can to swell the list of

subscribers." G. F. Perkins will accept short engagements in close proximity to Chicago during October, to lecture, sing, and give public tests of spirit return. Address him at 587 N. Clark street.

Dr. Marcotte and family arrived in the city last week, and have located for the winter at No. 2926 Cottage Grove avenue. They have been at work lately in various parts of Minnesota. Mrs. Marcotte is an excellent clairvoyant and trance medium. The daughter, Stella Marcotte, is known as the child medium, and wherever she has been she has excited great interest. The Doctor will hold developing circles every Wednesday evening, and will open a meeting probably later on.

at the Universalist church, H and 12th streets, in the city of Lincoln, on October 7 and 8. All Spiritualists of the State are urged to be present, as business of importance will be considered. Georgina McIntyre's school of development and home of magnetic and divine healing is now located at 1803 Washington Boulevard, a most desirable site, overlooking Garfield Park. Receptions every Thursday from 1 to 5 p. m. Communion service every Friday evening at 8 o'clock. All are cor-

The State Spiritualist Association of

Nebraska will meet in annual session

Mrs. N. L. Pierce writes to inform her friends and patrons that she will hold Sunday evening meetings at her residence, 115 South Paulina street, at 8 p. m.; also continue her test circles every Tuesday and Friday evening of

dially invited.

The secretary writes: "Mrs. G. F. Perkins, of the Beacon Light Spiritual church, has returned from the East, and reports but few representatives of Spiritualism in sight at New York, Mrs. Brigham being the only permanent speaker at present. Mrs. Perkins and her husband, G. F. Perkins, have been identified with Spiritualism in Chicago continuously for nearly two years, besides a number of other short engagements previous to this last term. The members of the Beacon Light Spiritual Church showed their appreciation of the services of Mrs. Perkins by a hearty welcome at the public meetings and by a generous reception on Monday evening, September 13, at 587 N. Clark street, where these ever trusty workers will receive their friends. The church work is progressing finely, and we look forward to a vigorous campaign this season."

Mrs. E. A. Chapman writes: "Our little association at Morristown, Minn., was organized by Dr. Marcotte and family, on September 2. We organized an association with but a few members. but hope soon to be able to gain more who want to learn of this blessed truth. We named our society the First Progressive Spiritual Association, branch of First Christian Spiritual Association of St. Paul, and elected the following officers: President Myron Kenney; vice-president, S. J. Chapman; treasurer, Mrs. Ida Purrinton; secretary, Mrs. E. A. Chapman. As a society we are very favorably impressed with Doctor Marcotte and family, who have given some very good tests, as well as advice, and we cheerfully recommend them to any who wish to form an association and a developing circle, as being good, honest workers in our cause."

Wm. G. Goodall writes: "While at the Northwestern and Clinton camps I met Mrs. Georgia Gladys Cooley, and was much impressed with her work as leeturer and test medium. She is now at Elkport, Iowa, holding meetings in the Methodist church. Mrs. Cooley leaves us in a few days for Galesburg, Ill. much to our regret as she has endeared herself to us all by her honest and earnest manner of working."

Spiritual Culture Society. Parlo ectures by S. Weil, Sunday evenings at 7:30, at No. 537 Larrabee street, 2d flat. All are welcome.

The Bangs Sisters have returned from the East, and now may be found at their home, No. 3 Elizabeth street. Dr. R. A. Davis, of Maitland, Mo. writes: "I am now open to lecture engagements. I am a mental, physical, and phenomenal medium; and a hypno-I am in this work to stay, and do all the good for the cause I can. Address me as above.'

Moses Hull will help to interest the citizens of Anderson, Ind., in a debate with Elder Covert, to begin October 5, which will be his address until the meeting of the National Association, October 19.

Societies wishing the services of A. E. Tisdale, the well-known blind medium, can address him at 547 Bank street, New London, Conn., for the months of February, March, April and

May. M. J. Crilly has returned home from the camps, and is again ready for work. Address 29 Belknap street, Allegheny City, Pa.

A Counter Irritant.

Prof. Lockwood's last pamphlet, entitled "The Infidelity of Ecclesiasticism Menace to the American Civilization." is just the treatise to read to the anti-Spiritualistic element, who propose to stamp out mediumship, and thus render the spiritual philosophy in ert. The mirror that reflects the pagan fables and incestuous gods of Christian ecclesiastic, is a good thing to have on hand in these times of criticism, and this pamphlet is just the mirror. For sale at this office. Price 25 cents.

"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, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

"Religion as Revealed by the Material and Spiritual Universe. By E. D. Babbitt, M. D., LL.D." A compact Babbitt, M. D., LL.D." A compact and comprehensive view of the subiect; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best

Items Suggested by or Gleaned Therefrom.

Whom the grids would destroy They first would almoy Till madness imprisons the soul, fine gifts. His address is 125 West 6th Till gloom and despair Have poisoned the air
And Death comes that way on a

> A good laugh is sunshine in a house. Free will is not the liberty to whatever one likes, but the power of doing whatever one sees ought to be done. There is a remarkable difference between master and mind, and he that doubts the existence of mind, by doubt

ng proves it. In nature there is no blemish but the mind; none can be called deformed but the unkind.

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

The most prophetic incident of modern times is the squirming into organization of an anti-Spiritualistassociation. Nothing more fully illustrates the cause of the empty pews and the empty churches. Spiritualism as a disorganizer is a great success, and as a truth will not down by all the opposition its enemies can muster.

The electro-magnetic energy that holds worlds in their orbits, and neutralizes the power of gravitation, is but one of those powers that awaits the growing genius of man to utilize. Modern Spiritualism, which is

truly the child of the material progress of the ages as of the spiritual evolution. The vagueness and uncertainty of

hope, the dissatisfaction of mere belief and the constant doubt pointing to annihilation have given place to the dem-onstrated truths of immortality as brought by the crowning angel of the ages-Modern Spiritualism.

The Gods walk only with the men Who walk in God's own way, And desert them only when They walk the other way.

Spiritualism has come just as soon is man has power to receive it.

All have aspirations, which are the seeking constant expression.

Spirits do not get free of earthly error until they have ascended by an allaround progress to the higher or wisdom spheres, and when a circle has by harmony of its constituents and high aspiration advanced to a condition which will enable it to come en rapport with the spirits of these spheres, the contradictions complained of will disappear.

Many proofs of Spiritualism in an cient times are such as the historical records of angels appearing among mortals and acting their part; the appearing of Samuel to Saul; the appearing of Moses and Elias with Christ on the mount of transfiguration; the appearing of Christ to his disciples on many occasions after his death.

The bitterest assailants of Spiritual ism are invariably persons—some of them fossilized theologians and others irrational materialists-who are ludicrously ignorant both of the scientific and philosophical aspects of a question upon which they presume to dogmatize with all the confidence of intrepid inexperience.

Spiritualism had been growing and developing, in some degree, through the past ages, but the great clouds of oppression, slavery, bigotry and kindred evils held it back as they had held many sciences.

The world is full of contradictions, and it is manifest that whilst mortals in all grades of development are communicating with spirits in all grades of development there must necessarily be conflict of ideas and disputations as to facts; it is only by real progress and a larger grasp of the philosophy of spiritual intercourse that more satisfactory conditions may be reached.

Spiritualism carries along with it through all the debris of materialism, its system of facts, its datum of close, critical observation until it has brought them to the attention and deepest an alysis of many of the best scientific thinkers and observers in the civilized world.

Spiritualism has been for humanity an encyclopaedia of the ages.

The works of modern Spiritualism. like the primitive works of Jesus, are not so much in gilded domes and strong temples of idolatry, but in the still, small voice, in the perpetual and farreaching whispers that go deep into listening hearts and breathe the truths that banish doubt and conquer death. The forces of the universe await only the dissipation of ignorance, selfishness and greed to bless and harmonize the world.

In the dispensation and fulness of time Modern Spiritualism dawned when it was needed and the world was ready for it.

Modern Spiritualism is polytheistic; it acknowledges many divisions of power, individual, collective, legislative, judicial and executive; it does not worship any being; its heaven is republican. Modern Spiritualism came as quickly

as it could come-as it could be received-as early as scientific verificaion was possible to the development of the human race. So much has always been said in the

pulpits of the past of "The fall of man" n the Garden of Eden, and with the mother of the human race as the principal in the crime. After such tem estuous blows as science has been nitting for a quarter of a century the dea is now considered but a windfall. A beautiful place is not always a neaven, nor an ugly place always a hell—although they are types of each state—to the dividual inhabiting hem. If he is he an angry mood his beautiful place is not in heaven, and is

his thoughts are kind, loving and good.

no matter how ugly in outward appear

ance, the place, it is heaven. There is an inestimable blessing in cheerful spirit. When the spirit throws its windows wide open letting in the sunshine and presenting to all who see it the evidence of its gladness, it is not only happy, but it has an unspeakable power of doing good.

There has come a new affliction To the people of this land, A religious sort of kicktion. Called the Anti-Spirit Band: And the country soon will hear them, And will know them by their yell, And they needn't get so near them To inhale the sulphur smell.

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family. Cloth, \$2. "After the Sex Struck." By George N. Miller. Price 25 cents.

Melbourne, Australia.

THE CATASTROPHE IN PARIS. La Lumiere (Paris) states that, on the morning of the frightful calamity in the Rue Jean Goujon, Sister Marie Madeleine, of the community of the blind sisterhood of S. Paul, and one of the victims of that catastrophe, remarked to many of her companions, in the presence of the almoner of the institution, the Abbe Stiltz, before setting out for the Charity Bazaar, "This evening I shall be brought back, burned alive." The Abbe Delameire, who is curate of the parish of Notre Dame des Champs in which that community is established speaks of the unfortunate victim as having for a long time borne a high rep-

itation for "holiness." SOME STRIKING TESTS.

M. N. Brault, of Seranne, in France, contributes to the Revue Spirite, the particulars of some experiments with a table at Montpellier, the medium being M. Idras, and the first sitting taking place on the 22d of March last, in broad davlight, when the following colloquy occurred;

Q. Who are you? A. Beaumar-chais. Q. Give us some proofs. A. Pierre

Auguste? A. No. Q. Go on, A. Pierre Augustin Caron. Q. In what year did you die? A. In 1799.

Q. Tell us something? A. Exulta querist only.)

Q. Have you anything else to say? Kornmann. Here the table ceased to move and the sitting was suspended. The last word was unintelligible, and M. Brault's later, Beaumarchais came again,

Who is this Kornmann? I do not find the name in any of your plays. A Seek my process with Goesman.

and the questions were renewed as fol-

Where shall I find the book? A In the history of my life. Q. Where shall I look for it? A Ubique (everywhere). Q. Can you give me a precise ad

dress? A. Rue de Setuves. Q. Begin again; I don't know such a street in Montpellier. A. Rue des-Q. Go on. A. Etuves.

Thereupon M. Brault and the medium set out for that street, found a life of Beaumarchais in a second-hand book shop, and on examining it, found at page 32, the following passages: "After his peaceable resolutions to be per ceived.''

People who talk and write so much nonsense about unconscious cerebration, auto-suggestion, hallucination, and subliminal consciousness, in connection with psychic phenomena, should set their wits to work to invent someplausible explanation of the foregoing facts, that should exclude the intervention of a discrete intelligence in such a case as

From Light, London, Eng.

THE HUMAN DOUBLE.

The "Lotus Bleu" of July contains an article by M. de Rochas, describing several experiments in which he was able to divide the human double into two parts. It will be remembered that by pushing the exteriorization of the subject's vital aura beyond the usual stages, in which it constitutes concenhody, the operator found that this auracondensed itself into the "double." The process assumes the following stages, when subjects are first submitted to it: 2. The zones of exteriorized sensibility condense into poles at each side of the subject, one being blue, the other red. 3. These blue and red poles assume a phantomic form. 4. They unite and constitute the human double, which traverses solid walls, etc., and rises in space, remaining united to its organism by a magnetic cord or circuit, by means of which the experiences and sensations of the double are transferred to and perceived by its embodied original, in the secondary state. These stages which at first occur successively, occur simultaneously after repetition and

TWO CONTRIBUTORY ELEMENTS. M. de Rochas decided recently to try whether he could not cause the two contributory elements to separate, after the double had been exteriorized. After several tentative experiments, described in the above mentioned article, he effected this successfully. He found that the blue double carried the sensibility of the subject, while the red double could be manipulated without entailing any sensory reaction in the subject When this phantom was made to reenter the subject, leaving the blue one still without, she said that it burnt her. When, conversely, the blue double was made to re-enter its organism, leaving the red one without, the subject was not inconvenienced; but became indifferent, ceasing to express any wish or desire. M. de Rochas consequently attributes affectional feelings, desires and

training. The double is then exterior-

ized complete, at once.

will, to the red double. OTHER EXPERIMENTS.

The experiments were repeated on another subject in the presence of a clairvoyant, with similar results, the clairvoyant giving descriptions confirmatory of the above. The first subject had been in very weak health for some months and became gradually worse. One side of her body lost its sensibility. Throwing her into the secondary state, M. de Rochas consulted her with regard to her illness, as Ochorowicz does in similar circumstances, and as the old magnetizers used to do when the subjects diagnosed and precribed for their own diseases. After passing her hands over her body several times, she said that her illness was caused mainly by trouble and privations; her blue aura had lost its normal color, becoming lighter through anae mia: the two elements of her fluidic body had not reunited properly after being separated when exteriorized. M. de Rochas succeeded in re-establishing the normal harmony of these elements by exerting strong volitional action upon her.

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A HUMAN PHONOGRAPH.

According to Mr. Hudson the subconsclous mind has an absolutely faultless memory, whereinit differs considerably from its conscious confrere. But if the story told by Col. Olcott in "Old Diary Leaves" of the Theosophist, may be be lieved, some of our Indian fellow-subjects have brought their conscious well up to the standard of their subconscious memory. Col. Olcott says: "On the day of our departure from Guntur, H. P. B. and I enjoyed our first

experience with one of those marvels of mental training, a Brahmin Ashtavadhani. There exist in India many men who have, by a course of training during many years, cultivated the memory to a degree incredible to those who have not witnessed their feats personally. Some can keep up fifty, and even more, separate mental processes simultaneously; in comparison with which phenomena the most marvelous stories about our Western chess-players seem commonplace. The proceeding is as follows: As many persons as are to take part in the test, seat themselves near by, and the Pandit begins with the first on the right. Let us say with a game of chess. He names the first move, looks a minute at the board, and moves on to the next man, with whom perhaps, he plays some other game Here, again, he names his play and passes to the third man, for whom he may be asked to compose an original illum. (These two words contained a poem in Sanskrit on a given subject, personal reference, understood by the the initial or terminal letter of each line to be one selected by the other person. He ponders deeply and then dictates a line fulfilling the conditions. From the next man he is to take word by word, and the words out of their order at the choice of the dictator, a verse inquiries concerning it were fruitless of in any language whatsoever, known or result. At a second sliting several unknown to the Pandit, he receiving

one word at a time, repeating it until the sound becomes familiar to his ear, and laying it away in his memory until, the sitting finished, he must repeat the whole verse with each word restored to its proper sequence. The next man, perhaps, taps a bell as many times as he chooses, and the Pandit is to recollect the whole and name the total when he makes his last round of the circle. Then may come the making of a "magic square" of figures in so many columns, each column and each cross ine to figure up the same. Then, with the next man, a dispute on any one proposition in either of the six schools of Hindu philosophy, the argument and demonstration to proceed by stages as he comes to that person. Then the next neighbor may give him a gigantic sum his contest with Mirabeau, without in multiplication or division or some having dared to combat him, after the other part of the arithmetic, say a sum process Kornmann, etc;" and then a lit-in which multiplier and multiplicand tle further on, "In a third memoir shall each be of a dozen figures. And against Kornmann he really allowed so on to a most bewildering extent, until one fust sits amazed and wondering if the human brain is capable of such multiplex activity. On the occasion in question H. P. B. dictated to our Pan-

dit the celebrated Russian poem on the Volga, and I, several sentences in Spanish which I learned when a boy, but he rendered them accurately at the close of the entertainment, every word in its place. At ten that evening we started in our palanquins on our return jour That which that Brahman attained by mental culture is with some a nat

ural gift. According to the San Fran-

cisco Examiner one of the natural hu-

man phonographs has been discovered at Oklahoma. "Baby Ethel Carroll, of the Hotel Crellin, Oklahoma, is only four years old. Much that she hears no doubt is quite unintelligible to her. She simply repeats everything from memory, with out knowing aught of the sense of her words. The first time that the child showed her phenomenal gift was at the age of eleven months. At that time she was taken to see one of Hoyt's plays at

the Macdonough Theatre. Upon returnng to her home she surprised every one by repeating, word for word, one of the popular songs. "From that time until now little Ethel has been a regular playgoer. Now, at the age of four, her memory has developed so remarkably that it is a common thing for her, after seeing a new play to sing, without a mistake or the least sign of hesitation, song after song that she had never heard before. She can also repeat the lines of the play with wonderful correctness. The child has a retentive memory for names and dates. In spite of the fact that large numbers of people see her daily, drawn by curiosity, she never forgets the name of any one who is introduced to

when she first met them, though it may be months after. "Recently her wonderful memory was put to a severe test at a concert recital in Oakland. After the performance, she was asked if she remembered a certain recitation on the programme, remarkable alike for its length and peculiar phrasing. She had never heard it before, but with a confident smile and a certain enchanting carelessness of manner, she recited the entire piece

her, and can tell even the exact day

From The Freethinker, London, England.

without a break.'

CALVINISM HOLDS ITS OWN where men are hardly wrought and unhappy. For, when one's utmost is done. and there remains but a sense of human impotence foiled by contact with fate, refuge is taken in the thought of a higher power. As human lot improves and self-reliance develops, The ism declines.

CALVINISM IS AS CLEARLY taught by the Church of England as by the Church of Scotland. Its Tenth Ar ticle reads: "The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when ve have that good will." The Thir teenth Article declares that "works done before the grace of Christ and the inspiration of his spirit are not accept able to God"; and the Seventeenth Article elaborates the doctrine of Predes tination and Election.

WORDS OF JESUS. Calvinism, with its concomitant un

questioning submission, was taught in the church as long as the congregations would stand it. But now it is discov ered to warp the religion of Jesus worse than a thousand Bradlaughs—as though Bradlaugh ever warped the wonderful and wonderfully mysterious, religion o Jesus, the sweet teacher who came not to send peace, but a sword; to set a man at variance with his father, and who said, "He that believeth not shall be damned." "Whosoever shall not re ceive you nor hear your words, when ve depart out of that house or city, shake off the dust of your feet. Verily

tions of the kind on the coast. It will be their aim to have some of the best speakers in the liberal field address speakers in the liberal field that city."

UNENDING TORMENT.

Calvinism, with its legitimate doctrine, that men, and even babes, may be fore-ordained to unending torment, is horrible. But it is honest. It is genuine Christianity. But men like the Rev. A. H. Craufurd, M. A., sworn to believe in these very doctrines, and to uphold the creeds, confessions, and articles in which they are found, now repudlate Calvinism, and offer instead a treacle theology from which they have eliminated all the brimstone. I rejoice in it as a sign of the development of their hearts; but I do not think much of their heads. I must tell them their honey-pot Deity is not to be found in nature. The God of Calvin may offend the heart of humanity; but the God of Craufurd can have no hold on its intellect. It is Calvin's God or none.

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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 correspondence is expected.

HUDSON TUTTLE.

R. B.; Q. (1) Are there any marriages in the spirit-world. In other words, do all, or any, who cross the river of death find soul or spirit companions, dearer to them than others?

(2) Does death divorce, or annul the marriage tie of this life, and will those who have not been perfectly mated here be at liberty to find a true or more congenial

who truly love will continue that love beyond the grave. ualizing the youth of both sexes and all classes, that the of men, embodied to suit conditions, by superhuman wisdom. Tribal feeds, might still find this rest in the dead suits at law, the treatment of disease. Equally true that those who do not thus love; who are not in harmony will drift apart. The arbitrary laws of this life are for its imperfect conditions, and to enforce the We shall seek to control bearing of duties and obligations assumed by the marri- buildings wherein to hold spiritual, literary, psychic and age tie, without regard to its spiritual bearing. With social meetings and entertainments; to have a library and spiritual beings, the need and occasion have passed, and reading rooms, seance-rooms, gymnasium, and other apspiritual beings are only bound together by that attrac- purtenances that may be conducive to our interests, mention which comes from likeness, and sympathy. There tal moral and physical. is no arbitrary government from an outside source. Spiritual demands are the controlling force.

It must be borne in mind that the relations of the sexes, of husband and wife as maintained in this life, are mands. Freed from the passions which here form its tion. leading motives in too great a measure, the finer attractions which rule in spirit-life are scarcely appreciated by those who have not entered the higher sphere.

They who hold that the spirit-life is exactly like that of earth, have not excaped the earthly sphere, for the passions which have their seat in the physical being, for the use of that being, are modified or lost with the separation of the spirit from its physical life, and as organic beings are modified in form by the increase or atrophy of parts and organs which are not useful to them, so there is a still greater change in the mental endowment of the spiritual being when freed from the motives of the physical. For a time these earthly conditions are reflected, lief that Roy had been murdered by two men and his body and like shadows retained, but ultimately the destiny of every spirit, male and female, is to become a whole unto itself. For the characteristic of sex, are necessities of physical life, and ceasing usefulness are not of the highest spiritual being. But when such growth is attained, from the shadows of which two men sprang and struck the spirit would cease to touch the sphere of earth, nor could be appreciated by mortal understanding.

"Spero", Buffalo, N. Y.: Q. I am pronounced by physicians as "all right," but there is an influence which taps my strength when I all empt to do any business. If I persist in thinking on business matters, I am brought up with a sudden shock not unlike electricity. What I have endured from this cause words cannot tell. Your replies to others have encouraged me to write, asking you to, if possible, to give me instructions for relief?

A. This correspondent has, by intense application to business, almost broken down under the strain. He is sensitive and under partial control, yet not so perfectly as to prevent antagonism between his own desires and those of the intelligences desiring to communicate.

He should cultivate his mediumship until able to learn through its aid what his communicating intelligences desire, before he embarks in any undertaking. Then he will be pushed forward instead of being retarded.

Elias Ensign: Q. (1) Is there an elment finer than electricity, by which thought is sent, or may be sent to distant points?

(2) Twenty-five years ago I was well acquainted with A. B. French, who gave splendid lectures at Niles, Mich. I would like to know where he now is?

A. (1) If this correspondent will read the answers in preceding numbers, he will find that electricity is not accepted as an "element," but as a form of force. As such it is related to thought which is another form of force, and can be transmitted from place to place in a similar

(2) A. B. French has of late somewhat withdrawn from the lecture field, giving his attention to his large nursery interests at Clyde, O. Recently he published a book containing some of his ablest efforts on the rostrum. He began speaking when a mere boy, the spiritual control sesting heavily on him, and surprised and delighted vast adiences by his matchless oratory. Since that time, through all the years, Spiritualism has had no more able and conscientious advocate, nor one more ready to make sacrifices for its advancement.

Edwin Caldwell: Q. In The Progressive Thinker for August 7, I find two articles touching on the definition of soul and spirit. In one article the writer says the spirit body, like the physical body, is the temporary garb of the soul. In the other article titled "Body, Soul and Spirit," the writer says soul is the life of the outer body. Spirit is the life of the soul, and the soul becomes the body of the spirit after death. What are we to believe?

A. This confusion of thought comes from confusion of terms, and this in a great measure is the result of bringing the old metaphysical methods in explanation of the new and positive ideas of the constitution of man. In a recent number of The Progressive Thinker the meaning of these terms has been fully explained. The term soul is used synonymously with spirit, and apparent ly was first introduced to complete the threefold division. supposed most erroneously to pervade everything. It will simplify the subject to drop the word soul entirely. Man has a physical body, pervaded by a spiritual, or as Paul expresses "a celestial." Manifestations of mind, (by which all mental endowments are intended) during earthly life are dependant on physical and spiritual conditions, but after the separation of the spiritual body from the physical on the former. There is no ambiguity, no necessity of using high-sounding phrases, vague in

The pleasures of the palate deal with us like Egyptian thieves, who strangle those whom they embrace.—Seneca. Memory is the primary and fundamental power, withut which there could be no other intellectual operation.

meaning, and profound only because incomprehensible.

A cultivated reader of history is domesticated in all amilies; he dines with Pericles and sups with Titian .- Young People's Spiritual Institutes.

A movement is finding some encouragement in the formation of young people's spiritual institutes. The desire is to encourage and organize the young and middleaged friends of Spiritualism into a working body, auxiliary to the local, State and National associations. At least to unify this important class of Spiritualists now not very largely identified with the organized work. Local societies suffer for the need of young people to create and control the social interests. Societies are too much composed of elderly persons, and with their passing away, no one is ready to take their places and the society ceases until some other earnest soul organizes a movement to hold meetings. The children's lyceum does not flourish because the active persons between the ages of twelve and fifty are not sufficiently identified.

The Y. M. C. A. and the Christian Endeavor societics are of untold value to the orthodox church. And the Spiritual Institute promises to be of equal value to Spir-

Young people who now find no interest in the cause

Tuesday evening and be for members only. The objects are stated as follows in the rules and regulations: To asmate in the world to come?

A. It is true that after death "they neither marry nor are given in marriage," in the sense of marriage in this life. When all the conditions which hedge in and fetter the actions are cast aside, there is one supreme law: The attraction which by the greatest good conferred, gives the greatest happiness. As the sexes are complementary to each other, the matehood has a spiritual meaning, as well as the gross form of physical union in earth-life, and those as the gross form of physical union in earth-life, and those as the gross form of physical union in earth-life, and those as the gross form of physical union in earth-life, and those as the gross form of physical union in earth-life, and those as the gross form of physical union in earth-life, and those as the gross form of physical union in earth-life, and those as the gross form of physical union in earth-life, and those as the gross form of physical union in earth-life, and those as the gross form of physical union in earth-life, and those as the gross form of physical union in earth-life, and those as the gross form of physical union in earth-life, and those as the gross form of physical union in earth-life, and those as the gross form of physical union in earth-life, and those as the gross form of physical union in earth-life, and those as the development and support of Spiritualism as a place of the earth will apply to the plan-said of the earth will apply to the pl coming race may be continuously made better mentally,

We shall seek to control by rental or erection, rooms or

The members are to be anyone over twelve years of age -but no one older than fifty years to hold office.

All persons interested in this movement may address me at 55 Comfort street, Rochester, N. Y., and I will essentially elements of that life and grow out of its de- cheerfully give full particulars and aid in the organiza-G. W. KATES.

Medium's Theory of a Mystery.

A few weeks ago, says a press dispatch, Henry Roy, Burlington Railroad agent at Ithaca, Neb., mysteriously disappeared. His accounts with the railroad and express companies were found to be correct. His friends began an active search, and the fraternal order to which he belonged offered a reward for his body.

While the Roy disappearance was a subject of comment female fortune-teller living at Wahoo declared her beconcealed, the purpose of his slayers being to rob the express office. The woman said on the night of Roy's disappearance, after locking the station and leaving for home, he passed some empty freight cars on the track, him down. Not twenty feet away, she declared, were two employes of a local elevator firm shoveling corn into a car on a side track. Two men of reliability have since testified that they were so engaged.

Furthermore, the woman said that when the murderous blow was struck Roy, divining his assailants' purpose, threw the key to the express office, which he had in his threw it, after weighting it down, and where, she says, it can be found under nine feet of water and three feeet of | dead.

A party has arranged to go to the Platte at the place named and renew the search.

The dispatch leaves one to guess who the medium is, but in case the body is found the identity will be made known, but for the safety of the medium it may be well not to disclose the name.



Charles J. Anderson,

Charles J. Anderson, a youth who is but 16 years of age, is attracting a great deal of attention in this city because of his remarkable ability as a public speaker and teacher. The boy in years, though a mature man in many other respects, never received even a partial education, having attended school but three years and only such as a small town afforded. Notwithstanding this, he is as polished in manners and as correct in his conversation as nine-tenths of the young men who devoted years to acquire a finished education. But more especially is he distinguished by reason of his astonishing power as a public speaker. He handles the most profound subjects with an ease and eloquence which few men ever attain to. Mr. Anderson attributes his phenomenal capabilities to a power separate and higher than himself. It certainly seems wholly impossible for one so young to give utterance to the words of wisdom which flow so freely from his lips. Mr. Anderson will speak before the First Spiritual Society next Sunday in Lafayette Hall.—The Drift, San Diego, Cal.

If the wicked flourish, and thou suffer, be not discouraged. They are fatted for destruction; thou art dieted for health.—Fuller.

Learning maketh young men temperate, is the comfort of old age, standing for wealth with poverty, and serving as an ornament to riches.-Cicero. A fool who has a flash of wit creates astonishment and scandal, like hack horses setting out to gallop.—Cham-

In matter Nature allows no atom to elude its grasp; in mind, no thought or feeling to perish. It guthers up the fragments that nothing be lost,—Thomas.

SEGULAR, PRESS IN LINE. "THE LIGHT OF EGYPT,"

AFTER DEATH.

The Abodes in withe Spirit-

SECULAR PRESS! FURNISHED told the story to his son and the son to "Unzer Fritz," father of the present BY A DISTINGUISHED GENTLE- Emperor.
The White Lady is 511 years old. Her

abode of mankind after death. All die, and, therefore, all are partakers in this curiosity. It is a reasonable and natural interest, just as is the desire to know about any other religious truth. The future life is the point about which all religion revolves. St. Paul says if and do not attend spiritual meetings, although their parents do, will find in the Institute a satisfactory movement to attract their interest.

Every spiritual speaker has met families of Spiritualists

The source tion, and, consequently, no future life, then "we are of all men most miserable." Whither go the source tion went to see him elsewhere. She was re-embodied, becomes of the utmost inseen before the death of the beautiful the source of the utmost inseen before the death of the beautiful the source of the utmost inseen before the death of the beautiful the source of the utmost inseen before the death of the beautiful the source of the utmost inseen before the death of the beautiful the source of the utmost inseen before the death of the beautiful the source of the utmost inseen before the death of the beautiful the source of the utmost inseen before the death of the beautiful the source of the utmost inseen before the death of the beautiful the source of the utmost inseen before the death of the beautiful the source of the utmost inseen before the death of the beautiful the source of the utmost inseen before the death of the source of the utmost inseen before the death of the source of the utmost inseen before the death of the source of the utmost inseen before the death of the source of the utmost inseen before the death of the source of the utmost inseen before the death of the source of the utmost inseen before the death of the source of the utmost inseen before the death of the source of the utmost inseen before the death of the source of the utmost inseen before the death of the source of the utmost inseen before the source of the utmost inseen before the death of the source of the utmost inseen before the death of the source of the utmost inseen before the source of the utmost inseen before the death of the source of the utmost inseen before the death of the source of the utmost inseen before the death of the source of the utmost inseen before the death of the source of the utmost inseen before the Every spiritual speaker has met families of Spiritualists whose younger members almost invariably attend the orthodox churches for the social interests theirein afforded. Is it not time something should be done to meet this great need? It is a vital emergency.

The organization will be thorough—will meet each Tuesday evening and be for members only. The objects are stated as follows in the rules and regulations: To assist in the development and support of Spiritualism as a philosophy, science and religion. To hold meetings for

Brahminical theory. It is very like an medicine men. the laws of their being, will be at some by the beat of the drum. The drugs time or other overtaken by cataclysms that will split them to pieces to form sometimes froth at the mouth. Their that will split them to pieces to form the will be at the will be other planets and solar systems. Such eyes open wide and the pupils dilate. an idea, therefore, as a heaven within They utter unintelligible cries and yells, our solar system is scarcely admissible. Heaven merely as a place of perpetual rest is not in favor now, and even that kind of a heaven is not a possibility of their medicine.—New York World.

They utter uninterligible cries and your, which are taken to be words of deepest meaning. Finally they fall down in utter exhaustion to sleep off the effects Journal.

Beautiful deal therefore, as a neaven within the property of the state of on a finite planet.

So far as the human mind can judge, pepetual rest would not be happiness, which the senses were exhibited are

able to believe, from everything connecting it with a destructible world. It has no dimensions-neither length. breadth nor thickness-and, therefore, can pass through space more swiftly the electric current. Its passage from the body to its final place of abode may be so swift as to defy measurement, and yet in doing so it may have passed over a distance which no mathematician can calculate in a lifetime. If heaven maintenance of everlasting life, it cannot be located in any planet or planetary system which is destructible, and all those beautiful those b those known to mankind are such. It is reasonable, therefore, to infer that it is which was once occupied by a corpse, placed far beyond the utmost bounds of now contains various trinkets of little the stars now known to the earth.-Baltimore American.

ANGELS. President John Whitehead, of Urbana University, Urbana, Ohio, in a recent her. He was tried and sentenced to be letter on the question, "Are there no hanged but was afterwards sent to the women angels in beaven?" takes the ground that there are, and brings up ground for his belief. He writes: ariah you will there find that the prophet the box. When the corpse reached Then lifted I up mine eyes and looked, and behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork; and they lifted up the rephah between the earth and the heaven. Generally where angels are mentioned their sex is nct referred to, except that when a pronoun is used it is generally masculine. This, with the above passage, shows that

angels do have sex.
"Moreover," continues President
Whitehead, "we have olear teaching that angels are men and women who have departed from this life and who now live in the spiritual world."
Sex, argues President Whitehead, was

not only a fact in creation, but it pene-trates to the inmost organism of human minds. It is a mental characteristic. When a man or woman clasts off the outer body at death he ord she retains all the mental qualities possessed before.

"Is it probable or possible," he asks, "after having developed and cultivated these sexual relationships and feelings throughout life here, that God either would or could destroy all these things from human nature? They are a part of human nature on earth, they ennoble men, render him unselfish and cause him to regard another more than himself.

"On this earth in a true marriage, the hearts, minds and lives of true partners are so united that they are not separated by death, and when one is gone the other looks forward to be reunited in the other life with the departed one."—New York

A GERMAN WAR GHOST.

when he suddenly turned pale and rushed from the room, pursuing through the hall a shadowy, white-robed figure. The sentinel saw it also.

Next day Nostitz and the Prince saw the White Lady on a hill wringing her hands in despair as the Germans fell back. A few minutes later Louis was ITEMS OF INTEREST FROM THE killed and Nostliz wounded. Nostliz

There can be no more intensely in-first appearance was when she was seen in the palace at Bayreuth in 1486. She in the palace at Bayreutu in 1400. Sine appeared eight or ten times in the next ceptury. When the French officers were quartered in Beyreuth she frightened them, in particular Gen. d'Espagne, who, the day after he had seen her, pointed the position the well and eried. "It to a portrait on the wall and cried: "It is she! That means my death!" He was killed soon afterwards.

Queen Louise, of Frederick William III., of Frederick William IV., of "Unser Frits" himself, and of many other mem-

suits at law, the treatment of disease, planets; but aside from many scientistic objections, there remains the fact that such an idea of heaven is too near the such an idea of heaven is too near the spirits of departed sages, warriors and residual theory. It is very like an

It is a weird scene, this of the pa-ye. ever in the gloomy precincts of an exhausted world. The time would inevitably come, moreover, when that home fitful glare of open lires. The sorcerers are to be abandoned for some would have to be abandoned for some drink the nauseous steepings of the other. The planets, in accordance with poison plants amid a silence broken only poison plants amid a silence broken only

THEOSOPHY.

pepetual rest would not be happiness, and happiness is promised in Heaven. Work is the law of man's being on earth, this summer, and has now gotten to that Work is the law of man's being on earth, the stage of the study where the pupils are and it is also his chief source of happiness. It may be different in another an animal. This is about as far as many world, but man, having only human powers, is unable to perceive how it governed by his limitations, and cannot go beyond them in his speculations. But there may be many worlds and to have in its former life. Some of the solar systems beyond chose, which seience has discovered which are entirely different from any that are now known, and governed by different laws. Men cannot comprehend intinity, but they can understand that the universe is ulations sufficiently indicate the characteristic of the dog, and the whole neighborhood is now calling upon Mrs. Annie in this unspeakable immensity there Chicago is devoting itself to theosophy in this unspeakable immensity there Besant to bring her astral x-ray machine may be bodies different from anything to bear on the dog and examine its soul that has been conceived of which can and find out what is the matter with it, never perish. Here may be found the if possible, and what sort of a Karma it heaven which has been promised the must have to make it cease to howl. faithful. Some will ask, how are the But all this is in vain, and when Mrs. souls of men to pass over these im- Besant has time she will explain it to measurable distances? This does not them. The real truth of the matter is all depart, because the organs through present neighbors to be gentle with him science, which the senses were exhibited are in the matter of bootjacks and old bricks.-Washington Times.

summer resort frequented by Louisville people, are interested in the manifestations of spirits of a different character from those commonly associated with the Blue Grass State. Muldragh is sit-uated about thirty miles south of Louisville, on the line of the Illinois Central Railroad, and is in a peaceful farming community which has been without any ghost story until recent events located one there.

rough pine box which is seen to be a coffin on close examination. The coffin,

Eight or ten years ago Zach Gill, a BELIEVES THERE ARE WOMEN brother of the man who keeps the coffin on his porch, had a quarrel with a widow over a cow, and as a settlement of the dispute he waylaid the woman and killed hanged, but was afterwards sent to the insane asylum at Lakeland, where he ground that there are and brings up died several years ago. His body was passages from the Prophet Zachariah as then placed in the rough coffin and ground for his belief. He writes: "If you will turn to the Prophet Zach-shipped to his relatives. A few personal sees in vision a number of things, among which are female angels. In the fifth chapter and the ninth verse we read: Thomas Gill claimed the rough coffin

and clothing of his dead brother at the time, but the widow successfully resisted his claim, and as long as she lived the coffin and its contents occupied a place in the attic of her house. few months ago and then the dead man's brother again asserted his rights to the property. A son of the deceased said that he was entitled to the stuff, but Thomas Gill refused to entertain such a suggestion, and carried the coffin and contents to his house, where he left

it on the porch. A few nights later Mr. Gill was awakened from slumber by loud knock ing on his door, which opens off the porch. He went downstairs and opened the door, but found no one there, had hardly gone upstairs when the knocks were repeated. A second investigation had the same result as the first, and he then set about catching the person whom he imagined was playing a trick on him. He stood close behind the door, and when he heard the knocks repeated he hurriedly jerked the door open, but again he saw no one.

The knocks continued, and he finally located them as coming from the coffin. He opened the box and removed its contents, but found nothing to account for the noise. Thoroughly frightened, he closed the coffin and hurried inside the house and locked the door. Since that time the rappings have been frequent and prolonged.—New York Journal.

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and follows boldly wherever truth bids him come."—Buffalo Commercial. "The book is written almost colloquially, and so interestingly as to enchain the attention at once, and keep it enchained. Concise as a history of the universe could be made, tabulated so that instant reference to a particular bit of history, theory, or biography may be bad, it will be valuable as a lexicon relating to religious controversy. It is crammed with information, sorted, sifted, winnowed, and prepared for the consumer, as reading it is of an absorbing interest, and it will probably provoke answering arguments."-Chicago Times-Herald.

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THAT CONVENTION

Which Convened to Destroy Spirltualism.

THE SITUATION ANALYZED BY W. H. BACH, WHO PLEADS FOR ORGANIZATION.

This morning's papers report the opening of the Anti-Spiritualist conven-Organization has been effected, and it is stated that 2,000 persons have agreed to assist the movement. \$50,000 and \$1,000 challenges have been made and a grand fake medium stands ready to expose the one who accepts them. Spiritualists! what are you going to

do about it? Are you going to sit idly by and say, as has been said for years:
"Oh, the angel world will take care of
Spiritualism?" Nearly fifty years we
have sung that same old song without
even a variation in the tune or chorus, and now the time has come when our enemies have taken the matter into their own hands and they will settle the matter for us. Talk of organization to the average

Spiritualist, and he or she turns up the nose, shrugs the shoulders and walks away. If it is not possible to get away, the greater proportion of them will remain with a weary expression of the face, as much as to say: "Well, when will you run down?" Then they go home and forget all about it until some

medium is arrested, and then they will say: "Oh, that is too bad."

The note of warning has been sounded long and loud by some of us who have traveled over the country and realized the tendency of the times, and we have been condemned for it by many of the Spiritualists. I wish again

to go on record.

Spiritualists of the United States, if you want any rights under the religious laws of the land you must make a decided effort to get them, and that effort should be made at once.

You are mistaken in your ideas of the religious freedom granted you under the Constitution. It simply says: "Congress shall make no laws governing or restricting religious ideas." It does not say that the States or their legislatures shall not make them. There is nothing in the world to prevent any State in the Union, or all of the States, making a State religion. In this I have the opinion of a number of men who stand high

in the legal profession.

Forty-two States in the Union make a medium for healing a common criminal by the laws that stand on their statute books. Anderson's Law Dic-tionary defines Spiritualism as a system of deception and chicanery, and a medium as a swindler. These are not

idle words. They are plain, solid facts. Suppose a medium is brought into court, and I am the prosecuting attor ney. He will be charged with being a medium. He says: "Yes, I am a me-dium." I immediately turn to the court and say: "If it please the court, the prisoner acknowledges himself a medium. By reference to the term in the Law Dictionary, we find that a medium is a swindler, a trickster, etc.," and 1 will immediately move that he be sentenced as a common swindler. Every thing will be in my favor, too. If this is not true, I will ask my friends, Hou. L. V. Moulton and Judge A. B. Richmond to correct the statement and tell me wherein I am in error.

But what should we do? asks some Shall we fight this association? No. Do not pay the slightest attention to it. Well, what shall we do? Organize the people who are in your city into a Spiritualist society, no matter if there is no one but your own family. Let the world know there are two or three Spiritualists in that section. Watch your chance and catch some of the speakers and mediums when they are passing through your Arrange with them to hold a few meetings there.

Keep your banner flying all the time. Aid the National Association in every way possible. If it is not much, then it a little; 25 cents for every Spiritnalist in the United States would place the N. S. A. where it would never have to ask another cent from anyone. Then it would be in position to send out missionaries, and with the money to pay them it would be able to get the best and put Spiritualism before the people as it should be.

Suppose we keep still now. What will come of it? This society with its active members scattered all over the country will be able to draw the lines tighter around our necks and in course of time strangle us.

Politicians care for but little but numbers and influence. Spiritual laws will not rule the people in this materinlistic age. Therefore, we must fight the devil with fire. We must perfect our organization; we must defend the mediums who are arrested for violat ing the laws prohibiting the exercise of mediumship; we must carry one or more of these cases to the Supreme Court of the United States and establish our right to the exercise of our re-

If our mediums are arrested for fore telling the future, we want to be in position to prosecute every preacher who says: "If you don't believe in this life. God will condemn you to eternal punishment in another." This is foretelling the future as much as any other phase of fortune-telling is.

The watchword of the present is, Organization! Nothing else will do us any good. Talk organization, breathe organization, eat organization, dream organization, until we shall have such a power that we will not be the open target for a lot of self-constituted rulers of the people; and in that way, and that when the time arrives for Bro. that way only, will we ever stand on a | Hull to meet him in public debate, that free platform in this so-called free W. H. BACH. country.

The child's mind can grasp with ease the delicate suggestions of flowers .-Chapin.

Truth is hid in great depths-the way to seek it does not appear to all the world .- Goethe.



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WILL RESULT IN GOOD

But Not in the Way They intended.

Scovell, to prove the truth of Spiritual- may, 511 Lawrence avenue, Ravensism to some who were anxious to investigate, Mrs. Kayner and myself took the train for Bloomington, where we arrived very dusty on one of the warm days of this long-contined spell of heat. We made our headquarters in the fine hall of the First Society, and made some very warm friends. Taking into consideration the extreme weather, we had a good attendance at our meetings when Mrs. Kayner spoke and gave tests. There were many to hear her that were never at a Spiritualist meeting before, and were well pleased with what they received. The friends of the Society kindly furnished the music for all the meetings, and it was a help duly

appreciated by us both. After a stop of ten days, we wended our way southward instead of toward the setting sun, and soon found ourselves in Springfield, the capital of our great State, where we held a meeting last Sunday evening, and were very agreeably surprised at the attendance, the day having been so extremely hot. Mrs. Kayner, through the help of the teachers, gave them something to think of in the lecture, and when she came to the tests they were all attention. She will speak again here next Sunday evening, and we shall probably stay over next week, as there will be many strangers here on attendance of the Sovereign Grand Lodge of Odd Fellows. Then after that comes the State We would like to reach Jacksonville, Decatur. Mattoon, and some of the surrounding cities while here,

and will then turn our faces toward home for a short time. I see by the Chronicle, just before me, that one result of the organization of the "anti" society is, that at last Bro. Covert has been put in a position where he will have to stand up and defend the faith that is in him, and not "live to run away, that he may live to fight another day." I certainly hope the inspiration will be poured upon him with greater force and clearer percep-

tion than ever before, and that a little ight from the realms of truth and wisdom may break in upon the consciousness of our poor brothers who have been walking in darkness so long. There is one beautiful truth in Spiritualism that I always feel thankful for, and that is that every soul born into existence will at last come to the light, and that even if they are slow to perceive the great truths around and about them every day, they have an eternity in which to grow and develop. If this "Anti" society grows to any size or strength it will be the means of doing more toward organization on the part of Spiritualists than all the appeals of of the public speakers for the last few years; and it is a certain fact that until those who know of the truth of our philosophy unite for financial and nunerical strength, there will not be the work accomplished toward the development, here and now, of the good and true, that should be done by those who know of a continued existence, and that each individual is responsible in the future for the life he leads now. We, as a distinct scientific, philosophical and religious people, can only meet and overcome organized effort by organized effort on our own part, and if it was necessary to awaken the masses to a consciousness of this fact, then I do not think the organization of that society has taken place any too soon. I certainly hope that all the friends

will send out kindly thoughts toward

Bro. Hull from now until after the de-

bate, that he may be equipped with a spiritual and intellectual strength that will enable him to meet the champion of the opposition and prove to him the error of his ways. One of the best friends of our Cause was a minister that was convinced of the truth of Spiritualism in a debate with Father E. V. Wilson in the days gone by, and I certainly believe that were he now in the body he would be one that would be in attendance at that meeting. T. D. KAYNER.

PASSED TO SPIRIT-LIFE.

[Oblivaries to the extent of ten lines nly will be inserted free.]

Pamilla C. Kennedy, wife of Jere Kennedy, of Marysville, Ohio, passed to higher life, September 8, 1897. She was the daughter of Rev. Cligoh B. Hub-bard, born in the city of Alhany, N. Y. Was 65 years old and was for ten years our only medium, and established Spiritualism in Marysville. It has come to stay.

J. M. KENNEDY.

At Belvidere, N. J., on the morning of September 5, after a long and distress-ing illness, Mrs. Eliza L. Bush Clark, former principal of Belvidere Seminary, passed on to a higher school in "man-sions not made with hands." The fu-neral services, which took place Tuesday morning, September 7, were conducted by the pastor of the Methodist church of Belvidere. His discourse was appropriate and highly inspirational, evincing a liberal mind and broad culture, as well as a kind and sympathetic nature.

Solomon Beebe passed from earth realm into the higher realm, in Toledo, O., September 8, aged 79 years, 8 months and 13 days. He was one of the early Spiritualists, defending truth when it cost something to stand by the spiritual philosophy and spirit return. He has been a faithful worker for the cause in every place. E. P. B.

In the afternoon of September 8, Jacob Ita, of Davenport, Iowa, entered upon the long and peaceful rest which after a period of long suffering was a welcome relief to him, though the sun-dering of ties which bound him to his family and friends was a circumstance

of deep sorrow. Mr. Ita was a firm believer in Spiritnalism, and the funeral services were conducted by Mrs. Cora L. Lindley. Her remarks were beautifully appropriate, eloquent and pathetic, and many present who never before attended a purial with Spiritualistic rites went away saying, "If those are the senti-ments Spiritualists teach, let me live he life of a true Spiritualist, and that I may have that peace and calmness that comes from a faith and trust that XXX.

Passed to spirit-life, September 6, 1897, at Grand Rapids, Mich., Mrs. Louisa Woodard Wheeler, aged 80 years, 2 months and 12 days. She was a devoted Spiritualist. She leaves a companion and three children, and many friends who will miss her bodily presence. She was a devoted wife and loving mother. The world is better for her having lived in it,

Fulfilling as her spirit could Life's promise given here. Complete the rest through angelhood In that the higher sphere.

Funeral services conducted by Mrs. Lindsey, assisted by L. V. Moulton and Mrs. Hinkley.

Orrin A. Turner, aged 87 years, To the Editor:—After working for passed from the mortal form at the some time in Peorla, with Mr. and Mrs. home of his daughter, Mrs. I. P. Eswood, on the 1st inst., where services were held by Emma Nickerson Warne, on September 4, followed by burial in Graceland cemetery.

This veteran of our faith was born near Rochester, N. Y., moving in 1852 to Geneseo, Ill. Some fifteen years later Chicago became his home, where he entered the service of the Chicago & Northwestern Railroad Co., his final illness overtaking him at his post of duty with it, after years of faithfulness a his appointed work. Genial in his individuality, unswerving in his friendships, confident and happy in his Spir itualism, to the exponents of which be clung through fair and ill report, his was a marked career, rich in loyalty to convictions.

Call him not dead-le lives and breathes A loftler, sweeter, purer air; Immortal youth hath touched his face

And glorified his Being there. "The Religion of Humanity, a Philos-

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The Progressive Society of Spiritualists will hold meetings every Sunday evening at 8 p. m., at 115 South Paulina street, conducted by Mrs. N. L. Pierce and Lewis Monk.

Spiritual Culture Society. Parlo: lectures by S. Well, Sunday evenings at 7:30, at No. 537 Larrabee street, 2d flat. All are welcome. The First Spiritualist Society will

hold regular meetings at Bock's Hall, No. 11526 Michigan avenue, Kensing-ton, every Sunday evening. Mrs. Lee Norie Claman, pastor. The Spiritualists' Church of Students

of Nature meets every Sunday evening at Monsen's Hall, 1052 Milwaukee avenue. Mrs. M. Summers, pastor. Spiritual Endeavor Society meets at No. 1 South Hoyne avenue, near Lake street, at 7:45 p. m.

Beacon Light Spiritual Church, No. 617 North Clark street, near Burton place. Services at 2:45 and 7:45 p. m. Dr. Perkins, assisted by Mrs. Perkins and other spenkers, will address the

meetings.
West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m. Universal Spiritual Society, Hopkins' hall, No. 528 West Sixty-third street, Englewood (over postoffice). W. T. Parker, pastor. Conference at 3 p. m. Lecture and spirit messages at 7:30. Christian Spiritual Society holds

meetings in Hygeia ball, Washington bonleyard and Paulina street, at 2:30 and 7:30 p. m. Church of the Star of truth, Wicker Park hall, No. 501 West North avenue. Services every Sunday evening at 7:30

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Please send in your place of meeting and it will appear in the above list.

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