

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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A DEBATE ON SPIRITUALISM.

Held at Anderson, Ind., October 5, 6, 7 and 8.

Between Moses Hull, the Veteran Spiritualist, and Elder W. R. Covert, the Leading Representative of all the Churches, Arrayed Against Spiritualism, with the Intent to Suppress All Phases of Mediumship.

RESOLVED: That Modern Spiritual-ism in its Phenomena and Philosophy is in Harmony with the Teachings of History, Reason and the Bible. MR. HULL AFFIRMS:

Gentlemen Moderators, Respected Opponent, and Ladies and Gentlemen :---

I want to say the American people of all people in the world believe in discussions. So thoroughly do we believe in it that we do not allow a law to pass our Legislature or our Congress until it has been discussed, and everyone has had an opportunity to say what he has to say on the subject. Discussions always, if they are conducted properly, bring out the truth. However fair I might be toward my opponent, or however fair he might be toward me, it is hardly possible that each of us, or either of us, would state the proposition of the other and the be-lief of the other just as the other would state it himself. Here both sides convene to try to learn what the truth is.

IMPORTANCE OF THE SUBJECT.

The subject we are to debate is of all subjects, it seems to me, the most important. If Spiritualists are right in their averment that outside of Spiritualism there has never yet been discovered an iota of evidence that man lives hereafter, and if Spiritualism furnishes that evidence, then the debate must be very important. If Spiritualism is a swindle, and there is no evidence of immortality outside of it, then we grope our way in the dark to "a land of darkness and a shadow of death." Reviewing the matter in this way, and realizing that we are all personally interested in the question of what death is; what there is beyond; what we are after we leave the body, if

Now remember the remark of this great man. He is not giving you the belief of the world, the opinions of the world, or the superstitions of the world. He is giving you the facts upon which all of the world, whether they have heard of each other or not, base certain ideas. "That the dead are seen no more I will not undertake to maintain against the concurrent and universal testimony of all men." People who never heard of each other, whether they are rude or learned, agree in relating, not that they believe that the dead return, but agree in relating the facts that they have seen the dead when they return. Our friend will have to question the eyes and the ears and not the universal faith of the world. The universal faith of the world has been built upon that which is seen and heard. Well, on this point I will read one or two paragraphs-I have a great many here that I must skip. Joseph Addison, in his Spectator, uses this language: After ridiculing somewhat those who were terrified by ghosts, and saw spooks almost everywhere, he says: "I think the person who is terrified with the imagina-

tion of ghosts and specters much more reasonable than one who, contrary to the reports of all historians, sacred and profane, ancient and modern, and to the traditions of all nations, thinks the appearance of spirits fabulous and groundless. Could I not give myself up to the gen-eral testimony of mankind, I should to the relations of persons who are now living, and whom I cannot distrust in other matters."

Now, remember the points. He thinks there are a great many fools and fanatics in the world who imagine they see ghosts when there are no ghosts there, and who can turn almost anything that they do not understand in the shape of sound or sight to something from the

luminous clouds hover over a heliotrope on a side table, and break a sprig off and carry the sprig to a lady; and on some occasions I have seen a similar luminous cloud visibly condense to the form of a hand and carry small objects about the room." I will not read more of this now. We will pass on to

something else.

HISTORICAL STATEMENTS.

I will read a few more historical statements on this question. I refer to Professor Brittan-well, I believe I will not read S. B. Brittan's statement, as he was one of the early converts to Spiritualism; everybody knew him to be a great man; but for the reason just mentioned I

would rather not read from him, Professor DeMorgan, one of the greatest mathematicians the world ever saw, says, "I am perfectly convinced that I have both seen and heard, in a manner which would make unbelief impossible, things called spiritual which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, delusion or mistake."

I will again quote Professor Crookes. He says: "There is a wide difference between the tricks of the professional conjurer, surrounded by his apparatus and aided by any number of concealed assistants and confederates, deceiving the senses by clever sleight-of-hand performances on his own platform, and phenomena occurring in the pres-ence of Mr. Home which take place in the light, in a private room, which almost up to the commencement of the seance has been occupied as a living room, and sur-rounded by private friends of my own, who not only will not countenance the slightest deception, but who are watching narrowly everything that takes place; moreover, Mr. Home has frequently been searched before and after the seance and he always offers to others the opportunity of making tests, and if a new test is suggested, he always allows it. During the most remarkable occurrences I have occasionally held both of his hands and placed my feet on his feet, and on no single occasion have I proposed a modification of arrangements for the purpose of rendering trickery less possible which he has not at once

'accepted and frequently he has drawn attention to tests which might be tried, etc," I think I will not read more on this point now, but w will pass on to another department of the subject.

REASON TEACHES SPIRITUALISM.

I said not only is Spiritualism taught in its phenomena and philosophy by history; but by reason as well. Reason as well as phenomena teaches Spiritualism, and the

Bolt as well as phenomena course a second second as the second se When you deny that, then I am ready for you again. Is t reasonable to suppose that the individual who has gone to the other world, the father, or mother, who has probably left her children-her babes, here; the father, who has left children that depend upon him for support -is it reasonable to think that he would have no interest in the family or those he left behind? That if he could, he would look over the battlements of heaven and in-quire, "How fares thy soul?" Is it reasonable to think that a good, a holy and a just God would cage him up in an eight-by-ten heaven and not allow him the privilege of looking over its battlements or blessing the wife and children left behind? How is it here? Is it reasonable to suppose people in this world are not interested in those who were near and dear to them while in this life? I am interested in my mother who is on the other side of the river of death; I am interested in my twin brother; I am interested in my wife who is on the other side of the river of death. Why should I not be? The most pleasant occasions I had in my early manhood were the days when my mother or my wife's mother came to spend the day with us. Would I not naturally be as much interested in them now as I was then? I say the time comes in every life when the individual becomes rational, and when an individual becomes rational he always wants that true which we call Spiritualism.

coal fire, lay his face on the white-hot coals without singeing his hair or his beard." As this is a pretty strong story, I beg leave to append the following, which I find in the Spiritual Magazine of this month. Mr. Hall, the writer, is the well-known editor of the Art Journal, and his wife, Mrs. S. C. Hall, is well known as a writer, and has lately received a pension from the Queen. Now comes the article:

"15 Ashland Place, Victoria, S. W. "Sir:--I state facts without explanation or comment. On the 27th of December I was sitting with nine other persons in my drawing-room. Mr. D. D. Home left the table, went to a bright fire, took a coal, brought it red to the table and placed it on my head; not a hair was singed nor did I sustain any injury. The coal remained on my head about a minute; Mr. Home then took it and placed it in Mrs. Hall's hands without any injury to her, and afterwards placed it in the hands of two of our guests. The gas light and two candles were burning in the room. We each with nine other persons would depose that these are facts. Your obedient servant,

"S. C. HALL."

Now, the individual who denies these things would be ready to say that things are not the same now as they were; but the wise man said: "That which hath been is now; and that which is to be hath already been."-Ecc. iii:15. Every age shall produce the phenomena of every past age.

My opponent will hardly deny that Shadrach, Me-shach and Abednego were cast into a fiery furnace and came out without a hair singed. The same philosophy that would allow them to do that would allow this manifestation of which I have been reading. My friend will probably not deny that.

Jesus walked on the water, in the fourth watch of the night. The same philosophy that would allow him to walk on such an occasion as that would allow Home to go out of the window forty feet from the ground and to go out in the bright moonlight so they could see him all the time for a distance of thirty feet, and then come in another window and room.

These statements are quoted from the most honorable and eminent men in England at the time the statements were made, and when you call them in question you simply deny history, that is all there is about it; so I believe we are fully justified in the statement that history teaches modern Spiritualism in its phenomena, whether it teaches it in its philosophy or not. (Time expired.)

(To be continued.)

TIME WAS-TIME IS.

Time was when fagots flashed from every church Towards witches at the stake; When freedom swooned and left her lofty perch,

And hid "for Jesus' sake." Time was, at preacher's beck and priestly call,

SPIRITUALISM. Dr. C, W. Hidden's Address on "The Nearness of the Unseen."

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Dr. Hidden's afternoon subject af Fitchburg, Mass., lately was "The Nearness of the Unseen," a scientifia exposition of the nearness of the after life. He opened by telling of a conver-sation with a venerable clergyman who described a vision which his wife had seen during her dying moments; this was followed by a repetition of the ar-gument the speaker had used to con-have returned to bear his wife con-pany through the valley of the shadow and on past the still waters to that rest haven whence we are all tending."

He denied the supernatural. "There is no such thing," he said. "Supernat-ural means above the natural. To be above the natural is to be unnatural or. unreal; to be unreal is to be unreasonable, above reason; to be above reason is absurd; the fact is all is real or the reverse obtains; the unreal is beyond finite reasoning."

He held that it is unfair to dismiss the subject by declaring that it matters little whether there is another life or not, because if it is true that the so-called dead live and can influence the living, then we may look, naturally, to a persistent warfare between good and evil, for the law which allows the good man to survive provides that the bad shall live also; thus it will be seen that: the nearness of the unseen is of vast importance to the world."

Continuing, the speaker said, "It is begging the question to say that it has not been demonstrated satisfactorily that we live on, for science has proven that matter and force cannot be de-stroyed; and, as physical life is a blend. ing of matter and force, there must of necessity be a continuity of existence in some form; we prove conclusively, by returning friends that it is a con-

scious, intelligent state of existence," Then the speaker proceeded to dis-cuss at length the two-sided nature of man, as illustrated by the objective and subjective self or selves, his life-long practice of hypnotism enabling him to practice of hyphotism enabling him to treat the subject in a very interesting, way. "The phenomena of Spiritual-ism," he held, "may be properly divid-ed thus: 1, phenomena which we may relegate to the trickster. 2, phenomena which may be attributed to the work ing of the subjective mind. 3, phenom-ena which is superior to the subjective ena which is superior to the subjective mind, phenomena which relates to the unseer

He treated each division in a candid, manner and concluded with the states, ment that "There are states beside which the subjective is mere fancy." The subjective mind explains some things, but not all. There remains a re-spectable collection of facts which can only find legitimate explanation in line with the splritual hypothesis." In the evening Dr. Hidden's subject was "Of such is the kingdom of God," a lecture treating on child life and child love. He opened with a beautiful touching description of the scene on the coast of Judea, in which Jesus rebuked his disciples for standing in the way of children, and then took the little ones in his arms and blessed them. 'The invocation was a gem, the speak-er appealing to God to "fill the measure" of our being with the beauty, purity, and innocency of childlife, and make us feel the soul-thrilling influence which sends children to make rippling music among the green vales of home. Make heart, mind and soul overflow with childish laughter, prattle and song, and grant us a tithe of the spirit and eldquence of our elder brother, who gathered the little ones in his arms down by the Judean sea." It was an eloquent appeal for the right training of children. In the course of which the speaker plended for the banishment of theological nightmares, and held that children should be taught that "God is a God of love; a God of wisdom, charity and kindness; a God of truth and light; a God whose loving kindness is over all, in all and through all; a Father whose love for his children is sublime because it is humanlike and reflects the highest type of human-'ity." 'Touching upon the home, the speaker gave a pretty description of Grand Pro-gave a pretty description of Grand Proin the moonlight, and followed this with Longfellow's story of Evangeline to illustrate woman's love and constanthe power of the ballot to save their ture to save generations yet unborn," He closed with another word picture "There may be a heaven far away bewhose walls are of jasper and whose streets are paved with gold; there may be mansions in the sky where angels and scraphs sing; there may be a great white throne and it may be good to be is something which transcends the curtain upon the grandest scene in life, father, mother, child; God's real king dom, home, sweet home."

we leave the body at all; candor becomes necessary, not audience as well. I am going for my part to treat this he thinks they are not so foolish as that man who, in opaudience as a jury, which is to decide this question on the position to all the belief, or the traditions of all the evidences which are presented. Now, I will say I believe if you will allow Brother Covert and myself to do lieve if you will allow Brother Covert and myself to do the debating, there will be no quarrel. We have moder-store here who intend to hold us straight. If the debate can say that. You do not say they don't exist. Now, ators here who intend to hold us straight. If the debate is removed from this platform to the audience, you have no moderators there. I would simply request of you that you refrain from expressing opinions with regard to this until the controversy is ended. When you have heard the whole argument, then you will be prepared to decide on the merits of both sides of this case. I would request-I do not know whether others will join me in the request-that there be no applause or anything of that kind. I do not feel any better, nor that my argument is any stronger, after I have been applauded than I did before; and I do not feel worse after I have heard sounds of disapprobation from somebody that disregards or disbelieves what I say. If we leave all of that out, and let the weight of the argument go to the people, I am sure all will profit by this controversy.

The question as read by the moderator, is:

Resolved. That Modern Spiritualism in its phenomena and philosophy, is in harmony with history, reason and the Bible.

Now, I want to tell you before I begin what the phenomena and philosophy of Spiritualism are, so you will know what we are defending. The phenomena of Spiritualism refers to certain concussions that are being heard in the world, and have been for fifty years, which are familiarly called raps-spirit raps-and the movement of ponderable bodies-tables, pianos, chairs and other things of that kind-with and without physical contact; to writing, automatically and otherwise-the writing sometimes produced with no visible hand touching either the slates or the pencils; to trances and tests, healings, apparitions, materializations, and other things of that kind. These are the things I am going to affirm are taught in history, reason, philosophy and the Bible.

The philosophy of Spiritualism is simply its philosophy-the things that Spiritualists believe-that grow out of this idea.

The first article in the Spiritualistic philosophy is that God is a spirit. I do not quite like that assertion. I like it a good deal better if it were stated exactly as Jesus stated it: Spirit is God. That is what Jesus stated. Pneuma ho theos-Spirit is God. Spirit and God are the same. Well, having established that idea-I know it is not necessary to establish it in this discussion-but after having come to the conclusion that God | been a professor of chemistry, the great chemists of the is spirit, our second proposition would be, that man is a spiritual being; and the corollary of all that is, that spirit great chemist, said: "They (that is scientific men) only interblends and communes with spirit. These are the direct attention to a single point and first clear away that sentiments as briefly as I can state them, and these are the principal points of the phenomena and the philos whether these alleged physical disturbances occur or not

in apriori argument.

VIEWS OF EMINENT LITERARY MEN.

The great Samuel Johnson, the Dictionary maker, made this statement:

"That the dead are seen no more I will not undertake to maintain against the concurrent and universal testimony of all ages and of all nations. There is no people. rude or learned, among whom apparitions of the dead are not related and believed.

"This opinion, which perhaps prevails as far as human | body placed in my hand by a hand which did not belong nature is diffused, could become universal only by its to any person in the room. In the light I have seen

only on the part of the disputants, but on the part of the better world. He thinks they are very foolish, but yet world, will say there are no such things. The most he can man can say there is no such thing. The most he can there are millions in every age and every nation of the world who come forward and declare, not that they believe that spirits exist, but that they have both seen and heard. As the great mathematician, De Morgan, says, they have both seen and heard spirits. Then, said he, I think the man who denies such a thing more unreasonable than the most fanatical believer in things of that kind.

TESTIMONY OF EMINENT SCIENTISTS.

I want to read one more testimony that will not be questioned by any great man in the world. I refer to Dr. W. F. Barrett. You know who he is, do you not? If not, I will tell you. He is Professor of Experimental Physics in the Royal Academy in Dublin, the man of all the men in the world who ought to know something on this question. Well, this great man says:

"It is well known to those who have made the phenomena of Spiritualism the subject of prolonged and careful inquiry in the spirit of exact and unimpassioned research, that beneath a repellant mass of imposture and delusion there remains certain indubitable and startling facts which science can neither explain nor deny."

Now, note that statement. He says there is a great mass of imposture and delusion. So there is. So there is everywhere where there is anything good. Copper coin is so cheap that it is seldom counterfeited. It is gold that is counterfeited generally. Now, there are a great many counterfeits of Spiritualism, but Spiritualism never could be counterfeited unless there was something there to counterfeit. Now, this man after telling us all of that says there remains, aside from all of the delusions and all of the charlatanry, and everything of that kind in Spiritualism, certain indubitable and startling facts which science can neither explain nor deny.

While I have this paper in my hand, I believe I will read one more statement; in fact, I have several that I would like if time permitted. Dr. James R. Nicholsyou know who he is, or was, do you not, although he has gone to the spirit world now? Well, he was a great chemist in the city of Boston, and editor of the Boston Journal of Chemistry. The great chemists of the world, with all deference to my friend, Mr. Grimes, who has world are all Spiritualists. Dr. James R. Nichols, this with which it is encumbered. The great question is,independent of direct and palpable human agency. Is ophy of Spiritualism. Now, I want to go to work on history a little while, it mischief, or is it not? (that is the spiritual phenomena). and I believe the first thing I will do is to give a kind of Is it a delusion, or is it not? These questions they have it mischief, or is it not? (that is the spiritual phenomena). settled in their own minds; and the conclusion is, the phenomena are undeniably real." Can anything be stronger than that? These statements are from the greatest men in the world.

The next quotation I will give is from absolutely the greatest chemist alive, the man who was knighted by Queen Victoria only last June. I refer to Sir William Crookes, professor of chemistry.

"Under the strictest test conditions," he says, "I have more than once had a solid, self-luminous, crystalline

Is it reasonable now to allow that God has left us without any object lesson before us, without any picture before us? How is it that humanity can, without any copy before it, paint a picture so much more beautiful, so much more natural and more philosophical than God himself has been able to make the reality! I can't think my friend would claim anything of that kind; we will pass on and try the matter from another point of view.

I say if we were rational, we would love spirit communion, all of us would.

Now we are in the bottom of an ocean of atmospheric air, as fish may be in the bottom of an ocean of water. It may not seem possible for our friends on the other side of the ocean of which you and I are in the bottom to hallo us, and talk to us generally as you and I talk to each other, but I have talked to men in the bottom of the ocean and I have had men in the bottom of the ocean talk to me; we have had a way of making signs to each other. I have gone out where one would put on a diver's robe, and a diving bell, and go down three or four hun-dred feet under the water. They couldn't speak to us anl tell us to send down an ax or to send down a rope; they couldn't speak to us and say give me more air or stop pumping air down here; but they could make a sign by which we understood it; and so our spirit friends may not be able always to speak to our ears and appear before our eyes, but they have a way of signaling to us, we believe, or giving us some sign by which we know that they still exist and have an interest in us.

As I want to give my friend all the work I can I was going in the next place to talk of spiritual philosophy, but I will instead talk a little more of the modern phenomena of Spiritualism. 1 The statements I have read do not many of them relate very directly to the more modern phenomena, but have we the evidence now of these facts? Do they occur to day? I will exhibit one or two facts. 1. 2

FACTS THAT OCCUR TO-DAY.

A London correspondent of the New York Times, in speaking of the mediumship of D. D. Home, says: "He window of another room some thirty feet distant, having ground." 'Finally he says: "He has on several occasions' taken a large, live coal of fire, held it in his hands and laid it in the hands of other persons and without even a smell of fire or the sensation of heat being perceived by them. My informant showed us where his own finger had been burned in testing the value of this information. He assured me that he had seen Mr. Home go to a large

All earth obeyed in fear And cringed like cowards 'neath religion's pall-That mantle of the bier.

Time was when reason smothered back her voice And blindness had full sway, When gilded tyrants only could rejoice

And demons had their day. Time is when reason stands her ground for right,

And science has a voice, When Christian fagots only serve to light The world that must rejoice.

Time is when preachers, better understood, Must preach what people know

Is true-must have a Father that is good-Or quit the church and go.

Time is when reason, long subdued, must rise From cobweb and from dust,

And take its place among the living wise To reign with power just.

Time is when all the "holy hordes" united "In "holy howls" of "fraud!"

Will no one cause to fear them, or affrighted Worship their unholy "Gawd."

Time is, the fagot, wet with heaven's quenching dew, Has lost its burning flame,

And Christian bigots, black with crime, are going, too, In darkness of their shame.

DR. T. WILKINS.

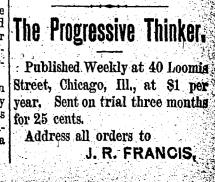
Mind or Spirit, and Body.

There is an unwarrantable inference in the exhortation to keep the body subject to the control of the soul. We read of training of the body that it may be under subjec-tion to the spirit. My own objection to all such preaching protectors," he said, "should be given tion to the spirit. My own objection to all such preaching is that it assumes two different sets of intellects. All is that it assumes two different sets of intellects. All jewels from harm. Woman is deserv-the degrading impulses of our being—our most refined spiritual excellences are but different vibratory impulses the law. Given this privilege, woman of the same intellectual finality. To make my position will stretch her hands out into the fuclear, suppose the baser passions are clamoring for a glass of whicky; the more refined faculties are protesting against this debasing course. What then? Does this tend to show two kinds of mind? In general scientific research, where we suspect the presence of two or more in burning the state of the presence of two or more inharmonious elements (or factors) we separate them, youd the stars; there may be a city, and by analysis we examine each by itself. Let us do so here. Fancy the spiritual man removed from the body. If now the physical, or animal man has wants independent of the spiritual, it follows that this physical body, now freed from the bondage of the spiritual, will still re-tain passions of its own! Surely the absurdity of such a ballowed household; here, with smiling. deduction must arise from the assumption of false wife and mother, contented rather and child, is a picture surpassing fair-here. premises.

-Turn now to the freed spiritual part. Are we not in pleasure of the skies-here we draw the the habit of thinking and saying that the newly awak-ened spirit passes to the next life clothed in all its characteristics of earth life?

If we keep in view the point with which we started we was carried horizontally out of the window in the third must see that all good and evil thoughts, all good and The Progressive Thinker story of the house of Lord ---- and brought in at the evil acts, are the common results of the same soul or The Progressive Thinker mind. It is not accurate then to speak of the soul subbeen carried through the air forty feet or more from the duing the body of teaching the body to move in harmony with the soul.

Akin to such inaccuracies is that of the rough man who damns himself for some careless act thoughtlessly vear. Sent on trial three months done. What right has he to do this? He who blames for 25 cents. and he who is blamed are the same man. The fool cannot see the superior wisdom of the wise man, because a fool judges both. B. R. ANDERSON.



MOTHER NATURE, M. D. **GONSIDERED BY GHARLES DAWBARN, THE GALIFORNIA** PHILOSOPHER.

PART II.

We will now again return to our study of the "new comer," realizing that he is composed of huge colonies of total of all the parts, if the inhabitants of this human toms as independent towns and villages, but all blend-ing into the great human city we call "our baby." He begins his mortal career by a good, hearty cry. But that does not mean he is sorry he came, and would like to go back again. It can't means that the atoms of the same terms. But you cannot apply the term "healthy" to an atom, for it is an indestructible and unchangeable back again. It only means that the atoms composing his lungs, and his bronchial tubes and his larynx, are trying to get to work on a scale of threescore years and ten. mean that atoms are associated in harmony with each In his little veins are globules acting as merchants carry-ing on the commerce of the city. All his organs are portions of the new machine. Each must start at the same time and do its own work, or the public welfare suffers. You know that in most cases the machinery runs like a new Waltham or Elgin watch, every part in its place and all right, but needing just a little judicious regulating. So a man child is born, and it often looks as if the chief business of life is to keep this man child, or child man, in the state in which Nature presented him to humanity. We thus find ourselves back to our kindergarten, and the object lesson this time is "our baby," which we are to ex-its like vou have health; but if an atom that is unlike amine and see what it means when we call him "healthy."

WHAT DOES HEALTHY MEAN?

formed that every organ can have full play-that its fore they get uneasy, and go off looking for another job. Jungs work to perfection—that its little heart shows ev-formed that every organ can have run play—that its little heart shows ev-ery sign by its regular beat of having started on a long fourney—that its digestive apparatus has already proved the city will drop into ruins. These atoms come in the its power; all of which proves to him that this wee spec-imen of humanity has come to stay. He handles its drinks. They pass away in the insensible exudation from limbs and shows us they are perfect; and as the youngster the skin; in the breath he exhales; in the matter he ex-Licks, and squalls, and struggles, and chokes in the fierce cretes; in the force he exerts; in the intelligence he uses. Like the little monad, man may grow up to a size he canclusion that the doctor is probably right. Yet how much not exceed, so for a time he continues to need more atoms does that learned physician know about it? We do not to build up his frame; and he must find just the atoms see that he has given us any explanation of what health he needs or he stops growing. This is youth. Aftermeans. The writer once saw a man born without arms, wards he needs just as many atoms as will replace those though misshaped hands were sprouting from his passing out. That is manhood. At last his demands shoulders. The parents said their son had never had a on matter, force, and even intelligence, grow less, so day's sickness. In other words, his health had been fewer atoms are needed. We call that old age. One day perfect although there was considerably less of him than manhood makes no further demand upon the atom. and usual. So it seems as if the man who eats well, drinks that is death. So the first condition of health is that the well, and sleeps well; whose heart is normal and his tem-perature strictly orthodox, possesses health, even al-though his form be just a trunk line without any of the "hygiene" is man's effort to do this; it is his attempt to usual branches. Then, again, health is a very indefinite supply the right atom at the right time for the right quantity. Has the man weighing two hundred and fifty place. Cleanliness and proper food are to-day the sheet pounds, and full of animal vigor, any more health than he baby for whom the doctor has just vouched? Do what it may. he Tom Thumbs of society hold less health than giants

who stand head and shoulders above their fellows? rayed, yet this law of health does not seem to reach the man stomach. man. But let gangrene commence upon the toe of the most vigorous athlete, and we all know that he is no onger healthy, but that life itself has become in peril.

said to be healthy. So before it is possible to determine what is health, we must know what it is that constitutes the whole of a man. Since the whole is only the sum speck, skipping along under all circumstances as if eternity were made for its special benefit. So health can only

other; and directly there is any inharmony, that is what we call disease. If our baby is really healthy the atoms of every part are in harmony with each other, as well as with the whole form. Now we have reached a very important point., The

brain must be composed of atoms whose intelligence predominates. The bone and the sinew demand matter to the front; whilst undoubtedly the sexual, and so some of the other organs, must require more of force, or of force blended with intelligence rather than matter. Like atits like, you have health; but if an atom that is unlike rushes in, then you have disease. We must keep in mind

WHAT DOES HEALTHY MEAN? Let us now ask the experienced physician why he has pronounced that child healthy? He tells us it is so

The kind of imperfect health that the world most notices is the result of atoms that are not in harmony, Our only answer to such queries is that health must ap- finding a lodgment in the system. That is what we mean by to the whole of a man. Just as no nation can be said when we talk about the system being poisoned. It is to be at peace so long as it has even a small war upon its not atoms containing most of matter that are most sehands, so may we say of the human body that it is in rious in their effect upon the human system. A boy may realth only if every portion of the organism is equally swallow a marble, or a girl her silver thimble, but they free from disease. Yet we have just seen that limbs may stand as material obstacles to be removed by mechanical absent, and the body still possess health. Those means. Such are cases when, if ever, the contents of an imbs may have been amputated, and long since have de- apothecary's shop may lawfully be emptied into the hu-

CAUSE OF DISEASE.

We should notice that what are called dangerous dis-We have heard a great deal, about the mystery of eases are caused by the entrance of atoms containing litleath, but we seldom stop to think about the mystery of the matter and very much force. It is only a speck on health. Death comes but once to mortal man, whilst the point of a quill that the doctor forces into your iealth is a daily mystery for perhaps threescore years and child's arm. But there is soon a buzz through the whole ten. But I am told that it is not a neglected subject. That on the contrary man has appreciated its importance from the hour he first experienced agony and pain; that men have studied it all their lives through, and have enrolled their knowledge for those who have come after puscle must itself get rid of them or we soon have inhem. I am pointed to huge libraries upon whose shelves hammation, for they can find no home in that blood. re ponderous tomes, bound in sheepskin, and full of Just where the doctor inserted his lancet remain some of earning upon the subject of health. I see colleges with those atoms, perhaps a little more material, but like anxious students, and professors of great experience; and everything else, seeking their mates. At last as the blood hospitals and infirmaries devoted to outworking the sei- globules become more and more irritated by the presence ence of health for suffering humanity. I see pain smoth- of atoms that nobody wants-that can do no needed work ered, and I watch the skilled surgeon battling successful- and that won't get out, they discover a mateship with with injuries that yesterday were fatal. And yet dis- the irritation around that tiny prick. They begin to tase rolls on, as a car of Juggernaut, crushing its victims. discharge their cargo, and you soon perceive an ugly sore. The surgeon knows his brother the world over, but the The attraction to that spot continues. Indeed, it is well if every irritated corpuscle can leave its unwelcome freight at that sore, which taking no nutriment, save of health to humanity than all other fragments of truth these poison atoms, may one day die out for want of food. But usually in kidney, or liver, or lung, or perhaps in the brain, is some spot born of human imperfections where an irritated corpuscle may leave a few atoms to found a colony. At first they can do little more than maintain life; but as the years roll by a change comes when more force is added to that life; and then the physi-Surgery is an exact science, and as such of enormous cian will warn you of the coming tubercle or abscess; value that will continually increase as experience and perchance of the developed cancer, diseased kidney, or shill creep on to their golden wedding. But in most even softening of the brain. The patient says: "I have other respects we have but uncertainty prescribing for lived a life worthy of my manhood. How is this?" Ig-mystery, according to the teaching of the school which has trained him to its service. Here is a sufferer from proclaims in trumpet tones: "Murdered by rotten pus in dyspepsia looking to the doctor for cure. Our physician the name of vaccination." And similarly you may id a patient who did not die after taking blue pill to stir breathe the bacillae of cholera into your blood through ip his liver, so blue pill shall be the remedy. Or perhaps your lungs; drink the atom of malaria into your blood he calls it malaria, when, of course, quinine, morning, through your stomach, or startle your nerve atoms into adon and night is the proper thing. Or again, nervous rebellion against the atom of strychnine; each and all exhaustion accounts for the whole trouble, and most de-meaning that force, unneeded and injurious, is at work, cidedly nux vomica is the right kind of poison for that and must be arrested by the board of health or the city You can poison yourself and others by thought, too. hind carefully closed doors, and only come out openly and send atoms freighted with intelligence that can build a fire in brain and sexual organism, that can demand Another famous school will give remedies warranted stimulant for the exhausted nerve, and even change the not to hurt if there is any mistake, which is evidently a harmonial beat of brotherhood and good fellowship into step in the right direction. It may leave it a little uncer- hate and fierce desire for revenge. It is a case of "atoms" tain how much the doctor has to do with the cure, but again, unwanted and unfit; and the only remedy is to We might go on and show that every ill and every eye both these schools are practical, for they deal with good means always the effect of association. The atom something that public can see and taste; and on the whole comes and goes. The monad and the man get sick and the battle royal between them is slightly amusing to the perish. So the question is, How shall we make practical these laws of Nature so as to banish disease and reserve Outside these schools stand men and women forming health? This becomes a most important theme which no legal society, but standing solely as individuals, though we must leave for treatment in following articles. And professing to work by a system that shall restore and we may possibly discover that there is more to a man maintain health for the body mortal. I may not voice than a collection of atoms, even if those atoms be San Leandro, Cal. (To be continued.)

An Encouraging Bulletin from the Seat of War.

ON TO WASHINGTON.

THE WHITE BANNER OF SPIRITUALISM BORNE TRIUMPHANTLY FROM THE FIRST FIELD OF COMBAT WITH THE "ANTIS."

The first war of words with a representative of the National Anti-Spiritualist Association took place in Anderson, Ind., shortly after the convention of the "Antis." The contestants were Moses Hull and Elder W. R. Covert. It is no part of my work to report the proceedings of that combat of words, as the enterprising editor of The Progressive Thinker secured stenographers who reported the words of each speaker nearly or quite verbatim. My object in writing as I do in this communica-tion is to inform the readers of this paper that Anderson is not the only field where the movers of the work of the

Anti-Spiritualists have put in a laboring oar. H. C. Becker, D. D., President of the Association; El-der W. R. Covert, and "Prof." Rev. J. H. Hagaman, Secretary of said organization, went to Findlay, Ohio, shortly after the convention adjourned, to work in the interest of exposing mediums and killing Spiritualism. These men called out large audiences to witness their performances. Of course, among the number were many Spiritualists. According to the reports concerning their work, much the same ground was gone over as during the meeting in Anderson.

It was said of Mr. Covert: "His language was too vile to repeat." In his lecture "to women only," he made statements that it seemed none but an insane man would make-statements that horrified those who went in good faith to hear him. It is not my purpose to say much about Covert in this communication, as the forthcoming report of his work in controversy with Mr. Hull will probably be all the readers of The Progressive Thinker will care to read of him. Suffice it to say, we left Findlay this morning, spent five days there, and learned all about the nefarious work of these self-styled "exposers of Spiritualism."

We were informed on good authority that a boy was paid to assist in deceiving the people in their meetings, by doing their bidding. What less could we expect, when one of the chief actors among the "Antis" claims he deceived the people in the name of Spiritualism for many years, and even taught his children to perform the same tricks?

As a result of the work of the "Antis" in Findlay, Mr. Hull was called by the Spiritualists to present their side of the subject and review the work of the convention and recent debate.

Mr. Hull had been in Findlay twice before, and I once. joined him on the recent occasion previous to the opening of the course of meetings, and would say there has never been such an interest in Spiritualism in Findlay as at present. The meetings were well attended. Mr. Hull was treated admirably by the press. I incorporate a few of the reports of the meetings in this, that the Spiritualists may have an idea of the standing of our Cause in Findlay.

The following is from the morning Republican:

THE OTHER SIDE.

LECTURE BY MOSES HULL, THE NOTED EXPO-NENT OF SPIRITUALISM. 1. 14

SAYS IT'S A GREAT FACTOR IN THE ELEVA-TION OF MANKIND-THERE ARE "BACK-SLIDERS."

Notwithstanding the fact that last night was prayermeeting night and that there was a religious district appreciative friends may know that he reckoned with his convention and a big Republican mass meeting, a goodsized audience greeted Moses Hull, the great apostle of Spiritualism, at Ebling Hall. The audience was about evenly divided as to sex, among them being quite a num-ber of the best citizens of this city, ladies as well as gen-he was not allowed to reply to any of their statements, tlemen.

After a fervent invocation by Mrs. Hull, and several ported them. hymns by the choir, Mr. Hull advanced to the front of The most malicious one among them challenged him he rostrum, and from the text,

ter' than the ordinary church member, "for," said he, "our loved ones. gone before, see our every act, and we "our loved ones, gone before, see our every act, and we will be extremely careful to do nothing to hurt their feelings." We have not the space to enlarge upon Mr. Hull's lecture. He is a wonderful reasoner and orator, free from abuse, and should be heard by every man and woman in Findlay.

To-night he will speak at the same place on "The Divine Man-Man's Relation to the Deity."

The second notice of the Republican was as follows: THE SILVER-TONGUED

MOSES HULL SPEAKS TO ANOTHER LARGE AUDIENCE-FOR TWO HOURS HE HOLDS HIS AUDITORS SPELL-BOUND WITH HIS MAGIC ELO-QUENCE.

Ebling Hall, last evening, was the scene of another grand flight of oratory and presentation of uncontrovertible facts, as viewed from the standpoint of Spiritualism. Moses Hull was at his best. For two long hours he held his hearers, advancing argument after argument, with incredible rapidity, and carrying his audience with him. He proved the origin of man and the age of the world by the work of the scientists, and showed up the fallacies of those who accepted the Bible theory of creation. He explained that the Nile had overflown its banks 76,000 times, which showed that the earth is at least that many years old. And he said that beneath the deposits thrown up by the Nile have been found relics of human habitation and existence-relics of a semi-barbaric age, and works of art, the secrets of which are to-day lost to man. Mr. Hull is the best lecturer who ever stood on a platform in Findlay. This evening he will speak at Ebling Hall again and to-morrow afternoon at 2:30 and in the evening at 7:30 he will lecture at the Marvin opera-house, giving a history of the birth of the National Anti-Spiritualist Association, and a review of his debate with Elder Covert. All should hear the matchless orator.

I ask space for one more clipping from the Morning Republican:

MOSES HULL,

THE GREAT SPIRITUALIST LECTURER. CLOSES HIS LABORS HERE.

The last three lectures of Moses Hull, the one Saturday evening at Ebling Hall and the two on Sunday at the Marvin opera-house, were fairly well attended, the at- The Quarantine Raised. tendance increasing with each lecture. Fully five hundred of the thinking people assembled at the opera-house yesterday, and none felt a disposition to "go out to see a man," as is frequently the case, until the end of the exercises.

Mr. Hull gave pleasure to his hearers, judging from the frequent applause received during all his lectures while nere, and believers in his doctrines feel assured that the seed he has sown will bring forth good fruit. He has had an introduction to the citizens of Findlay that, he says, will always be pleasant in his memory. He likes will always be pleasant in his memory. He likes our Moszs Hull. Price 5 cents. city, and feels proud of the treatment accorded him and | Was John Calvin a Murdorer? his estimable wife. Toward the daily papers he feels especially grateful, for the generous manner in which they have treated him, and his sentiments in this respect are echoed by the officers of the First Spiritual Church of this city.

Mr. Hull is unquestionably the ablest advocate of Spir-itualism in the country, and he certainly made a favorable impression on the people of this city by his lectures.

My motive in sending the clippings concerning Mr. Hull's work in Findlay is not for the purpose of merely sounding his praises, but that our faithful workers and host when he said, through his pen, "I will meet the Anti-Spiritualists if the friends consider it of enough importance to make up my expenses." He was sent. so abusive and misleading, he sat in their midst and re-

"Can Any Good Come | for debate. He obtained the endorsement of the asso

BOOKS

OUT. 30, 1897.

A List of His Noted Works.

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or Christ and Mediumship.

or Christ and Mediumship. Careful comparison of some of the Spiritualian and Mediumship of the Bilde with that of to day. By Mosze HULL. An invincible argument proving the fesus was only a medium, subject to all the cond-tions of modern mediumship. It also shows that all the manifestations throughout the Old and New Tasta ment were under the same conditions that medium require to day; and that the coming of Christ is the re-turn of *x*^{-en}umship to the world. 48 pages. Price 10 cents.

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earned corps who wield no knife, divide into factions, and each swears his fragment of truth means more of combined; or else, boldly proclaims that it has the only ruth of any real value. But all alike mean a fierce struggle to maintain or recover health for struggling humanity, fighting its battle of daily life.

DOCTORS DISAGREE.

particular form of disease. But three doctors will have will rebel. three minds on the subject, though they will dispute be-

with the prescription and the bill. if the patient recover it is all right; and if he die it is get them out. evident the medicine did not kill him. To the public world of unwashed ignorance.

the claims of these independent curers of disease, but I freighted with matter, force and intelligence. centure to divide them into three classes. 1. There are hose who claim to work from the standpoint of immoral spirits, counting themselves as instruments only. 2. There is a treatment claimed as mental power, belonging o mortal man. To this class belongs "mind cure," and cal manipulations now called "massage," but when it is ing them. made a specialty it is said to include the passing of vital force from the operator to his patient. It is unnecesary for our purpose to analyze these various processes tures; for every observer knows that man sick becomes in well by any, or all, or none of them. So once again to come back to our first question, "What is health?"

DISEASE IS INHARMONY.

it is obvious, as we have already said, health must in-him bow. A cruel story runs on wheels, and a and unless every part is well, the whole cannot be wheels as they run.—George Ellot.

-1-1-1-

Coleridge was so absent-minded that he often passed is sister systems. 8. There are those who use mechan- his most intimate friends in the street without recogniz-

Schumann was gloomy and moody. He often responded to a question without turning his head to look at the questioner.

Gen. Greene had the reputation of being the most polite man in the Revolutionary army, during the war of independence.

Chesterfield was so graceful that one of his contemporaries said it was worth a journey across England to see

A cruel story runs on wheels, and every hand oils the

Out of Nazareth," preached such a sermon as kept his ciation. The readers will get it all in The Progressive hearers spell-bound for the two hours that followed. His Thinker.

manner was sincere, earnest and devout, and his logic is profound. He is a forceful speaker, yet courtcous and sion, and although maligned, traduced and insulted over gentle. There is an air of refinement about him that | and over again, he was calm, and never for once seemed commands respect, and the wondrous eloquence of the | to forget he was defending a grand Cause-one vouchman, combined with his large and varied knowledge of safed to us under the Pure White Banner of Spiritual history, both sacred and profane, carried conviction to ism. those who heard him.

He spoke of the phenomena and philosophy of Spiritualism, and asserted that the former made men better in every way. They could not help being made better | ism with filth, and degrade its followers, as the clippings when they firmly and sincerely believe that those whom | incorporated in this show, Spiritualism had a grand hearthey loved and who had crossed the dark river of death were watching their every action. Spiritualism, according to the speaker, is destined to reform the world as no other religion ever has, because it contains the genuine science of reform. Not a word of abuse of other creeds

was uttered by the speaker. He did not believe that any church could build itself up by detracting from the merits of another; telling that others were bad did not make Spiritualists better. His lecture throughout was full of pleasing anecdote, full of pathos one minute and the next filled with the humor of refinement. He said that Spiritualism is the religion above all others to elevate mankind, but added that there were backsliders in that

church as well as in others. He urged upon all to live exemplary lives, because a man would be punished hereafter for the deeds done in the body, and as he lived so would his soul progress in Spiritland.

Mr. Hull stated at the close of his lecture that he had it from the lips of Mr. Hagaman, who recently visited this city, that Elder Covert had been asked to resign his connection with the National Anti-Spiritual organization for his vicious action and methods during his recent debate with Mr. Hull.

Services will be held at Ebling Hall this evening at 7:30 o'clock, as usual."

The following appeared in the Daily Evening Jeffer sonian:

SPIRITUALISM. 1: 'I.

ITS SILVER-TONGUED CHAMPION ADDRESSED A CULTURED AUDIENCE LAST NIGHT.

Although the bulks of Findlay's 20,000 people were supposed to have tieen at prayer-meeting or the various other conventions, mass-meetings and banquets, last night, a goodly audience, in point of size and intelligence, assembled at Ebling Hall to hear Moses Hull, the Moses of the Spiritualists of America, whose voice for two hours held in rapt attention those present, and they would have been content to sit another two hours to hear the profound utterances that escaped his lips. Mr. Hull is a stockily built man, of medium height,

with a magnificent head set upon a pair of massive shoulders. While he looks the aggressive giant which he is, mentally, he has none of the aggressiveness which brings offense. Backed by his wonderful knowledge of the Bible, and possessing an easy confidence in himself, the speaker at once entered upon his subject, and for two hours a host of scintillating thoughts, arguments and anecdotes poured forth from his eloquent tongue and were eagerly drank in by the audience.

Not a syllable of condemnation had he for other creeds, not a word was said that could be given a false construction. Honesty of purpose and earnestness shone from the eyes of the speaker. His manner became in-fectious, and he soon had his audience in sympathy with him. From his standpoint his argument was unanswer-able. By his reasoning the Spiritualist was a little bet-

It is said by all: "Mr. Hull rose grandly to the occa-

As I have informed your readers, Mr. Hull followed the traducers of our Cause to Findlay. Although the worst had been done to besmear the name of Spiritualing, and we left the good friends this morning happy over the success of the work.

During our sojourn in Findlay we were the guests of L. L. Barr and wife, who are carnest workers on behalf of the Cause.

At this time Mr. Hull and myself are whirling on toward Washington as fast as steam can carry us. We hope to meet the many loval workers assembled in convention to-morrow, and to make them glad by the good news we carry from the field of battle.

"Ye can do nothing against the truth, but for the truth."

₩-|

Oct. 18, 1897.

HOME-COMING.

When to the dear old home and those who love us We come from wandering, how sweet it is To feel the shelter of its roof above us,

To clasp warm hands, and meet each welcoming kiss

Then we look round and see the dear old faces: We hear the voices loved in other days, And memory fans the embers gray with ashes,

Until the fires of friendship are ablaze.

"O, welcome! welcome!" every voice is saying, While kindling eyes are meeting, brimmed with tears, And "Welcome!" all the cchoes seem repeating To send the cadence down the coming years.

Then we sit down and talk the old times over. And not a heart among us all is old.

All unaware we've found youth's long-sought fountain, And drank the draught of which old dreamers told.

But by and by a silence falls about us. Something is near us that we cannot see. Have those who climbed the hills of heaven before us Come back, to-day, to sit with you and me?

I love to think the old-time friends are with us-That earthly friendships thrill their true hearts yet. Would heaven be heaven if loved ones were forgotten? In earth or heaven I could not forget!

It is not very far-the world they went to, Since earth and heaven are sundered by a sod-Across the distance of a low grave only; And they remember in the world of God!

Aye, they remember! There is no forgetting For those who know the endlessness of love. Lift up your eyes when life's last sun is setting-Lo! Memory's star shines in the blue above.

So while the living round the old hearth gather, Greet we the unforgotten dead, and say, 'How fares it. friends of old? Since love remembers; Clasp hands with us across the grave to-dayl" -Eben E. Rexford,

. >.-

its Facts, Theories and Related Phenomena, with Explana-tory Anecdotes, Descriptions and Reminis-

cences.

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The Roman Octopus at Work. "WICKEDEST PEOPLE." Rear in mind that a con-giet is at hard. The Progressive Thinker has employed twenty-

ures adapted to promote it.

such a source is eternal vigilance.

Protestants would be glad to have re-

vision upon that point growing out of

the views of the Hebrews, there would

probably be no objection to a compro-

mise upon the great fundamental fact of God, the universally accepted laws

of morality, a future state in which a

man's position may depend upon how

he has lived here. But should such

compromise fail, most Protestants, and

public schools, we should favor requir-

ing them to give them a thorough gen-

be appropriated for the support

schools for those who, on religious

grounds or personal preferences, prefer

to establish or patronize schools othe

vide for seven thousand children that

cannot now be admitted to the public

schools, we will take the risk of ming-

ling with the schools the machinery,

spirit and principles of a religious body,

making claims to which five-sixths of

not submit, claims which disparage the

ministers of all other religions by deny-

ing that they are valid ministers, that

deny burial to them in their cemeteries.

even though they may have been

thore; and though they have a legal

right to do so, are practically oppo-

nents to the whole public school sys-

tem, and would be glad to have the

public monies distributed to the differ-

ent sects that they might teach their

united in marriage to some that lie

the population of the United States will

than the public,



Schools Put Out Feelers That Are Exposed.

THE SUPERINTENDENT OF THE PUBLIC SCHOOLS FAVORS THE teach their religion to their children, TAKING OF ROME'S PAROCHIAL and to keep them away from the public SCHOOLS, AND ALLOW ONE schools. Should they issue a mandate forbidding their children to attend TION.

Under the heading, "Parochial Schools, Jasper's Hope," the New York Christian Advocate last week printed of the money of the State should ever a double leaded editorial which, because of its great importance we copy in full, says the Citizen. It was eviwritten by the editor, Rev. dently James M. Buckley, D. D., and is as fol-

The views on other grounds attriblows: The New York Press has half a coluted to Superintendent Jasper, will not umn under the above title. It states bear a moment's inspection. It appears that this year 6,013 children have simply that New York City, possessed been refused admission to the public of vast wealth, has through the misschools of this city on account of want management of one or more of its de of room. Most of them were applicants partments, appropriated money for the for primary instruction. In some in- public schools in such a niggardly way, stances they were turned away from or has delayed such appropriations and buildings the granmar departments of their expenditure, until the facilities which were not filled. The whole en- for public school education have not rollment in the city of New York of kept up with the growth of the city. There is but one thing to be done to children eligible to admission to the public schools is 214,936. The capacity remove this scandal, namely, to rent or erect sufficient structures. The delay of all the schools is 220,464. need be but transient; and as it is a de

What the Press says about Superinlay relating principally to very small children, its effects, though serious, tendent Jasper's hope deserves to be brought immediately to public attention. It is this: That "he would like are not as destructive as they would be if a class of children ripe enough to fall to see the Catholic parochial schools into the hands of the corrupters of brought into harmony with the public morals were to be turned loose in the school system." He would "like to have these schools turned over to the streets. The proposition reduced to its lowest board of education," and is willing to terms: Rather than immediately pro-

make a condition "that religious instruction be permitted in them as now." His idea is to have the same course of instruction in these schools from 0 a. m, to 3 p. m. as in the public schools, leaving the last hour of the day to be devoted to the religious instruction of the pupils who care to stay for it.

The Press reports that Superintendent Jasper says that he has had talks with Catholic officials on the subject, and that they have given him so much encouragement that he proposes to take up the question seriously. The Press remarks-probably deriving it from Superintendent Jasper--that "the fight Archbishop Ireland has been making on the school question, and the atti-tude of the Pope, as reflected in the action of Cardinal Satolli in lifting the han from parents who had sent their children to the public schools," make

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nublic schools. We oppose all such claims as those such amalgamation a possibility. We do not hesitate to say that it attributed to Superintendent Jaspe would be better for twenty-five thous-and children in this city to be without tion of a Methodist school with the school privileges, than to amalgamate public school system, with the underthe Catholic parochial schools with the standing that Methodist officials were public school system on the plan herein to teach in it, or that the last hour of proposed, or upon any other plan. It the day should be devoted to the religappears that the parochial schools of lous instruction of scholars, who might wish to stay, in the principles of Meththis city are only enough to accommodate thirty thousand pupils, and, ac- odism. The function of the public school is to cording to the Press, they are not full, and they could take in the "seven develop intelligence, to imbue those thousand schoolless urchins now in the who are to be citizens with such principles of morality, philanthropy, and patstreets of the city. Let us look at the proposition as now riotism, to teach them such habits of order and method, mental and physical. stated. It involves several points. The parochial schools are first to be and to fill their minds with such facts as will qualify them for citizenship. turned over to the Board of Education. And it is the duty and the privilege of This means, we presume, that the Cathparents and religious propagandists, olic brothers and sisters are to be emaccording to their own conscience, to ployed as teachers; that the children indoctrinate them with such religious without regard to denomination, will ideas and train them in such ceremon be subjected to the presence of Catholic ial forms as they may deem essential to officials, male and female, wearing the insignia of their respective orders, lay their virtue and happiness in this life and in that which is to come. and clerical; that such religious exerand that is a lunatic asylum." If the Press has not properly repreciscs as take place in connection with sented Superintendent Jasper, it will the schools shall be conducted by them only remain for us, on becoming aware and that a distinction shall be made of that fact, to state that he holds the with regard to the religious instruction to occur in the last hour of the day, the contrary of what it attributes to him. If the Press has misrepresented him in Catholic children remaining, and the Protestant, Hebrew, or non-Catholic allowed to remain "if they wishpart, it will be our duty to point out the difference between his views and the representation. If, however, they are from beginning to end the force of Catholicism as a distinct sect consciously as stated, we appeal to every non-Catholic who may read these words, to use and unconsciously being impressed his influence against such a scheme. upon the children. We are the more earnest because it is The public school system is of such a nature that any aggressive admixiure quite customary in this country for views to be sent out as feelers to be rewill prove fatal to it, besides rekindpudiated if the public are not yet ready ling and extending religious feuds over for them, and to be pushed should no all parts of the country. In great cities things may be done without proopposition appear. ducing that result which could not take place without it in smaller cities, towns TO SAVE DOCTORS' BILLS and villages. Already such a disturbance was Use "Garland" Stoves and Ranges. raised by similar operations in the state of Pennsylvania as to compel local dis-Bishop Bowman's Talk. turbances, lawsuits, and finally the en-To the Editor .-- I would like to tell actment of laws making it impossible your readers what Bishop Bowman said for priests, monks and nuns to wear after preaching a sermon at the Methotheir regalia to teach in public schools. dist camp-meeting near Garden Prairie And in this State the Superintendent of Ill., last August. In order to prove that Public Education has decided that "the what he had said in his sermon was the teachers in the public schools of the truth, he told his audience that at one State ought not to wear the distinctive time, when he had been very sick and of any religious denomination, near passing out, he saw very many of order, sect or society, but dress in the his old neighbors and friends, and knew usual costume worn by men and them as readily as when they were in earth-life. He also said that his only women generally; that any other costume or usage is inimical to the best daughter, who passed over when she educational interests of the locality, was quite small, came and sat on the foot of his bed and talked to him; then and should be discontinued by direction of the local authorities, whose duty it she got down off the bed and walked is so to administer the trusts reposed up close to the side of the bed and said: "Look, papa, see how large I have in them as to bring about the best results with the least irritation, and In grown since I went to the Spiritland." harmony with the spirit of the provis-She said that she had to appear just as she was when in earth-life, so that he lons of the organic law of the State. The Board of Education is directed to would know her. Then after telling all require such teachers to discontinue the this, he said to his audience that he did wearing of such distinctive garb while not wish them to think that he was a teaching in the school, and in event of Spiritualist. a refusal by the teachers to do so, to Now, I would like to have some one dismiss them as such teachers, and the tell me just what the revorend Bishop public school funds are withheld until ORRIN MERRITT. such order is complied with." Genoa, Ill. The Roman Catholics have great power in this city. For half a century, "Arcana of Nature; or the History and Laws of Creation." By Hudson up to quite recently, their members with few exceptions, cast their votes for Tammany Hall, and there was little Tuttle. A well-known and most pro-or no check to the exhibition of a found treatise. Cloth, \$1. For sale at marked favoritism toward the ruling this office, vie

ural Instincts. Etc.

authorities of that body and their plans. Within a few years throughout the country the Catholic vote has begun to split up of the few split up, either from a recognition of the fact on the part of its authorities "The Presbyterians are the wickedest people on the face of the earth!" ex-claimed an observing gentlemen, in the that permanent advantages cannot be derived from permanent thick and thin presence of the writer and others, some attiliation with any one party, or not Besides, there is a large liberal party months since, and in proof of the above statement he told us of meeting a numin the Catholic Church which, while ber of boys playing on a Sunday in a side street or alley, all of whom were being truly in sympathy with its re-ligious claims, appears to be unwilling members of Presbyterian families, and to contemplate the idea of a union of who, when asked what they were doing church and state, or to take any measout there on Sunday, replied: "Well our parents won't let us have any fun We have no fear of such a union in at home, but we'll have it any way.' this country. But it should never be It is difficult to understand how par-

forgotten that the price of liberty from ents can be so wicked and cruel to their children, unless with a mantle of charity we cover their guilt and charge ligious teaching in the public schools, and would probably generally consent to the teaching of what is common to Christianity; or, should there be a dithe crime to ignorance. It is said that in a certain asylum for

the insane the inmates edited and published a paper without any assistance from those at large. In one of its leading editorlals parents received a rebuke something after this fashion: "If par-ents did their duty, it would not be necessary for cities to agitate for curfew measures. Children do not leave home because they prefer the bad, but because there is nothing good furnished them at home."

all unbelievers in religion, and all who Would it not be more just, more beneare indifferent to it, would prefer to the ficial to society at large to confine the crazy fanatics, and let those wise men introduction of the forms, symbols and functionaries of any one system, or the out? In their anxiety to comply with destruction of the public school system itself, that no distinctively religious the "thus saith the Lord" of the theo logian, they require of their children word or act should be spoken or perthat which by nature they are not en-dowed with, thereby causing them to formed in the public schools. Under our constitutions, Federal and practice deception, which is the first State, Roman Catholics have a right to downward step toward crime and de-bauchery. And if man is his brother's keeper, how much more is he not the keeper and guarder of his own off-

spring. Recently the Rev. Mr. Norris, while on his vacation attended a camp-meeting of the Sanctificationists, and became interested-fired up with their holiness-and on his return to his charge made bold to declare his new faith and to preach the new gospel, or the gospel as he now sees it, and was promptly requested to resign. Yet not one in all that congregation doubts the honesty of his convictions. But be cause he dares to kneel in his pulpit to pray, and dares to preach holiness-a doctrine foreign to the sims and oh jects of the Presbyterian Church, because he dares to preach as he believes, instead of preaching the doctrines pre scribed by Presbyterian theology, he is or probably will be turned out, and other preachers with less honesty of se and an elasticity of conscience purpos that shrinks at no fraud or deception will mark this act of the Presbyterian Church as a criterion, and regulate heir sermons and their conduct as well, to the will of these murderers of divine truth. For so long as churches dictate what their pastor shall preach, or in what particular attitude he shall offer up his prayer, they are breeding rogues, tricksters and criminals, just as surely as if they enticed them by offering inducements to do wrong. For, say what you will, men preach for a salary, just as I work at a bench for wages, and while they may not prefer to deceive, yet when their salary is at stake, they will deceive-preach what they know is not true-to retain their pulpit and salary, rather than forego the displeasure of their fanatical membership. To me there is nothing so low and

despicable as dishonesty in the teaching or preaching of religious philosophy, no matter what the system. To my mind it is lower in the scale of human depravity than murder or rape, for these only affect the body, and for a brief time at most, but who can measure the misery and suffering wrought by the deception of would-be religious teachers?

That they are as far removed as the own peculiarities in connection with the antipodes from the life, example and teaching of Jesus, we have only to departed with a new form and an everkeep a watch on their "doings" and present magnetism.

five experts, residents of Chicago and New York City, who are gathering data to show the deep-seated

and consideration of the and the state of the second second second second second second second second second se

corruption among church members and ministers of the gospel. Their report great struggle by sending in your subscription at once. Fell all your Spiritualist friends to send for The Progressive Thinker. If they cannot send a dollar, send 25 cents to assist us in

this conflict. Don't delay. In order to fight this battle successfully we should have 100,000 additional sub-

scribers. Roll in the dollars.

THE PACIFIC COAST.

Oakland's Fair Apostle of Spiritualism.

MADAME MONTAGUE AND HER WONDERFUL PSYCHOMETRIC READINGS AND POWER OF LOOKING BEYOND THE VEIL.

There is a stir of expectation in the hall, says the San Francisco Call. A female figure glides swiftly and silently up the central aisle, throws off a long cloak and steps unassumingly upon a platform all redolent of fragrant purity. Flowers entwined upon the platform curtains, flowers massed and scattered on the platform pedestals, flowers breathing rich aroma from the platform steps. And, amid this suggestion of spiritual essence the Apostle of Spiritualism, a picturesque figure, her red robe caught in by a long scarl of old gold silk, her short hair stand-ing like a dark aura round her clearcut, sensitive face-a vivacious, pathet ie French face of the type which always suggests a strain of Slavonic blood lurking in its veins.

"Madame" does not pose Certainly for effect. Her first movement is to subside meekly in a chair while her congregation sings "Nearer, My God, to Thee," Madame does not join in the singing, neither does she, to all appearance, take note of her snrroundings. She has her own private duties to perform, she is acquiring the receptive or "inspirational" attitude, and as I watch her mobile face I become award of a marked transformation. Rapidly she passes, once or twice, her hand over her brow, across her throat, and grad ually the clear, open glance is con-tracted, the pupils draw together, the sensitive mouth becomes set, the dell cate nostrils acquire a pinched look. So she sits for a few moments, self absorbed, as one in the mesmeric state Then, with quick, graceful gesture, she motions for the hyper to stop, and ris-ing, steps forward, flower-framed, to address her audience. Her first words are not a lecture, but an apology. We have already learned that Mme. Montague is unable to locture to the Psychical Society to-night. A substitute has been giving us his views upon vi-brations, and Madame's explanation now comes in liquid, sonorous tones that at once awaken responsive chords. Her accent is French-markedly so.

But it only accentuates the precise intonations, the, well-chosen rhythmic phrases, which distinguish the utterance of an acquired and carefully studied tongue. As she tells of the mourning in which the society has been plunged, of the funeral of yesterday, the memorial services of to-day, the vacant chair marked by garlands of flowers, her hearers' sympathics go out to her and to the poetic exposition of her spiritual doctrine which clothes the

"But the change is to us a pain." adds

embers of the Anti-Spiritualist Convention, which inet at Anderson, Ind., are determined to harass Spiritualists by having odious laws enacted

Convention, held at Anderson, Ind., in every State and city to suppress mediumship, The Progressive Thinker have resolved to suppress mediumship. leads in the fight against them. Have They must be met in this conflict at will follow the publication of the great debate between Moses Hull and Elder Covert, at Anderson, Ind., and it will fict at hand. Tell them of the magonce. Every Spiritualist should aid The Progressive Thinker in this struggle. Send in your subscription at astound the world Assist in this nificent premium we offer. They can once. Tell all your Spiritual friends to subscribe. If you can't send one send at least a trial subscription, three months for 25 cents. But the dollar. dollar, send 25 cents for a trial subwill help us most. scription. Try, however, and send

the dollar. ive egotism. I, too, want my proofs and there is among those "subjects" a small, dull coin, which is my psychoblanks, metric test. Is Madame going over look it? The rest may go, for all I care, but she must, she really must let me suming, winsome woman off the platform who is no longer WE, what shall find out whether there is anything in her professed insight. I try to start a I say? First and foremost that she has that faith which, according to

"Take up the little old coin, take up the little old coin," I repeat to myself stubbornly, and I know that a brain beside me is exercising its will power in unison. alone, never free from spiritual com

Madame looks pathetically at the heap before her. "I feel so many currents coming to me," she says slowly; 'there are so many people who are each wishing me to take their thing I cannot attend to all. I am tired."

"Take the little old coin, the little old coin, the little old coin," repeats itself over and over in my head, and my heart beats fast with the energy of my wish.

influence breathes its message. "This is a very singular little coin," says Madame, taking it up quietly and eyeing it with a puzzled air.

The brain wave has quivered; I am satisfied. "Very sensitive nature," I prose, unawares. True, she prates neither of Devachan nor Nirvana. Yet, say to myself smugly; "evidently a tele-pathic business all through." are not drawn down to her, but that "A very curious coin," proceeds Mad-

ame, "and you, you have mistaken your that something of herself passes out vocation." of her when under influence, that,

am quite convinced that I have found consciousness, she becomes two or three personalities, moving in various my vocation. It is only guesswork after

I smile as she names my suitable profession; she has apparently mistaken

disciple. "But you have preserved the qualities Shakespeare mentioned, a little while that made it suitable," continues the thoughtful voice, "you are---" ago, that there are more things in leaven and earth than our philosophy Then, in a flash of thought, I am dreams of. Despite the progress of sci taken backward to the forgotten ence, we have not yet contrived to im dreams of youth, the longings for a pro-fession which circumstances never alprove upon Shakespeare's dictum. Science, despite itself, works for imma lowed me to enter, the conviction that terlalism; all its provings reveal the I should find therein a satisfying field existence of unsuspected, impalpable of usefulness. Do brain waves carry forces on which depend universal life. forces whose very strength lie in their

inherent delicacy. When natures like Mme. Montague's claim to have come said qualities; vanity compels me to add that I have had the same attribin undefinable contact with some of uted to me by enthusiastic friends. I these forces we cannot oppose the arguam very well satisfied with Madame. ment of our own less delicately organ-But my satisfaction turns to astonish ized systems. Till proof to the contrary ment when she makes explicit allusion be shown, we can but suppose that to to certain anxieties which perplex me certain finely balanced supersenses it winding up with the remark: "Your is given to catch glimpses "behind the mental question is answered yes-you veil." will have news of that very soon

brown study, while some who have had no "reading" allowed them to stand up for mental questions. My mental ques-tions are all about Madame. Does she really speak "under inspiration?" Her last remark might inded have been the chance hit of a fortune-teller, but there had been no fortune-telling business in her analysis of character. Whatever she may be-telepathist or psychometrest-one thing she assuredly is not-an 'impostor. I determine to investigate further. Madame's bright smile of welcome

fades away in shy nervousness when she learns the real object of my greeting. "Oh, no, please," she protests. do not like that, I am so afraid of publication, so frightened of a newspaper.'

I humbly point out that I am not a

roars, Nor fears, nor shrinks from monntai weight of snows.

of June,

wings,

NTow is the time to sub-There are hundreds scribe for The Progressive Thinker. The war against Spirmediums who take no Spirituela ist paper. They should bear the itualism has commenced. The

members of the Anti-Spiritualist

And of the woman herself, the unas

panionship. From earliest childhood

when she tells you that her "influences"

fact in mind, that unless the assist in this struggle against the members of the Anti-Spiritualist Con-

vention they may find themselves the future abridged of their right. They should subscribe for The Progressive Thinker at once, as it is leade ing in this conflict. See the fine premium offered. Trial subscription 25 cents for three months. But we prefer you roll in the dollars.

RIGHTLIVING quently suggestive items were its

SUSAN H. WIXON,

Author of "Apples of Gold," "All in a Lifetime," "The Story Hour," "Summer Days at Onset," "Sunday Observance," etc., etc.

George Eliot, is the true mountain-remover-faith in herself. Madame "Living is an art, a method of expressing great conceptions; in fact, the highest method, the noblest of the arts."-THOMAS STARE KING. firmly believes in her mission; she walks the earth as one "encompassed

with a cloud of witnesses;" she is never

This book gives an admirable course of study in ethics, and supplies a long-felt want of an ethical text-book especially adapted to the comprehension of children, as well as older persons whom it is wisely and appropristely designed to interest while teaching them valuable ethical tessons. The author shows a wise practicality in her method of teaching the principles of ethics. She linusrate her subject with many brief nerratives and and dotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in children's lyceums. In the hands of moth-ers and teachers it may be made very useful. Young and old will be benefited by it. It is a most excellent book and should be widely circulated. she has heard "volces." From earliest childhood she has spoken words that seemed to be dictated by an outer, not an inner, consciousness. And now, when she ascends the platform, whether to lecture or answer questions, she never troubles over the manner or the matter of her speech; but she is the in-

CONTENTS:

CONTENTS: Hight Living. What is Morality? What is Ignor-mcc? Knowledge the Great Treasure. Concerning Education. Conduct, or Right Doltag. Virtue, the linuminator of Life. Printence, an Economy of Life. What Know Ye of Jausticor Fortitude a Noble Pos-session. Temperance and Intemperance. Is the Use of Tobucco Bangerousy Cultivation of Individuality. Character, a Jewei of Great Price. Idieness, Ah-other Name for Loes. Industry, the Staff of Liff. Value of a Trade. Recreation a Necessity. Gauges of Chauce. Truth and Falsehood. What is an Oath? Of the Worth of a Promise. Fraud a Crime. The Poison of Sinader. What Is Hypocristy? Conscience. Of Moral Sense. Scitischuess, the Menace of Societ?, Great Faculty. Perseverance, the Triend of Man. Punctuality, a Promoter of Success. The Difficulties of Life. Temptation, the Demon on the Highwäy. Habit, Second Nature. Power of Will. Courses. A Necessity to Right Living. In Regard to Couceales Vice. Beaufful Charity, Fidelity, the Giver of Sureugth and Honor, Value of Wealth. Avarice, No a Means to Life's Best End. Good Nature. One of Life's Beat Bloses. Recess and Free Ingulty. Free Speech. A Free Press. Hights of Anima, Hights of Children Human Ringhts on the Equality of Man. Moral Cleanines. Foilings the Equality of Man. Moral Cleanines. Foilingstonment. Wisdom Maria Children Human Ringhts on the Equality of Man. Moral Cleanines. Foilingstonment. Wisdom Best Society. Progress or Englightenment. Wisdom Price, Cloth, \$1. Sold at this Offices strument through which some higher Yet Madame, Spiritualist pure and simple though she claims to be, talks Theosophy, as Monsier Jourdain talked she rises up to them, when she believes while preserving her own individual spheres, I bethink me that a Theosophist would surely open his textbook and, pointing to certain oriental-looking words, claim Madame as a fellow Price, Cloth, \$1. Sold at this Office

THE COMING AMERICAN CIVIL WAR.

BY BURTON AMES HUNTINGTON.

This excellent book is written in the interest of humanity, of liberty, and of patriotisn — a book written for the purpose of calling stucution to the deadly dangers that beset us on every side, and more epotentially the hostile attitude and the institutes writes of . chally to the bostle attitude and the inside opper-chally to the bostle attitude and the insidents where op-the Catholics. Washington's words of warning, Lincoln's apprehension and the prophecy of General Grant are all included in the volume. Archibipop Rvan, of Philadelphia, in a recent sermon said: "The church toierates heretics where she is obliged to do so, but she hates them with a deadly hair'd, and uses all her power to annihilate them. Our chemise how how she treated heretics in the Middle Ages, and how she treate them today where she has the power, We no more think of denying these historic facts that we do of bianing the Holy Ghost and the princes of the caurch for what they have thought fit to do." Kvery one should read this work. Paper, 300 pages; It will be sent, postpaid, for fifty cents, For saie at this office. his office.

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THE UNKNOWN LIFE

My telepathic theories are discounted.

"You ought to have been a even my sex.

leeping memories with them? Modesty forbids me to mention the

Whose is the coin?"

"Mine," I answer, and fall into a

newspaper, but a woman, with conse-

town— A little prairie town not far away— Grew a great oak tree with a royal crown, Copper and gold, full fifty years and a day.

Beneath its spreading branches chil dren played And swung thro' heavenly years of

infancy, And came to manhood in its blessed shade, Heart-strong and pure with its great

purity. mighty castle with a thousand doors, It stands wide open to its winter foes, Nor ever trembles when the tempest

And, oh, the summer grace, the green

The oriole's flashing fire, the soft blue

ROSE DE BOHEME.

SACRILEGE,

Close by the roadside in a country

"savings." Here is part of a sermo by the Rev. T. DeWitt Talmage:

"A short time ago I went to the outpretty trick of tongue. "The emotion of parting with what is familiar exskirts of this city to call upon a con-sumptive, who had been sick for over hausts our frames, and that is why we Both lungs are practically have been too tired to address you toyear. gone. He has since become a member of this church, but do you know that, night and why we must crave your indulgence if we fail in the work we shall try to do." though that man has been for months And herewith follows a little bit of tottering upon the edge of the grave fanatic who has been attending this advice which does not sound inspirachurch, went and said to him if he tional, but exceeding human. Madame. would only believe in the Divine art of insisting on the necessity for harmonihealing, or in other words, the old-fashioned faith-cure, that he would beous influences, requests every one who is not en rapport with her sentiments come 'mmediately well. I was never and her work, any one who has adopted more outraged in my life, and as we an antagonistic frame of mind, to "kindly consider themselves discame out I said to one of my elders: Mr. So-and-So, I wish you would go missed.' to that faith-cure man and tell him None missed." Every one, on the contrary, hope he will never enter our church and never call upon any of our sick adopts the expectant attitude, awaiting developments, which are many in prospeople again. You tell him with my compliments that he is crazy through pect. For on a small pedestal are heaped divers personal adornments apand through, and fit only for one place,

"The simple fact is, that when a man has both lungs gone and a hardening of to "psychometric readings." the liver and a running sore upon his back and a cataract upon his two eyes and a cancer of the stomach and the dropsy in both feet, the indications are that God wants that man to die "

"He that believeth on me, the works that I do shall he do also; and greater works shall he do," (John xiv., 12.) Does Mr. Talmage believe on Jesus'

If he does, he ought not only to permit others to heal those who believe, but form. he ought to be able himself to heal the sick, for that is what Jesus did. This passage is the test of his faith in Jesus, and if he can heal and does not, he dis obeys the command of the Master to heal the sick, and is himself a selfish, inhuman mortal. If he cannot, he is an infidel and pharisaical impostor, and ought to get out of his pulpit. That is, according to the Bible. Which is true, the Bible or Talmage?

There is no mistake about it, the meanest infidels in the country are in the church, and the methods they use to compel men to proclaim their worn-out doctrines, thereby driving them to deception and trickery, convinces us that there was more truth than poetry in the statement that they "are the wickedest people on the face of the earth."

GEO. HEFFNER. Pittsburg, Pa.

THERE'S EVER A SONG.

There's a song, somewhere, my dear, There's ever a something sings alway. There's the song of the lark,

When the skies are clear, And the song of the thrush, When the skies are gray; The buds may blossom and the fruits

may grow, And the autumn leaves drop crisp and sere. But whether the sun,

Or the rain, or the snow, There is a king There is ever a song, somewhere, my dear. -Selected.

"The Fountain of Life, or The Threefold Power of Sex." By Lois Wais-brooker. One of the author's most useful books. It should be read by every man and woman. Price 50 cents.

quent sex sympathies.

the speaker, with her rapt look and her "C'est vrai," says Madame, thought fully. Possibly the qualities she discovered in me are vouchers for my good faith; anyway, the smile steals back into her eyes.

"Well, you will not judge me by to-night?" she pleads, "I am not well; I have done but half my work. Come to see me some evening when I am in San Francisco. I may do better then."

As I come away I remember that my sex and occupation are the only information she has acquired by natural means. She doel not even know my name.

The second experience is less poetic The San Francisco hall is large and cold and half empty; the platform is "consider themselves disflowerless; the audience has been do magnetized by a stereoscopic lecture and is in no wise attuned to the introductory hymn. Madame, as she steps on, is plainly conscious of the unsympathetic element and makes a pathetic pertaining to various members of the little allusion to the difficulty of workaudience, and these are to be subjected ing under such conditions. Her work to-night consists in answering written Now, the interest of a psychometric questions. From a table heaped up reading is in inverse ratio to your conwith little slips of paper question after nection therewith. I know naught of question is drawn and read aloud, while Madame, with strained ear and nerves the strangers who have piled their possessions on that pedestal. I have no patently quivering to the extended taclew to the mental question each asked per finger-tips,listens, snatches, tears while laving down a "subject," and my up the paper almost ere the reader has attention limits itself to the picturesque finished, uttering her voluble answer without pause or hesitation. And if a red-robed figure that handles the articles and flits gracefully about the platclub of select idiots had combined to produce the evening's arrangements Every movement is dramatic, every

word tells; but if this be art, then has list of queries. Madame acquired the perfection of spontaneous art; for actions seem emo-Of test in the ordinary sense there is never a vestige. You might as well look for test questions in a page of tional and unstudied, glance and expression have the strained look of a soul at high tension harkening to far-Ollendorf. But one marked test there undoubtedly is-of Madame's extraoraway influences. "This is an old watch and chain," says, Madame, casting the linary readiness, command of language and capacity for delivering an extem chain round her neck and pressing the pore harangue on the most unpromiswatch to her temple; "you the owner?" She pauses, walks to and fro rapidly, ing texts. Whether she be asked her opinion on stage qualifications, spiritlistens to the tick, tick, "Yes, you are." ual communion, social inequalities, the character of the Patriarch Abraham or And then follows an exposition of the owner's character, his physique, his ambitions, and in/more veiled language, the prospects of the questioner, she never loses the fraction of a second in his difficulties, opportunities, duties and considering her answer. It pours from proper course of action, "And to your question the answer is yes. Now stand her in a torrent of graphic, piquant phrase. The most trivial query makes up, you, and say, do you understand?" A tall, well-built man stands up with a good text for the exposition of her the nervous air peculiar to the modest views. sex in such circumstances. Madame

And the vlews of Madame, or rathe of the WE she introduces so quaintly, are by no means commonplace; rather

humor, as when it is said of the written

Where in the lonely hush of the afternoon The tender mother sits and dreams and sings; Where leaf-tones high and sweet and fine and thin, Touch dreamily the hymns of long ago. As old songs cross the strings of a violin At twilight when a master draws the bow. around the gnarled old oak grow violets. And velvet crocus hides in silvery green; These royal favorites, ere the red sun Fall by a child's hand-jealous guillotiue, Fet, one day comes a greater Visigoth: Unknown his face or fame, unknown his creed. But every soul in the town is shocked and wroth At the doing of the dark and monstrous deed. For, when night falls, the grand old tree lies low As Tuscaloosa lay upon the plain, His crown a rainbow heap, broken his they could not have prepared a better bow.

His splendid plumage drabbled in the rain.

Never again the children laugh and swing. No broad branch beckons from a trop-

ic shore The fluttering heralds of a western

spring, Its flickering greenness folds them nevermore.

ro-day by the roadside is a lonely

space; The northwest sky is dark and omlnous blue:

The oriole-he has no hiding place, And, oh! what will the little violets do?

Think not that earth will ever be the same

After war's wreckage covers up the 80d--A blade, a ball, a rudely lettered name.

Who sins 'gainst nature sins against his God. AGNES E. MITCHELL.

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faces, Every member of the Temple of the Magi should have this Planetarium. Prices With Ephemeris:

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Joys Beyond the Threshold

A SEQUEL TO

THE TO-MOBROW OF DEATH.

BY LOUIS FIGUIER.

TRANSLATED FROM THE FRENCH.

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"No.

course on electricity. But whatever the views expressed by Madame when in the plural state they are invariably dlrected toward integrity of life, nobility of aspiration, development of the high-

active, excitable figure, with its eager gesture and impassioned words: while now and again comes a flash of keen

"It is your watch? Do you under-stand? Am I right?" "I guess that's so, Madame." She has already turned away and is probing another watch, walking up and down, listening, thinking, with restless, supple movement. Again the character is read, directions are given, hope or patience is suggested. And so through a strange gamut of trinkets linked to per-

sonal histories. But each reading is interesting to but one individual. To the rest it is an enigma. And, though the

recipients look well content, how is the critical outsider to be assured that they are not fooled by a lucky phrase or a

trick of imagination? Suddenly there is a pause in the proceedings. Madame

speaks wearily: "There are too many," she says. "I cannot read them all to-night; I am not strong enough "

Instantly I am selzed with self-assert- American constitution that its most elo-

points at him with a little bow. they are calculated to make the hair of the orthodox stand on end. WE do not consider Abraham a model character." cries the speaker, and forthwith follows an analysis of the patriarch which would petrify the ordinary Sunday-school teacher. "No, we do not

wear the cross as a religious symbol, but as an emblem of the forces of the

universe," is the preliminary to a dis-

er self. Naught but what is refining and purifying is to be learned from the

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SATURDAY, OCTOBER 30, 1897.

OPPOSITION IS STRENGTH.

It has been the boast of Christianity or years that "The blood of the maryrs is the seed of the church." Is any ine so unwise as to believe that Cathdic persecution of Protestants in their forming stage retarded in the least the rowth of the heretical sect? Did the purder of the Smiths, Joe and Hyram, essen the spread of Mormonism? On he contrary, did it not stimulate to nore vigorous action the earnest belevers in the faith, and concentrate heir numbers and their effort until hey are what they are to-day?

The persecutors of Spiritualism might ake lessons from the experiences hintd at; but bigotry never gains wisdom rom the past. Every law enacted to but down communications with the pirit world, every prosecution made of enuine mediums, has absolutely trengthened the movement and en-arged the number of bellevers.

t is elaimed there are frauds in our anks. We know it better than do our pponents. And we have struggled for ars to suppress them, just as the govrnment has struggled to suppress counerfeit coin. We welcome from any and path of the cyclone with straws, or very source any honest efforts to deeat and put down cheats, but are no tore willing to believe all mediums are rauds than is the government to con-

ede there is no genuine coin. Spiritualists have been slow to organ se and place themselves in position to ist outside aggression. This organiation of the opposition to destroy, dehands organization to build up and trengthen what we have. That which ve could not do before has been renered possible by the action of enemies. In every nook and corner of the coun ry Spiritualists are found. They perheate all the churches, and probably qual if they do not excel in numbers self opponents. This organized antagnism will bring them to the front. foin hands and come scue and work to resist oppression. hey must sustain the Liberal press to he end that they may know what the nemy are doing, and that they may who are their friends and how to et in harmony with them. The war indeed on us, forced upon us by the ction of the priestly zeal to put down ae truth. Let us meet it as becomes men, and, in the language of Wm. Seward, on the floor of the Senate. then the slave power triumphed in reealing the Missouri compromise, which as enacted to protect the virgin West om slavery: "God give the victory to e party which is the strongest in the

If a person desires to take lessons in treachery, duplicity, and downright savagery, he should be commended to the example of that barbarian monster, of the feminine gender, Jael, described in Judges iv:17 to 22. Sisera. who led the army of Jabin against Barak, and was defeated in battle, his warriors all slain, fled on foot. Remembering that his tribe was at peace with that of Heber, he fled thither for protection, to which he was entitled. Jael saw the

A CURSE TO THE HUMAN BACE.

defeated general, the friend of her house, approaching. She ran out to meet him, bade him not fear, and invited him to enter her tent. She secreted him, gave him water and milk to drink, covered him with her mantle; then, when asleep, she drove a nail into his temple so he died. For this act of atrocious perfidy, which would disgrace the most brutal savage, the Bible

writer, chapter y:24, says: "Blessed above women shall Jael, the none.' "I will recommend the immediate rewife of Heber the Kenite be, blessed shall she be above the women in the peal of the Dingley tariff law and the organization of a nonpartisan tariff

commision, whose duty it will be to protect equally the interests of all Bishop Wordsworth, an English divine, has been trying to excuse this act of shameful treachery, to try and save one Bible heroine from infamy; but Dean Farrar could not brook such an outrage, so in replying to the Bishop he used the following language, as reported in a London journal:

tent."

of misfortune, treacherously enticed him into her own woman's tent, offered him the sacred pledges of protection and hospitality, and promised, at his request, to lie to his pursuers. Next she lulled him to sleep, and, while he lay under her protection in weary slumber, brutally dashed out his brains with a tent-peg..... To laud her murderous deed as exemplary; to invent a divine suggestion as having inspired her ferocity; to invest it with a miraculous character by the strained interpretation of a word; and, finally, to compare this wild murderess to the Virgin Mary-as done by the Bishop-is to adopt a method which has often been abused by casulstry into opinions which are ultimately fatal not only to the claims of Scripture, but to all honesty and all morality, and which have been a curse to the human race."

It is a delight to find one of the heads of the English church exposing the audacious priestly subterfuge of always lefending Bible characters, no matter how gross their infainy. There is scarcely a faultless character, male or emale, in all Bible story. These have been shown up one by one as they de serve by learned Christian writers; but the ignorant or dishonest ministry go on lauding them without stint, always eulogizing the heroes of perfidy, whether patriarchs, prophets or apostles, as men after God's own heart, and its magdalenes as models of propriety. Because Spiritualists, who read the Bible to know what it teaches, show up the wickedness of these defective char acters, the Christian public are organizing to put them down. Futile attempt As well attempt to stop the waves of the ocean in their course, obstruct the

wheedle the thunders into silence, as to stay the onward march of Truth.

PRAYING TO A PURPOSE. Rev. E. J. Hardy, in the United Serv-

ice Magazine, tells the following: "Bishop Leslie, 'the fighting bishor,' before a battle in Ireland, prayed: 'O, God, for our unworthiness we are not fit to claim thy help; but if we are bad our enemies are worse, and if thou seest not meet to help us, we pray thee help not them, but stand thou neater this day, and leave it to the arm of flesh.'

"Before one of the battles for Hungarlan independence, in 1849, an officer supplicated: 'I will not ask thee, Lord. to help us, and I know thou wilt not help the Austrians; but if thou wilt sit on yonder hill, thou shalt not be ashamed of thy children." The Progressive Thinker has a story that beats both of the above. An Indian was taught by his Catholic priest whenever danger crossed his path, he must ask God for help. Awhile after, in passing through a lone wood he fell in with a bear. Bruin raised himself erect, with the evident intention of contesting the aborigine's right of way. The latter remembered his Christian instructing, so raising his eyes heavenward, he praved: "Oh, God, you see have a big fight on my hands; now I pray you to help the Injun; but if you can't help the Injun, don't help the bear, and you'll see the d-dst fight you ever witnessed in all your born days." The story runs that the Indian was victor, and carried away the bear's

A WOMAN FOR PRESIDENT. That is what we'are doing! We shall fire facts bt them. That Mrs. Josephine K. Henry, of Versailles, Ky., is said to be a candidate forthe presidency at the next election, on the Prohibition and Agnostic ticket. She has just outlined her policy, which ought to meet with universal favor. effect, too, doing all most excellent bers who pin their faith to the attic The Chronicle gives the following synwork, and those shot's will appear in rubbish of an old and effete theology, opsis of her positions: The Progressive Thinker, having been success will surely orown the efforts

as an and a state of the second state of the

Mrs. Henry said: "When installed in the white house I shall hold the reins secured at great expense. You should of Spiritualists, if they will respond of government without the aid of a see them. The battle has only com- to the urgent call of The Progressive boss, and call into my cabinet the wismenced. Roll in your dollars for Thinker. We have been at great exdom, rather than the wealth of the re The Progressive Thinker, ONE HUN- pense already in arranging for the public. Believing that the protection of DRED THOUSAND or more. Spirit- battles that are to follow, and every human rights is paramount to all else ualists and mediums who now shirk Spiritualist should roll a dollar in a republic, I will recommend to Contheir sacred duty are only fit to be towards this office and have The Progress the submission of an amendment to our National Constitution enfran slaves. chising 15,000,000 of American women in accordance with the letter and spirit

ORGANIZED HYPOCRISY. of American democracy, which pro-claims that 'taxation without represen-Dr. Henry Smith, of England, writing tation is tyranny,' 'true government for a local paper, told of recently atconsists in the consent of the governed. tending church with a crowded congre-'political power inheres in the people,' 'equal right to all, special privileges to gation, where there were not more than eight per cent of men. Another Eng-

10.0

lish writer commenting on this representation of Dr. Smith, estimates that the average attendance in the many churches of that realm does not exceed

eight per cent of adult males, and gives Do you know a good thing when you as a reason that the thinking people see it? Do you ever realize the fact "have been forced to see the wide-spread hollowness and mockery of that to even hear of a good thing often proves advantageous? Are you aware Christian professions, and refuse longer to support an organized hypocof this grand truth that to even taste a good thing has its pleasure? If so, risy." Wonder if that is what's the we wish to refer you to a pre-eminently natter.

the set of the second states

is what our Moses did at An-

derson, Ind. Every shot took

Prof. Golden Smith, recently intergood thing-something invaluable! We viewed, says: "Disbelief is in the air, desire to introduce you to The Proand you cannot get away from it." gressive Thinker for at least three Again: "There is no longer any use in months. We have just entered on a clinging to the untenable, or in shutting one's eyes to that which cannot be honus. We want your quarters, and in reestly denied." Whilst these are facts the church will

not surrender, nor relax its efforts to The Progressive Thinker for three make proselytes so long as it can exmonths. You will find therein, reported tract money from the pockets of the wealthy to keep alive their machinery In full, the debate held at Anderson, Ind., between Moses Hull, on the part manipulated for propaganda purposes

BULL BUCKS AN ENGINE.

churches: the former demonstrating A dispatch from Belleville, Ill., says: that Spiritualism is true, and the latter The Air Line local train from Belleville to St. Louis Wednesday ran into a bull near Four Line crossing. The animal was lifted from its feet by the piown time and manner of religious oblot and thrown into the air, landing on

its feet about ten yards away. There is no good reason in law or in

The bull started off on a wild run, apthing, you will subscribe for the paper parently uninjured, and was still running the last that could be seen of him. at once. All will admire the pluck of that bull but will have no confidence in his judg will surprise you still further, by sendment. The Anti-Spiritualists may well ing you four lectures delivered in this take a lesson from that adventurous bo city by Mrs. Annie Besant, one of the vine, and save themselves the mortifimost brilliant minds of England, Those cation of turning tail to, as did that luckless animal, and make for the lectures were listened to by crowded houses in this city, and though the Spiritualists will not by any means enwoods.

AN INNOVATION.

dorse all that she says in them, yet they will find them full of suggestive The First Congregational church of thought. They are submitted to our Quincy, Ill has abandbaed its mid-week readers as specimens of the views of one of England's leading minds (and prayer meeting, because of a loss of in not to beget controversy), and in that terest on the part of members. The respect they will prove invaluable, and will keep our readers posted in the cur-Quincy Herald says the attendance was so meager often there were not enough rent thought of the day. The lectures in attendance to occupy the hour. They embrace the following subjects: have substituted literary exercises, and

First Lecture: "Sorrow and Evil propose to discuss the live issues of the -Their Cause and Cure." Other churches will copy this innova-Second Lecture: "Clairvoyance tion, unquestionably to the great relief and Mental Healing." of the heavenly powers. Third Lecture: "Proofs of the

Later .- It is reported w church at To peka, Kans., has already done so.

THE WAR COMMENCED.

dav.

Occult Eye." Those lectures alone are worth more Our subscribers everywhere recognize than a year's subscription. But the the fact that the war has commenced in earnest. Brother Welcher, of Mar-25 cents. Realizing the fact that your cellus, Mich., sends us a list of twentyintellectual stomachs may be capacious, six subscribers to swell our ranks and furnish the sinews of war. Anyone who read the last week's Progressive Thinker, can readily see what the addresses on "TRUTH." It is

Existence of the Soul."

History."

What can be found that sourcess as well as success? In this war that is being

A Californian Voices His Opinions on Various Subjects.

SOME ITEMS OF PROGRESSION | chemical affinity which underlie all OR RETROGRESSION-EASTERN things.

AND WESTERN OIVILIZATION-ASTROLOGY-WILD THEORIES-NATURE'S LAWS-PROF. LOCK-WOOD-PSEUDO SCIENTISTS-THE SO-OALLED SUNSTROKES-THE SO-OALLED SUNSTROKES-ELECTRICITY IS A FLUID-DR. PEEBLES-JAEGER'S WOOLLY IDEAS - NONSENSICAL FOOD high, which is that here in California, THEORIES,

and the construction of the state of the

waged against our cause by

ministers and church mem

gressive Thinker sent to him for one

25 GENTS.

going on.

year, and thus be able to see what is The majestic march of beautiful days for weeks and months without a single break in this California sunland is a marvel which I have never seen elsewhere. The summer in some respects s more delightful even than the winter, and much better for invalids, as the night air is pleasanter. Only four or five days this summer have been un-pleasantly warm, the thermometer hav-The Hull-Covert Debate. ing risen to 95 degrees at its maximum, which is about equal to 85 degrees in New York or Chicago.

THE EAST AND THE WEST.

In the East are some great minds, great literati, and great scholars that may transcend us here, but I believe that the average civilization right here in Los Angeles is greater than it is there. First, the teachers are much better paid here than there, which shows their appreciation of education second, female teachers here get nearly as large salaries as male teachers, which shows a sense of justice. The disposition to put woman down to the new cycle, and we desire you to be with lowest notch, just because they can, is ignoble; third, the amount of drunken turn therefor we propose to give you ness here is greatly less than in Eastern cities. I have been here about a year and have seen only one intoxi-cated person and have never heard a drunken street yell at night; fourth, th people are less hide-bound in religious matters and have more pride in fine of Spiritualists, and Elder Covert, in behalf of the various orthodox schools than in fine churches.

ASTROLOGY CONSIDERED.

I see that astrology is becoming more attempting to show that it is false. and more of a fad, not only here but This debate has been reported especialelsewhere. It seems to be my duty to ly for The Progressive Thinker, at say something on this subject, especial ly as I have given more study to the great expense, in order to spread a new fine forces than other people. That the sun and moon have a decided influence intellectual table for Spiritualists. If you have the least conception of a good on earthly people is evident, but how can some far-off planet, perhaps millions of miles distant, rule the very des But that is not all you will get. We

tiny of the people of the world? Let us take Neptune, for instance. The farthest reaching power of a planet is gravitation. What kind of an influence could Neptune have on a newly-born child? I will suppose that a bureau weighing 120 pounds shall stand within ten feot of the child on the one hand, while Neptune weighs about 254,898 quintillion pounds, being about twenty-one times as heavy as our earth, although its bulk is 105 times greater. Dividing this by 120, we find that Neptune has more than two septillions of times as great power as the bureau, so far as its mass is concerned, but the bureau has more than two septillions of times as great power as Neptune so far as distance is concerned, the power being inversely as the square of the distance. The bureau then must have fully as much influence on the newly-born infant as the planet. What would you think of a person who would tell a child that he was born under the influence of a bureau, and his destiny must be modified and partially molded Fourth Lecture: "Seen by the by it? No matter how much he may struggle to emerge from the influence of that bureau, he is at least partially helpless, and his divine gifts of mind above is not all that we promise you for | lie prostrate before a dead mass of matter. Is it not high time that we had

Will the reader say it is the magnewe offer you-no doubt to your great surprise-still other attractions. We earthly people? But magnetism does give you one of Col. Ingersoll's master- not act great distances and its leading manifestations are only at its poles.

used a little reason in this matter?

UNSOIENTIFIC SOIENTISTS. There are many so-called scientists who are exceedingly unscientific, es-pecially in the line of the finer forces) A lecturer in New York State declares where the sunlight is most powerful, we do not have sunstrokes at all. Humidity strokes are what they should be called, as humid air and heat are what pro-

duces them. A certain spiritual paper shows that it has become quite deluded with Lord Armstrong's new theory that electricity is not a fluid. The proof adduced simply amounts to nil. I had shown that same paper in a special article, and in my works, which this paper has, that electricity and every other force in the known world is fluidic. The water that turns the mill, the air that forms the power of the hurricane, and the steam that drives all machinery are fluids, I challenge Lord Armstrong to find a force in the whole visible world that is not a fluid. But the universe is a unity, a part is like the whole, the in-visible is fundamentally like the visible, and building thus on nature, we may know absolutely that electricity and light, and nerve force, and psychic force, and all other real forces are fluids. It is absurd for us to bow down to the crude conceptions of so-called scientists, so far as all these great and refined forces are concerned. In this department, the philosophical Spiritualist can teach these men more things than they ever heard of.

FATHERLY DR. PEEBLES.

I have just been laughing over the fatherly talk of Dr. Peebles to the anti-spiritual clergymen, as given in The Progressive Thinker of Sept. 25. He approaches them in a sweet and fatherly way and then proceeds to knock them into smithereens for their own good and for the good of humanity generally. Long may the doctor wave, and may he beshut out of heaven and kept in this cold world of ours until he is 100 years old, according to his own expresssed plan and intention. But us he can't find out that he is get-ting old, I must inform him of the fact and bid him hold his energies in a little

What shall we do with so many onesided kind of minds which go wabbling through the world like wagons with one wheel. Jneger tries to make people be-lieve that nothing but wool is fit to use for clothing, or sheets, or shoes, while all the vast world of cotton, linen, etc., is a worthless thing, a grand blunder of nature. One of the most insane of theories is that nuts and fruits are the only things fit for food, which shows us that nature has made another grand blunder in supplying us so immensely with cereals, which are rich in phos-phorus and gluten and starch, just what the system needs. Then, a num-ber of physicians with kinks in their brains, have just discovered that bread is not fit to eat, as it contains so much starch. But what business have these physicians to be eating the mere white, starchy breads, when we have been having the whole-wheat-flour-bread for an age back, which is rich in so many nourishing properties? Physicians are costly luxuries, and they should guide the public, not mislead them E. D. BABBITT, M. D. Los Augeles, Cal.

SIGNS THAT FOLLOW.

Challenge to The National Anti-Spiritualist As-

mains under the control of parties it will be used as a shuttle-cock to advance the interests of the party in power, the country at large being the sufferers.

OBJECT TO LIFE INSURANCE. The theme discussed by the Illinois conference of the German Evangelical Lutheran Synod, at Bloomington, Ill., recently, was "Life Insurance in the Light of the Holy Scriptures." Many of the speakers expressed the view that life insurance is not in accordance with

the scriptural teaching. The speakers were correct. Nothing was more clearly taught by Jesus than, "Take no thought for the morrow." "Lay not up treasures upon earth." "Take no thought saying what shall we eat? or what shall we drink, or, where-

his cups. Among other reasons it was

urged that no laboring man was capa-

ble of earning and saving so much

HAPPY JAPAN.

"The religions of Japan have not

Note.

deep hold upon the hearts of her peo-

ple. They no longer worship anywhere

withal shall we be clothed?" "Behold the fowls of the air; they sow not, th them. Are ye not better than they? The climax of the whole matter was: "Lay up your treasures in heaven, where moth and rust do not corrupt nor thieves break in and steal." How can a Christian, placing trust in the "dear Master," whose words are substantially as quoted, invest in insurance of any kind? The facts are, if he taught anything, Jesus taught, that the end was nigh, even at the door within the lifetime of the then genera tion, some standing near him who should not taste of death until the end comes; then why provide for a period that lay beyond that event? Every disciple is still expecting the fulfillment of this prediction at any moment. Then why lay up earthly treasures sure to be wasted? An intemperate acquaintance of many years ago, was importuned to abandon

reasonable partisan rule may be found by placing one of the gentler sex in the Presidential chair? Her platform has real merit. The distracting and business-disturbing tariff question should be taken out of politics, and managed by a commission in the interests of the whole people. A non-partisan commission will be best qualified to dispose of the subject. As long as the tariff re-

classes, making it impossible for the producing and laboring classes to become the prey of powerful corporations and monopolies. I will recommend Congress to pass a law making it a penal offense to lobby in Washington for the purpose of securing legislation for the benefit of individual or corpora-

"The Bedouin chieftainess.....feel-ing no touch of pity for him in his hour ernment should control all coal mines railroads, telegraph and telephones. "I will recommend constant improve ment in the United States mail system, thereby educating the people and facilitating business; also that postmaster; be elected by the people, thus giving each community the right to select a postmaster and relieving the president

and members of Congress from political complications, which only intensify partisanship."

Mrs. Henry brings her Agnosticism into her platform, for she will not force upon the American people "Sabbath observance?" she will do away with chanlains in both Houses, and she will refuse to appoint a day of national thanksgiving on the grounds that every citizen has the right to select his or her

fact why a woman should not be Pres-

ident of the United States. Indeed, is

it not possible the best way out of un-

servance.

A SENSELESS PREDICTION.

It appears that J. G. Leonard, profesr of occult science, Chicago, has prected that Col. Ingersoll will visit this ty in the near future, and preach a rmon indorsing Liberal Christianity, He will tell that there is a God; that as Bible tells the truth; and that all hould believe and teach it." Why did of the prophetic professor add that the plonel would quit "kicking hell," and sist that that torrid region is "payed ith infants not a span long."

Col. Ingersoll has never maintained lat the universe is not governed by angeless Law. He is willing any one all designate that Law with the title od, if he wishes. He has warred upon th, otherwise Jehovah, the tribal God the Jews, whose bloody hand is iown on every page of Old Testament ory, usually rendered Lord by the nglish translators, and this he will intinue to do notwithstanding the pre-

As the insane hate what they loved hen reason held sway, so if Col. Inrsoll loses his mind-becomes in short, i intellectual wreck-he may say the the is everywhere truthful, and ask hers to read and believe it true: but ich position would be proof positive at he had lost his mind.

The same control that predicted a hile ago the submergence of the merican coast line, and the destrucin of our great cities with millions of habitants, must have directed this w revelation, perhaps to give assur ice that full trust cannot always be aced in spirit revelations pertaining mundane affairs.

A PEEP BEHIND THE SCENES.

When the doctors get together, says New York Times, as in their prest State convention, the infallibility eory gets some dreadfully hard ocks. The author of one paper alidy read declared that 75 per cent of vsicians habitually neglected a malthat produces an enormous amount deafness; a second said that a large portion of the operations for appen-its were wholly unnecessary; while it a dozen of them expressed the non that most abuses of medical about which the profession plains so bitterly, were the direct re-

of unwise or dishonest conduct on part of the profession's own memIMPUDENCE.

hide.

The Presbyterians of Indiana are now

money as he, if he would leave intoxicants alone. The reply: "What is the use of saving? I shall die suddenly in in deep distress, because the State Board of Education, the Indiana Unisome of my sprees, Hannah will marry versity, the Purdue Agricultural Cola drunkard, and he will turn my hardlege, and the State Normal School. deearned savings down his throat. I encline to be used in the interest of sectajoy the stuff too well to waste it that rianism, and to the disadvantage of way, so I will drink it myself, and let Hannah's second husband earn his own church institutions, in that they have whiskey.' \$200,000 a year to employ for more and Now is not that in fact the position of higher-priced professors than has the esus and his Lutheran followers, save church to employ in their schools of the great Teacher did not encourage bigotry. In their late synod at Terre habits of industry? Haute they proposed to memorialize the legislature and ask that body to stop

discrimination against denominational colleges. If the State institutions of learning could be converted into en-Board of Foreign Missions was late gines for making Presbyterians not one in session at New Haven, Ct. Secretary word of censure would be heard against It by the followers of Calvin. Barton, in his report, made the follow It is a pleasure to note that one voice ing valuable statement:

was raised against priestly usurpation, even in a Presbyterian synod. "Rev. Mr. Weaver, of Greencastle,

said he did not believe the synod had but withhold their support of the temthe right to go to the Legislature lobby ples and disclaim belief in any religion, ing as propagandists. Such legislation relegating all to the realm of philosois what the Catholic church has been phy. Ethics is the basis of their religion and is regarded by them more imadvocating, he said, and the Protestants had been opposing them in it." portant than worship. It is, however, an ethics whose basis is not morality

THE CLERGY KNOW IT.

ualism.

cline, and its clergy know it.

or Ohristianity." The people of Japan are to be con-President Andrews, of Brown Unigratulated that they have the requisite versity, in an address to the students intelligence to build up a system of reon resuming office, gave it as his belief, ligion founded on natural ethics, based on personal observation, that "In on Ohristian morality. the East the Crescent is in the ascend-Christian morality consists in the wor-ship of a three-headed God, faith in the ant over the Cross, and Mohammedanism is making greater advances than is atoning blood of Jesus, an observance Christianity. Common report agrees in of Constantine's "day of the sun," ven-eration for the Bible, with love for and the statement that Mohammedan and Buddhist missionaries in America and attendance upon priestly exercises un-der the pretense of God worship. Europe are making more converts to their faith than are Christian mission-It is a glad day for the world when a arles in Asia and Africa." With this

nowerful nation comes to the front, and state of facts it is easy to understand why the new effort to suppress Spiritinaugurates a new system of religion, to which all the race is destined to both Ohristlanity is in a rapid dein humble submission.

churches propose to do-to crush out all forms of mediumship! The battle neither do they reap, nor gather into will be an interesting one. barns; yet your Heavenly Father feed-

> MR. AND MRS. FOSTER AND DR. ARTHUR HOUGHTON.

Mr. and Mrs. Foster and Dr. Arthur Houghton are holding intensely interesting meetings at Arlington Hall, corner of Indiana avenue and Thirty-first street, at 2:30 and 8 p. m. Mr. and Mrs. Foster are excellent materializing mediums in the light, and they give maniin the United States. festations at the meetings. Dr. Arthur Houghton is a recognized psychic of great power. They will be able to do an excellent work on the South Side.

PROF. W. M. LOCKWOOD.

Prof. W. M. Lockwood has arranged the data for several new lectures for the coming season, of an instructive

and elevating character, among which are the following: 1. The Paganism of the Pentateuch 2. The Faiths and Beliefs of Our Fathers, Corrected and Modified by Sci-

entific Discovery. 3. Plato's Republic and Modern Civilization Contrasted.

4. An Inner Ruling principle of Nature versus an Overruling Power. 5. Plato's Ideal of Law, and Modern Popular Opinion.

6. Physical Science, the Foe of All Religious Beliefs and Opinions. 7. Marriage and the Social Question considered from the Plane of Physical and Mental Pelarity.

8. The Fables of the Orient, and the Facts of the Nineteenth Century; or Anti-Spiritualism versus Scientific Tain the dollars! duction.

The annual session of the American 9. The Data of the Spiritual Philos-ophy, and the Data of Nature and Evolution Identical.

> "Human Culture and Cure, Marriage, Sexual Development, and Social Up-building." By E. D. Babbitt, M. D., LL.D. A most excellent and very valu-able work, by the Dean of the College of Fine Forces, and abthor of other im-portant volumes on Health, Social Science, Religion, etc, Price, cloth, 75c. For sple at this office: 17

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg.

The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, price 25c.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this hand. some volume, wherewith to sweeten

STARTLING DISGLOSURES next week in reference to the AIMS OF THE AN-"The Relation of the Spiritual to the Material Universe. The Law of Spirit An interesting and thoughtful pamphing of the Price 15 cents. For sale at this office." The Beligiob of Humanity, a Philog-15 cents. For sale at this office. TI-SPIRITUALIST ASSOCIATION, and their des-

But some astrologers, yes, many of chockful of grand, soul-elevating statements. Five thousand paid 50 cents each to hear that lecture in Chicago. You can read it monthly for one year, and enjoy it each time. But don't be startled, we offer you still more. We offer you an address by Charles Dawbarn, the Oalifornia philosopher, who gives "Thoughts Illustrating the Status of Spiritualism, and the Dangers that Beset the Honest Investigator." It should be read by every thinking mind

of a higher world. Don't become excited over the great Spirit communion has revealed some offer we are making to every subscriber for three months. You will get still more than the above. You will have an opportunity of reading an able address by Col. Dohoney, of Texas, on "The Philosophy and Phenomena of Spiritualism as shown from the Bible and

What we have offered in connection with every yearly or three months' subself, scription ought to bring us 100,000 subscribers. Had you been in this city you would have had to pay \$2 to hear Mrs. Besant's four lectures, and 50 cents for hearing Col. Ingersoll, and yet you are offered this (and much more) with every three months' or yearly subscription to The Progressive Thinker. We should have on these terms 1,000,000 new subscribers to The Progressive Thinker. Every Spiritualist should now awaken, if ever, and roll in the subscriptions; roll in the quarters; roll been abl

THOUGHT MUST BE FREE.

"I am bound to say," remarked Prof. Golden Smith, in a recent interview, "that a religion which necessitates its ministers preaching one thing, and believing another, is in a parlous [peril-ous] condition. Would that the clergy could write with perfect freedom, for these are troublous times. In the attempt to write, and replace fundament-

al beliefs, our leaders in politics, and in religion, must be true to themselves first of all, and thought must be free.'

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

them, give searching analyses of human character and prophetic state ments as to the future. Must they be considered frauds? By no means, A11 such persons are mediums, and the numerous symbols of astrology are sometimes a help to the spirit in impressing his thoughts upon his medium. There are many mediums who think it is more respectable to come out under the banner of astrology than under that of

Spiritualism proper, but all such are building on falsehood and sham science instead of resting on the sublime truths

of the most magnificent truths that the world has ever seen, and its influence is gradually and surely permeating all nations. Nevertheless, there are uneducated mediums who, under the guidance of uneducated spirits, will formulate theories to explain the starry heavens, gravitation and the mysterics of the universe, in opposition not only to the greatest mathematicians of the

world, but to archangelic wisdom it-They will give out the most absurd theories of gravitation and of the solar orb and straightway presume that they have outdone Isaac Newton or Herschel. Gravitation is one of the most amazing forces that ever entered the conception of man or angel, holding the whole universe in chains and mov ing with a speed compared with which the velocity of all lightning is almos as nothing. Not only do the infinite millions of material worlds rest in its arms, but all celestial worlds are weighed and held in place by its power The highest archangel that I have ever to come into rapport with although his knowledge seemed so vast to my small earthly mind, admitted

that he did not understand gravitation, nor could he reach any mind, how-ever high above himself, who was able to understand it.

LAWS OF NATURE.

My friend and former student, Dr. Emerick, has signified in the Progress ive Thinker that there are no such things as laws of nature. Laws are systematized plans of things whether in the realms of nature or of human governments. Nature's laws are per fect and immutable; human laws are imperfect and often grossly unfair to the poor and the weak. When Dr. Emerick declares there is no such a thing as nature's laws, he is warring against all the lexicographies in the world and all the scientists of the world, and clouding the minds of the people about that which is absolutely established.

Prof. Lockwood's pamphlet on the "Molecular Hypothesis of Nature" is very readable and instructive, but when he presumes that he is the first to develop this subject and its application to the spiritual, he, of course, is sincere, but was evidently not aware that this subject had been fully demonstrated long before his own work on the subject. Twenty-one years ago, aided by the higher world, I formulated not a molecular hypothesis, but a molecular demonstration, and nearly

twenty years ago I published it to the world in my "Principles of Light and Color," showing its application to the mental and spiritual side of life and by its aid illustrating the processes of sale at this office.

sociation.

The National Anti-Spiritualist Assoclation has issued a challenge with a forfeit for any medium who can produce phenomena that cannot be duplicated by their special experts

Here is a challenge to Elder Covert and his allies:

"And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents and if they dring any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall

recover."-Mark xvi:17, 18. The Spiritualists of America challenge Elder Covert to a test of his religion. If his religion is true and he is a true believer, he can do this. A forfeit of \$1,000 will be posted that he can not and will not permit himself to be bitten by a copperhead or rattlesnake, or take a dose of corrosive sublimate, depending upon faith, prayer or anything but medical treatment and this forfeit will be given to him if he does this and lives. The Bible says "it shall not harm him" if he is a believer.

Now, Elder, come forward. You are very anxious to test mediums; let us have a test from you.

W. H. BACH. Lily Dale, N. Y.

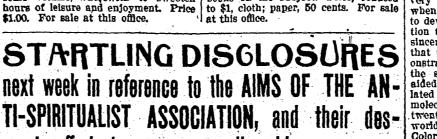
Another Challenge.

To the Editor:-In your issue of the 10th inst, under the title, "War Is Inevitable," is issued a challenge to any medium in the country who would present any phase of mediumship that could not be reproduced or exposed. Professor Hagaman, of Adrian, Mica, posted \$2,000 for himself. I cannot cover that amount, but I hereby challenge Professor Hagaman or any other anti-Spiritualist in America or Europe or elsewhere, to expose or reproduce the spiritual physical powers of Daniel Edward Moran, age 7 years, or his sister, Mary Ellen, age 11 years; seance to be held in broad daylight or in full gas or electric light. Time, place and committee to be mutually agreed upon. The editor of The Progressive Thinker will act in my behalf, and Professor Hagaman can select whoever he pleases. This challenge is open to any man or woman in the world. I do this in defense of my beloved ionce a belief, now knowledge) Spiritualism.

D. J. MORAN, 2041 Arapahoe St., Denver, Colo.

Ypiritualists arouse! The members of the Anti-Spirituualist Convention are trying to suppress Spiritualism. Assist The Progressive Thinker in the struggle by at least sending to this office 25 cents for a three months' subscription. But we would prefer that you roll in the dollar.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of



Summerville, Mass.; E. W. Emerson THE NATIONAL SPIRITUALISTS' ASSOCIATION. Manchester, N, H, and a number of others.

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. 6 mar

IN CONVENTION AT WASHINGTON, D. C.

DNE HUNDRED AND FIFTY DELE- | Canada-Mrs. Wheeten Brown, now of Washington. Connecticut-Mrs. H. W. Grant, Mrs. GATES-ADDRESS OF WELCOME

BY MRS. RICHMOND AND THE D. Storrs, E. R. Whiting, J. W. RESPONSE-OFFICERS AND COM-Storrs, Mrs. Harriet Hall, Mrs. Mary J. MITTEES-A REPORT SUMMA-Wright, Miss Mary A. Hatch, Mrs. R. BIZED FROM THE WASHINGTON T. Stanton, Simeon Butterfield. Datilies District of Columbia-Milan C. Ed-DAILIES.

son, Theodore J. Mayer, J. V. McIntyre, Spiritualists from nearly every State Mrs. E. J. Story, Mrs. Henry Steinberg. Georgia-Mrs. Loe F. Prior. in the country and some from Canada mbled in Masonic Temple Hall at 10 o'clock October 19, to attend the opening session of the convention of the National Spiritualists' Association of the United States and Canada, which Chapman, of Washington, will be in session three days.

Kentucky-George There was no air of mystery pervad-Washington. ing the meeting, as might have been ex-Louisiana-William Brodie. pected by anyone who had never at-Maine-Mrs. Geogla A. Field, A. J. Weaver, Miss Lucille Barrett, Dr. F. S. tended one of the gatherings of the peo ple who are associated with mystery in the minds of some at least. Th Maryland-Mrs. Rachel Walcott, Mrs. nearly 150 delegates, decorated with Florence E. Bray, J. H. Altemus, of the badges of the order, yellow and Washington. white ribbon, with the letters "N. S. Massachusetts-J. S. Mansergh, N. W. 'A." upon them, wore smiling faces, and Lyon, Mrs. M. M. Barrett, Mrs. Nettie seemed at peace with themselves and Holt-Harding, J. B. Hatch, Jr., Mrs. Carrie L. Hatch, Mrs. Carrie F. Loring the world in general. To use an expression of their own mediums, which Braintree, Mrs. Sarah Crockett-Billmeans much to them and every Spiritings, Mrs. E. Loring, F. A. Wiggin, "conditions" seemed favorable. Fred H. Watson, ualist, Fred H. watson, Michigan—Mrs. Mary A .Sage, Mrs. Martha A. Root, David P. Dewey, John The hall itself was beautifully deco rater with bunting varl-colored, with, of course, the national emblem most Grayburn, of Pittsburg, Pa. conspicuous, while the English colors Minnesota-Mrs. I. O. I. Evans, resiwere also present, owing to the fact of dent of Washington. convention including the Dominion Missouri-C. A. Treat, Capt. E. W. Gould, of Washington, Mrs. M. L. Sherof Canada. The platform held a huge bouquet of flowers, near the table of man, of Ohio. the president, Harrison D. Barrett, of New Jersey-Joseph Broadhead. Boston, while another rested on the New York-Mrs. Francis M. Holmes, table, and pots of palms were effective-Mrs. E. F. Kurth, Mrs. J. H. R. Matte ly grouped about. In each window was son. H. W. Richardson, Miss Eliza J of palms, while the walls were Walker, E. W. Sprague, Edgar W. Ema pot gracefully festooned with green vines, erson, Frank Walker, G. W. Kates, J and the back gallery was covered with R. Park, George A. Bacon, of Washing bunting, the whole making a kaleidoscope of color, highly pleasing to the Ohio-Mrs. Carrie E. S. Twing, E. W. Bond, Mrs. Magdalena Klein, J. L. eye.

Besides the delegates present, there were a number of others who had been attracted by the interest they took in Spiritualism, many of these being ladies. It might have been mistaken for a convention of bankers, from the air of prosperity which prevailed.

OFFICERS PRESENT.

The officers of the association present are Harrison D. Barrett, president, Boston; Mrs. Cora L. V. Richmond, vice-president, Washington; Francis B. Woodbury, secretary, Washington; George L. Olendaniel, treasurer, Washington; trustees, L. V. Moulton, Grand Rapids, Mich.; George A. Fuller, Wor-cester, Mass.; Mrs. Abbie L. Pettengill, Cleveland, Ohio; Frederick Fickey, Jr., Baltimore, Md.; Henry Steinberg, Washington, D. C.

After the rendering of a musical se-2:30 o'clock. When the convention relection, under the direction of Miss Bertha Julihn, the invocation was made by Mrs. Cora L. V. Richmond, of Washington, the vice-president of the association, who made a strong plea for the growth of Spiritualism and for the ben-

After another selection President Barrett made a brief address. He is thoroughly a business man, editor of the Banner of Light of Boston, and makes an excellent presiding officer. He impressed on the delegates the fact that there was a great amount of work to be done: that, in fact, a whole week's work had to be crowded into three days, and during that time he expected the dele-

Start

The president referred to those who had passed away during the past year, efits to result from the convention. and touched upon the general business depression that had militated against the financial success of the association. Notwithstanding all adverse conditions, he said, he found an improved condition in the present status of the Spirit-

ualistic movement over any previous year. The membership of the National Spiritualists' Association had increased, he said 31 per cent during the past year, gates not to eat or sleep, and concluded hence the cause of organic effort among by appealing to them to strive for the Spiritualists is stronger than ever he best results, and to accomplish them as fore. He cited the National Anti-Spiritharmoniously às possible. In conclu- valist Association as evidence of the sion he made the announcements as fact that its opponents are becoming follows: Officers of the convention- alarmed as to the increase of interest George W. Shook, sergeant-at-arms; in Spiritualism. Another evidence of Miss Bertha Julihn, musical director: progress is the strong determination John Eggleston, reading clerk; William manifest on all sides among intelligent Richmond, assistant secretary; I. C. I. Spiritualists to draw the line of de-Evans, stenographer; Henry Steinberg, markation between the fraudulent and

sherman.

of Baltimore.

M. Glading.

uers, of Cleveland.

of the country.

report.

lin Brown, Thomas Keats,

Utah-Dr. C. W. Hidden,

Pennsylvania-Mrs. Francis B. Wood

bury, of Washington, Mrs. M. E. Cad-wallader, Thomas M. Locke, Mrs. Julia

R. Locke, B. B. Hill, C. L. Stevens, A.

Gaston, Mrs. Sophia Stevens, Mrs. A.

Rhode Island-Mrs. Ida P. A. Whit-

lock, Mrs. May S. Pepper, F. H. Roscoe.

Tennessee-C. H. Stockell, C. H. Fig-

Texas-Dr. W. T. Bond, Allen Frank

Besides these are several unattached

visitors present from different sections

The report of the committee on rules

was made, and a recess was taken until

convened President Barrett made his

THE PRESIDENT'S REPORT.

SECOND DAY'S SESSION.

The second day's session of the fifth annual convention of the National Spiritualists' Association began at 10 o'clock, with President Harrison D. Barrett in the chair. After a musical selection Vice-president Cora. L. V. Richmond, read a letter from Col Freeman, of Illinois, regretting his inability to attend the convention, and urging the organization of a State association for Illinois. Col. Freeman also sent a communication urging national legislation looking to the enactment of a uniform marriage law without church cer-

Illinois-William Richmond, Mrs. J. emony. V. McIntyre, of Washington, Mrs. Amanda Butterfield, of Bostop. The chairman of the committee on credentials rendered a supplementary report seating several delegates, whose Indiana-Edwin Hoover, Mrs. Carrie credentials were not vesterday consid-W. Ihrah, of The financial agents then preered. sented their reports. Mrs. Kilgore, of Philadelphia, the

lawyer, arose to a question of personal privilege and addressed the convention. She and others had just been admitted by the committee on credentials. She said that Spiritualism meant more than simply communication with departed friends. She spoke of the Woman's Progressive Union, of Philadelphia. The reason this society had not applied for its charter at an earlier date was that it was not known that this was necessary to gain recognition from the National Association. Spiritualism was as old as eternity. Truth was eternal. Mrs. Kilgore presented a bouquet of white roses, tied with yellow ribbons, verdure of truth. President Barrett ac-

cepted the flowers and made an eloquent renly. Special Agent Bowman, of California, rendered a report of the money he had collected, and the number of meetings nd State conventions he had attended. Mrs. Twing, of New York, said it was with great difficulty to get Spiritualists to register as such as most of those she knew were in the church. A large number of these were worshipers in the Episcopal church. It was decided that no one should be counted a Spiritualist Oregon-Miss Maggie Gaule, resident

vho was too cowardly to avow it. Mrs. Prior, of Georgia, a financial agent, presented her report of work ione. She told of increasing interest in Spiritualism in all the places she had isited. Her missionary labors were carried on mainly in the South. She told how President Barrett had paid the cost of the work at Nashville, Tenn.,

out of his own purse. Mr. Moses Hull, another special agent, reported on his work during the year. He had held a great number of controversies with ministers during the year. Mrs. Summers, of Chicago, also made a report.

At the conclusion of the reports of agents and missionaries the reports of delegates were taken up. They were referred to Mrs. M. E. Cadwalla-They der, of Philadelphia, for final disposition. Among reports received were those from Mrs. Clendaniel, Mr. Mclutyre and Mr. Altemus.

Mr. Stanger, of Maryland, made a speech against the practice of certain alleged mediums, who sold charms and removed spells. He told of a powder which, when sprinkled on the floor, would bring harmony and peace. It was shown that the National Spiritualists' Association is heartily opposed to practices of this character. Mr. Stang-er wanted the convention to act on this matter.

Mrs. Walcott wanted a 'house-cleaning." and desired that the charm-working mediums should be rooted out. She said that these mediums, who were not mediums, were a disgrace to the cause. Dr. C. W. Hidden, of Massachusetts, told the convention how he dealt with bogus mediums. He called in the aid of the law to prevent these exhibitions. There was law enough in every city to prevent the perpetration of these frauds in the holy name of Spiritualism.

Mr. Lock, of New York, wanted to know if the discussion was in order. Mr. Walker, of

Mrs. Glading defended med mahn. Spiritualism took away the sting from death. She wanted spiritualists to all be brothers and sisters, for, with a re-ligion of love, they needed no Bible. Mr. E. W. Sprague, of New York, also spoke. He said that Spiritualism was unlike every other fieldon in that it St. a. 10

unlike every other feligion, in that it said to all, "Come and investigate." It asked nobody to believe simply because others believed. It was a religion that offered evidence of its truth. With orthodox religions the watchword was, "Believe or be damyed." He said that he would rather have a communication from his angel father than to have one from Jesus of Nazareth.

Mrs. May S. Pepper, of Providence, R. I., gave tests. She said that she was surrounded by spirit forms and with her outstretched hands, she pointed the direction in which they moved around the hall. She would indicate before whom these spirits passed and would then deliver a message communicated to her by the spirit for some one in the audience. In every case, the person addressed recognized the name of the spirit and understood the message given.

Mr. George A. Fuller and Miss Maggie Gaule made stirring addresses, telling of the faith that was within them. Edgar W. Emerson and Mr. G. C. B. Ewell gave tests. Mrs. Carrie E. S. Twing, Allen F. Brown and Mrs. Helen Ressegue spoke.

THE LAST DAY.

The National Spiritualists' Association, which has been in annual session in this city for three days past, was brought to a close last night, after to President Barrett. She presented it much important business had been as symbolic, she said, of the everlasting transacted. All three of yesterday's sessions of the convention were largely attended and quite enthusiastic. Most of the morning session was de-

voted to the submission and adoption of many unimportant reports. Resolutions were adopted looking to the "liberation of women." The resolution set out that women had been kept long enough in the position of Indians of idiots, and that woman had helped for centuries to build up homes without having partnership. Reports were re-ceived recommending the organization of young people's societies and auxillaries to the main association, and ap-

proving the organization of reading circles for the study of spiritual and other literature, but deeming it unwise at present to assume the development of special course of study.

In the discussion on educational facilities the support of spiritual schools was advocated. Delegate Sprague addressed the convention and stated that he had placed his children in the Red Bush Institute because his "spiritual guide commanded it." Dr. Peebles, of California, arguing for better spiritual ministry, said "there are those on the spiritual platform who are revolting to

true Spiritualists." Mrs. M. E. Cadwallader, chairman of the committee on delegates' reports, an-nounced that the Iolal membership of the association was 2,998; receipts for the year, \$18,364, expenses, \$13,171; property valuation, \$19,944. The conniltee complained of irregularity of re-ports; many reported no funds on hand; and recommended that hereafter no

proxy delegates should be appointed to the convention. \rightarrow When the afternoon session was opened, at 2:30 c'clock, a conference was an-

nounced, and five-minute talks were made by a large number of the delegates present. A majority of the remarks dealt with the work that has been accomplished in furthering Spir-

itualism. In a discussion over the use of the word "God," the convention was divided on the subject, and much discontent was expressed by many that God should not be properly recognized. In accordance with a resolution, Presdent Barrett appointed committees to take in hand all matters in reference to lyceums.

On motion of Mr. Hatch, the President's salary was fixed at \$1,500 for the ensuing year. A motion to pay the President back salary amounting to over \$600 was unanimously carried, as

At the reception given by the N. S. A at the Ebbitt House, on Monday eve-ning, there was a crowd of people. Mrs. phrase, "In-Dwelling Energy," instead Cora L. V. Richmond (chairman of the reception committee), assisted by the of the word "God," elicited much witty comment. A Mason present said: "Supposing at a certain time when we were wives of the resident members of the board of the N. S. A., Mrs. Woodbury, Mrs. Clendaniel, and Mrs. Steinberg, asked. 'In whom do you put your trust?' we had said: 'In "The In-Dwelling Energy" of the Universe,' what would have been the result?" Afterward, received and welcomed the guests. The drawing-room floor of the Ebbitt House when the convention was raising funds, was given up for this reception and was beautifully decorated with palms and to aid in the work of the N.S.A. for the ensuing year. Prof. Bowman wit flowers. An orchestra discoursed sweet music, and before nine o'clock the rooms tily remarked that he would aid if the "In-Dwelling Energy of the Universe" were filled to repletion. permitted his throat to get well and

1.

The sensation of the evening was the introduction at a suitable time of President Barrett and his bride, nee Miss Marguerite M. Coffyn, of Boston. The marriage had taken place very quietly before they left Boston, not even the out the practical measures recommend personal friends being in the secret, at embodied in the report of the committee on resolutions. the residence of the bride's father, and was of course a surprise to the guests was: The convention adopted all that were assembled. Immediately who after their introduction by Mrs. Richmond, Mrs. Rachel M. Walcott, of Baltimore, brought in a beautiful and gi-gantic basket of roses, the gift of the Principles" First Spiritual Church of that city. Congratulations were showered upon the newly wedded pair, and hundreds of blessings and wishes for their happiness and prosperity were breathed. In addition to the music of the orches tra the company were favored with choice selections upon the plano, by Mr. clation to consider them. Barrett has kept the convention to its

Fred Watson, of Boston. The delegates and friends seemed to enjoy the evening, and Washington Spiritualists turned out in a body to

means reported some valuable recomwelcome the visitors to the Capital. Among the delegates are many of the mendations for raising funds, many of earliest workers on the Spiritualist platform: Mrs. Nellie Palmer Resigue, which are already provided for in the by-laws, and one of which was the im-mediate raising of funds and pledges on the floor of the convention. Mrs. who comes to us from the State of Rhode Island, but whose home for Carrie E. S. Twing and E. W. Sprague many years was in the Pine Tree State. did valiant service in this important She was ever a power on our rostrum, crisis, and the result was that about and now that she has returned to the work, and is president of the Rhode Is-\$2,900 (two thousand nine hundred) was raised in cash and pledges to be land State Association, we may be sure paid during the year. she will be of great service to the At the closing session, after the unancause of the N.S.A. The tall form and imous election of the officers and trus venerable face of Dr. J. M. Peebles is tees for the ensuing year, it seemed that the very heavens had smiled upon conspicuous among the delegates. Moses and Mattie Hull come fresh and the deliberations of the convention. elated from the victory over the enemy in Indiana and Ohio. Dr. J. M. Peebles, "The Spiritual Pildoubtless received from the daily press.

looks as strong and young as grim." ever, bearing his years with a youthful spirit.

C. Fannie Allyn, one of the early workers, attended for the first time since the organization of the N. S. A. its annual convention, and gave some

Board. splendid words in favor of its work The ministers are coming to us, or The usual trip to Mount Vernon. under the management of Mrs. Woodrather those who have thrown off the bury, the wife of the popular and effishackles of former creeds and see the cient Secretary, and a reception given to the Board of the N. S. A., at the Eb light of Spiritualism. The Rev. A. J. Weaver, President of

the Maine State Association, made the social features of the week. response of welcome to Mrs. Richmond's address for the delegates, and certainly revealed a true and progressive Spiritualism.

Prof. W. C. Bowman, of Los Angeles, Cal., comes for the first time into our convention. He is a noble and intellectual man, as well as sympathetic and kind. His words have the ring of the of the President in full, and extended true gold of Spiritualism, and his work on the Pacific coast will bring that region into closer relation with the Na tional.

For the first time in convention, Mr. Root, of Michigan, was with us-e worker for woman suffrage, equal rights before the law, now President of the Michigan State Association, and her presence is a power both in the Na tional and at home.

Among the other old and new workers are: Mrs. Loe F. Prior, Mrs. Rachel Walcott. Dr. C. W. Hidden, Mrs. Ida P. A. Whitlock, Mrs. Nettie Holt-Harding, Mrs. Adeline M. Glading, E. W. Sprague, Mrs. May S. Pepper, Edgar W. Emerson, Mrs. Carrie E. S. Twing, Allen F. Brown, C. H. Figures, Frank Walker (the efficient manager for the Jubilee), F. A. Wiggin, Mrs. Carrie F. Loring, Miss Maggie Gaule, J. Homer Altemus, besides the talent on the Board: Mr. Barrett, Mrs. Richmond, Mr. Moulton and Dr. Fuller. You can

tion has assembled each year, is beau-

tion at the Ebbitt House: judge, Mr. Editor, that there was no "Nashville, Tenn., Oct. 22, 1897. lack of taent for work and speaking "Mrs. Cora L. V. Richmond (Chairman The voice of the stanch Spiritualist of Committee), Vice-President Nation-George A. Bucon, was heard on the al Spiritualist Association, Washingfloor of the convention, but he insisted ton. D. C.:on giving up his place on the pro-"Greetings cordially received and regramme the first evening that Professor ciprocated. Sincere seeker will find the Bowman might be heard. light and the light make humanity one. Masonic Temple, where the conven

found to be too "radical" and some too delegate shall be appointed by this constructive" for some delegates. The vention, vention,

We recommend that no society shall be chartered by this Association unless it has applied for a charter at least three months before the convention. We recommend the revoking of all charters of societies which are not in active operation. Such societies are such in name only, and should have no voice in our annual deliberations, either by delegate or proxy.

We recommend that in all cases where the annual dues have not been haid, that no representation to the N. S. A. be allowed.

enabled him to speak. Apart from these diversions that lightened the debates, We also recommend that another item be added to complete the statisthere was an earnest desire to carry tics, that each society be required to report how much it has contributed to. ed by the President in his report, and the N. S. A. the current year.

In c onclusion, we suggest that a greater effort be made to secure rep-The final disposition of the report resentation direct from each society, This, we think, will insure a more en-during interest in the N. S. A. As it is, portion that related to the practical work of the ensuing year. Then a mo-tion to carry over the "Declaration of the apathy apparent in these reports shows that once the charter is obtained, to the next convention, in many cases, the society does not feel placing the same before all associations connected with the N. S. A., was carunder any special obligation to financially support the N. S. A. This state ried. If there is to be a "Declaration of of affairs will continue as long as a Principles," it is certainly desirable that there be sufficient time for all the society is allowed representation upon the floor of the convention without have societies that are members of the Assoing paid annual dues to this association. Respectfully submitted,

M. E. Qadwallader, Ch'm'n. Carrie B. Kilgore. George W. Kates, Mrs. Dillingham Storrs. May S. Pepper. O. Figuers.



1 Thrilling, Psychological Story of Evangel sation and Free Thought. It is to Protest-antism what the "Scorets of the Con-

vent" is to Catholicism. BY HUDSON TUTTLE,

All the former officers and two important members -- of the Board are 16 tained, the three new members, Allen F. Brown of Texas, C. H. Stockwell of Tennessee, and W. H. Richardson, of Western New York, being most accept-

BI HUDSON TUTTLE, The distinguished suttor, Hudson Tuttis, requires no introduction to the readers of THE PROEMESTY THINKEN, but the following headings of chapters will show them what they may expect from the book: CONTENTS: An 1491 - Fridham - Building the Church-The Trangelist-Blood-The Saloon-The Lost Daughter-Law-The Harvest of Souls-Jane Grey-The Mother of Cain-Evolution-biells-The Coll-Death-A Step Forward-The Home Cricle-The Double Role-Hercsy-Annette-The Benk Robbery-Libory-All is Well That Ends Well-Tho New Clurch-The New Wey; Led to the Light. Breven the so inauy tableaux moving coward to the cli-max. The fieldsh carcer of the revivalite is con-trasted with the character of the homes minister and the thinking squarestic. The steps by which a presenter are graphically presented. The new church and pro-gressive jocum evolved out of the old, form an in-tereating and to thome of 228 pages, and the prior-in accordance with our new departure, is 60 cells, postpaid, or five copies for 61:23. For sale at the office of The Phoemessive Tinneze.

IMMORTALITY,

FUTURE HOMES AND DWELL-

BY DR. J. M. PEEBLES,

AN INVALUABLE WORK1 This admirable work contains what a hundred opirits, good and evil, say of their dwelling-places, dive us details—details and accurate delinations of life in the Spirit world'—is the constant appeal of thoughtful india. Death is approaching. Whither— oh, whither! Bhall 1 know my fricads beyond the comb? Will they know me? What is their prosent combined will they know me? What is their prosent one the spirits, differing as they may, are allowed do speak for themselves. No man is better qualified than Dr. Peobles to place a work of this kind before the people. He treats of the Mysterics of Life; boubts and Hopes; The Bridging of the River; Fore-gleams of the Future; Testinnony of Seinis; The Growth and Perfection of the Spiritual Moy; Tait the Soul or Body that Sins?; Clothing in the Spirit-inony; Evil Spirits; Testinnony of Physiclaus in Spirit-Life, The Homes of Aposites and Divines; The Friends and Bukkers in Spirit; Life; Spirit Homes of Bruno and Others; Many Voices from the Spirit-Life, The Homes of Scies and Divines; The Friends and Bukkers in Spirit; Life; Spirit How and Others; Many Voices from the Spirit-Land. May other matters are treated; too numer-ous to mention. Price 61.5°, postage, 18 cents. For ease at this office. The delegates and visitors disperse come in this world, but spirits can During the proceedings of the convention of the N. S. A., Mrs. Richmond made a motion that as the duties of sentative of the N. S. A. from attending the Liberal Congress of Religion now assembling at Nashville, Tenn., a suitable greeting be sent by telegraph, which she read. This was adopted unanimously by the convention and the

ENCYCLOPEDIA

... OF ... -BIBLICAL SPIRITUALISM ... OR ... A CONCORDANCE To the principal passages of the Old and New Testament Scriptures which prove or imply Spiritualism;

bitt House, Friday evening, close the The Capital City is the better for this visit, and the work of the N.S.A. goes on to the grand Jubilee of next year. ... OR ... The generosity and large-heartedness of the editor of The Progressive Thinker in all its dealings with the N. S. A., and especially in publishing last year and offering to publish this year, the report

ING PLACES.

AN INVALUABLE WORKI

doorkeeper

Mrs. Cora L. V. Richmond welcomed the delegates to Washington in an appropriate address and reminded them of what they owed Spiritualism and themselves and adjured them to work that if proper methods were employed, throughout the length and breadth of the eighteen previous months, the land. All that was needed was a which Spiritualism contains.

After the singing of a hymn, which was heartily joined in by all the dele-Richmond's welcome.

"We have turned our faces to Washhearts overflowing with a determination to work for the best interests of aged. We must remember that it took something of worth, and it may take us a century.

"We look out upon the religions of the world, and we become eclectic. We Temperance, political reform, social are willing to take something from the purity, sanctity of the home, stirpiculdoctrines of Buddha, Confucius, Jesus ture and the denunciation of the doc and other great teachers, but when we trine of free love were also strongly arcease to make the golden rule the fund- gued. The president also favored a sec amental principle of the great edifice ular form of government for the which we are erecting Spiritualism will United States, and urged that the asso-

"Where is any religion in the world the National Constitution, and advothat can give us the sympathy by ful-filling the desire for our dear departed of all church property. The president to come down to us, even though they have left us in the flesh, and extend Modern Spiritualism from 1848 to their guidance to us here. There is no religion in the world that can do this. When we prove to the world that this is possible, as it is possible, then will placed in the hands of Mr. Lyman C. Spiritualism become the only religion." Howe, of Fredonia, N. Y. Mrs. Cadwallader commended the at-

titude assumed in the fight by The Progressive Thinker, of Chicago. She also urged that The National Spiritualists' Association send President H. D. Barrett as a delegate to the international convention of Spiritualists, to be held in London next year.

THE STANDING COMMITTEES.

President Barrett announced the standing committees, as follows: Credentials-Frank Walker. New York; J. B. Hatch, Jr., Massachusetts; **O.** A. Trent, Missouri, Rules-Thomas M. Locke, Pennsyl-

wania; Wm. Brodie, Louisiana; Dr. S. L. Sherman, Ohio. Pending the report of the committee

on credentials, a recess of three-quarters of an hour was taken, during which general talks of five minutes each were indulged in by the delegates. E. W. Sprague announced that every effort was being made to rob the mediums of their glorious gifts by anti-Spiritualists. Other subjects of interest to the cause were discussed.

LIST OF DELEGATES.

12

The delegates as reported by the committee on credentials are as follows: California-Prof. W. C. Bowman, Mrs. J. J. Whitney, William H. Yeard, Rebecca I. Johnson, Anna E. Jugers, now of Washington.

genuine mediums. He said the fraud must go.

He outlined in detail the work of the association during the year and earn-estly recommended the publication of the proceedings of the present convenso that there would be no just cause for | tion and the history of the National Ascriticism. She felt certain, she said, sociation down to date. The association correspondence during the first six as she felt sure would be, the cause of months of the past year more than Spiritualism would gain recruits equaled the entire correspondence of

The president further urged that the proper exposition of the great truths files of all Spiritualist papers ever published in this country be secured and properly bound for future use at the llbrary of the National Association in gates, President Barrett introduced this city. He recommended that the Rev. A. J. Weaver, as "president of the mass meetings be continued next year, Tree State Association of Spirit- numbering two per month for the next malists," who made the response to Mrs. eight months, and that grove meetings be held during the months of May,

June, July, August and September of ington as a mecca," he said, "with next year. Six State associations, he added, had been organized during the past year, and he recommended that Spiritualism. We must not be discour- the work of State organization be continued during the coming year. Ĥf Christianity two centuries to so estab- suggested that the United States and lish itself that it might be recognized as Canada be divided into districts and special missionaries commissioned to canvas those districts in the interests of

the National Association.

ciation protest against any change in

recommended further that a history of such be necessary. present time be immediately under taken by the National Spiritualists' As sociation, and that the work should be

STATISTICAL SHOWING. The report of Secretary Woodbury,

which followed that of the president. showed that the membership of the association had increased 33 per cent the past year. Six State divisions were

formed during this time, a temple was Jordan. dedicated at Norwich. Conn., and several large associations settled pastors. The library here has been increased by several hundred volumes, and the Vet-

eran Spiritualists' Union of Massachusetts purchased a home at Waverly for the listening ears of the spiritual poor Spiritualists. The Spiritualists, like balm on a withering wound. the report stated, had co-operated with others to fight ecclesiastical control of the government, and had opposed the

changing of the Constitution It was stated in the report that the association had determined to put two missionaries in the field to offset the work of the Anti-Spiritualists' Associa-

tion. Other reports were read, and the convention adjourned until this evening at 7:30 o'clock.

There are a number of the most prominent test mediums in the country present at the convention, and they will give exhibitions of their powers. The list includes Mrs. May 6. Pepper, Providence, R. I.; Miss Maggie Gaule, Balti-more, Md.; Mrs. Loe F. Prior, Nash-yille, Tenn.; Mrs. Nettie Holt-Harding, graduated into the higher truth. idence, R. I.; Miss Maggie Gaule, Balti-more, Md.; Mrs. Loe F. Prior, Nash-

York, presented a letter from W. H. Bach, telling of the organization of Spiritualists, and urging the organization of the children of steadfast workers in the cause of Spir-

itualism. Mrs. M. E. Cadwallader, of Philadelphia, made a supplemental report on the condition of Spiritualistic affairs in Philadelphia. She told of the troubles they had had with the "minions of the " in that city. Now they had the best hall in the city and hired the best talent. They sought to educate the strangers that came, and in this respect the First Spiritualistic Association was a success. She paid her respects to the district attorney at Philadelphia in no uncertain words. She considered that the work of the Women's Union was most important, one of its aims being to erect a splendid temple. She told of bequest of \$25,000 left the First Spiritualists' Association by a man who had been saved from insanity by a medium. She said that the district attorney did not bring up cases because he knew that there was now plenty of money for defense. There were millions of dollars which could be used in defense of those mediums who had

been persecuted. Mrs. Cadwallader is one of the hardest workers in the convention. She understands parliamentary law, and she talks business from the shoulder. She is one of the leaders in the association She is vice-president of the second oldest Spiritualist society in the United States, the First Society of Philadelbhia.

Mr. Lock, Mr. Woodbury and Mrs McIntyre were appointed a committee to investigate the condition of Mrs Colby Luther, and extend aid to her if

EVENING SESSION. Many messages from the spirit side

of life were received at Masonic Temple, at the evening session, Scores of people currently thought to be deposit ed at Rock Creek, Oak Hill and elsewhere were present. Many people whose names were long ago inscribed in undertaker's books, flitted through the vast audience which watched the returns come in from the other side of

There were eloquent addresses, brilliant music and rapturous applause. Words of consolation, words of information, words of prophesy rose from the spirit lips of the dead and fell on the listening ears of the spiritual hosts The stage was a rainbow of roses and chrysanthemums, and the background

was a forest of green. The central feature of the decorations was the rare and beautiful banner of silk in colors of silver and gold, which was presented to the association by Mrs. Ida P. A. Whitlock, of Rhode Island.

The first speaker of the evening was Mrs. Adeline M. Glading, of Pennsylvania. She spoke with remarkable enthuslasm. She told of her conversion from orthodox churchism, and of the progress of science and philosophy of Spiritualism. Time was, she said, when it was considered reprehensible to see forms and hold communication the cause it represents.

was also the motion that the first money placed in the treasury should be devoted to this purpose. The salary of the Secretary was fixed at \$1,200. The report of the committee on finance ways and means, was submitted by

Mrs. Chairman Byor. The National Spiritualists' Lyceum Association was organized by the convention, with the following officers: James B. Hatch, Jr., Massachusetts, National Conductor; Charles W. Stanglen Maryland, Assistant Conductor Mrs. Mary J. Stevens, District of Columbia, Guardian; Mrs. Mattie E. Hull, Massachusetts, Secretary, and W. H.

Bach, New York, Treasurer, President Barrett announced that a reception to the association by the New England delegation would be held at the Ebbitt House Friday evening. By cash subscriptions and pledges from individual delegates and representatives of brauch associations and societies \$2,695 was raised for the purpose of carrying on the work of the association during the year ending October 1, 1898. The election of officers was unanimous, and resulted as follows:

President, Harrison D. Barrett, of Boston, Mass.; vice-president, Mrs. Cora L. V. Richmond. of Washington, D. C. secretary, Francis B. Woodbury, of Washington, D. C.; treasurer, George S. Clendanlel, of Washington, D. C.; rustees, C. H. Stockwell, of Tennessee; L. V. Moulton, of Michigan; Allen F. Brown, of Texas; H. W. Richardson, of New York, and George A. Fuller, of

Massachusetts. At the evening session the closing fringe. cenes of the convention were enacted: Addresses were made by Rev. Moses Hull, C. Fannie Allyn, Frank Walker, L. V. Moulton, F. A. Wiggin and Mrs. Carrie F. Loring. Music was rendered under the direction of Miss Julihn. Me-

dium tests were made by J. H. Altemus and Miss Maggie Gaule. The closing address was delivered by Mrs. Cora L. V. Richmond. 40 be

(From our Special Correspondent.) Never was the cherks of the weather more propitions, never did the golden air of autumn shine with a more promising lustre than on the day preceding the assembling of the Fifth Annual Convention of the National Association. The arrival of all the members of the board of trustees (except Mrs. Pettengill, who was absent through illness) during the latter part of the preceding week, and the calm, harmonious bearing of the members of the board whenever and wherever seen, told of the perfect harmony that has prevailed during the year just past: in fact, it has been known throughout the entire year of arduous labor for the officers of the association that the utmost unanimity

and fraternity has characterized all their deliberations. This is as it should There can be no doubt that the pres ent Convention is the most representative and brilliant, in the matter of talthe convention. ented workers, that has assembled

since the organization had existence. The increasing number of visitors accompanying the delegates and the augmented size of the audiences testifies to the added interest taken by the Spiritualists as a body and by the public in the Capitol City in this association, and itualists. When the committee made

"H. W. THOMAS. 'President of the Liberal Congress of tifully decorated with banners, palms Religion."

it does, from the officers of the respect-

During all the convention, President

work, and there has been the utmost

The committee on finance, ways and

The names of the Board you have

able and valuable additions to the

roports of the convention, was twice

remembered in suitable and grateful

with many regrets that partings must

FRATERNAL GREETINGS.

this convention prevented any repre

telegram sent. The following reply was received too late to be read in the

convention, but was read at the recep-

WASHINGTONIAN.

votes by the convention.

never be severed.

harmony and unanimity in that work.

and flowers, and many pleasing episodes of presentations of bouquets have REPORT OF THE COMMITTEE ON relieved the strain of routine labor. DELEGATES. Mrs. Ida Whitlock presented the N. S. A. with a beautiful banner of unique

Mr. President and Fellow Delegates:design, which also has served to raise Your committee reports that out of 193 a fund for the Association. The blocks chartered by the N. S. A., only 59 have are about eight or ten inches square, sent in a report of any kind, and the of white silk, each one representing a most of them are sadly deficient in State. In the center of the block the many of the items. In our opinion the Secretary should be instructed to call name of the State is embroidered in for full statistics from each society, so brown silk. Names of prominent Spiritualists-or any Spiritualist-residing that in the future we may be able to in the State are embroidered in yellow compute the full strength of the sosilk in radiating lines around the State cleties connected with the N. S. A. name, thus making a sunflower of These reports give a total membership names. For the honor of having their of 2,998. Receipts for the year, \$13, 364.89; expenses, \$13,171.15. Property names on this National Banner the people each pay a small sum. Mrs. Whitheld by the associations is valued at \$19,944.38. Only one society reports lock has already handed over to the Association \$40, and expects to add cash on hand to any amount. Most of other States. The central square is larthe societies report no funds on hand. ger than the others, and was donated by Mrs. Whitlock, and contains the In many cases the societies have filed no reports, but have sent letters conname of President Barrett in the cencerning the condition of the societies ter, around which the other officers-These are in a few instances a careful all who have ever been officially constatement, but in most cases calculated nected with the N. S. A .-- radiate. to show a very weak state of affairs. The squares are united with gold braid, and Your committee thinks that the dele-

the banner is finished off with gold Among those who will be prominent

in the future work of the Association ve societies. is Mrs. Kilgore, President of the Wom-The local society at Lily Dale reports an's Progressive Union of Philadelph'a. that three years ago it sent delegates Mrs. Kligore is the lady for whom the laws of Pennsylvania had to be to the N. S. A. convention, since which time it has never breathed. It is dead changed to admit her to the bar, and and buried. Hannibal, Mo., reports nine members the society she represents is one of the oldest in the country.

The spirit of the convention is one of work and harmony. Of course, when committees are out and the convention is waiting for their reports there is the usual discussion about God, and there delegate, and will send no proxy. is opportunity for each delegate to ven-Cincinnati, O., reports that it had tilate his or her pet scheme or hobby: closed the meetings two years ago, and but, notably, the discussions during the comments upon the fact that the N.S. present convention are toward the prac-A. never communicates with the presi tical points aimed at by the N. S. A.: dent of the society except when money The unification of the local societies in State organizations, and their ultimate representation in the National conven-Baldwinsville, N. Y., reports its so clety a thing of the past, and that there tions by States only; the organizing of seems to be no signs of its reviving. a plan of educational work under the Toledo. O., asks to have their charter auspices and guidance of the N. S. A. considered null and void. Oswego, N. Y., reports that it has gone to the wall. Could not get enough including Children's Progressive Lyceums, young people's reading and other educational classes; the encourtogether to elect officers. Too poor to agement of schools for teaching psypay dues. chological and spiritual science and Fort Wayne, Ind., reports that the soethics, to fit the teachers of Spiritualciety is in a poor financial condition. ism for their public work. All these These are only some of the reports plans were ably discussed and suitable To read them all would require too resolutions and recommendations to much time. But these statements remake them effective were adopted by quire careful consideration on the part

f the delegates. In view of the state of affairs, your The committee on resolutions had the most difficult task of the convention, committee submit the following recom-In addition to the usual resolutions suitnendations: able for such occasions, the committee was instructed to bring in a "Declara-We earnestly suggest that no representation be allowed on the floor of the tion of Principles." . This is always the typical "red flag" to any body of Spirconvention until each society meets all the requirements of the constitution and by-laws of the N. S. A. We also recommend that no proxy its report some of the resolutions were

Together with a brief history of the origin of many of the important books of the Bible.

BY MOSES HULL.

Much that is in this book appeared in an abridged form in a series of nine full pages of Tus Prooning-ive THINKER. These articles were prepared at the coll of hundreds of Spiritualists who feit the need of some kind of document for ready reference. They publication of this work, The author. Moses Hull, has written many volumes on Spiritualististic and other themes and each one is full of careful study on the subject chosen. Mr. Hull, in his introduction of this work says: "Hoping that this book will serve to lead the people out of the wilderness of doubt and despair; and that when Spiritualism shall have wrested the Bible from its 'sanchied' neurities, it will not 'spike' it, but will use it to batter down the wails of Christian supersi-ition and ignorance. I send it out on its errand of en-lightenment with the humble prayer that it will prove a diving head the but by prive that it will prove contains a full-page pertrait of the auchor and is handsomely bound in cich. Every Spiritualist chould have this work.

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MAN -IN THE-

PAST, PRESENT, AND FUTURE. A POPULAR ACCOUNT OF

Besults of recent scientific research regarding the origin, position and prospects of mankind. From the German of gates to this convention should carefully consider the following, coming, as

DR. LUDWIG BÜCHNER, uthor of "Force and Watter," Essays on Naturo and Science," "Physiological Pictures," "Six Lee-tures on Darwin," Etc.

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Sour-contractions of the billies One unnared and forty four propositions, theological, moral, historical and speculative; each proved affirm-atively and negatively by quotations from Scripture, without comment. Frice is cents.

THE SPIRITUAL ALPS

AND HOW WE ASCEND THEM. Or a few thoughts on how to reach that altitude where spirit is supreme and all things at subject to it. With portrait. By Moszs HuLL. Just the book to teach you that you are a spiritual infug, and is show you how to educate your spiritual faculties. Price, bound in cloth, 40 cents; in paper cover, 25 cants. For sale at this office.

From Borderland, London, From Two Worlds, London, From Light, London, Eng. .. GENERAL SURVEY ..

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

ilance is as much the price of religious

destroy, they first make mad."

sonal fight, is my wish."

day.

CONTRIBUTORS :- Each contributor | work here in the ploneer city of Spiritis alone responsible for any assertions | ualism."

or statements he may make. The editor Moses and Mattie E, Hull conducted allows this freedom of expression, bemeetings in Findlay, O., from the 13th lieving that the cause of truth can be to the 17th of the present month inclusive. From Findlay they went to Washington, D. C.; from Washington to Belfast, Me., where they are engaged best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those will be Buffalo. N. Y., where he will to hold meetings the last two Sundays who differ from you. spend November. C. H. Horine writes: "Eternal vig-

There will be a benefit senuce for Mrs. Maggie Waite, at the parlors of Mr. Geo. Cordingley, 3300 Wabash avenue, on Friday evening, October 29. Every lover of the phenomena should try and be there. Mrs. Walte stands high as a lady and a medium, and Chicagoans should extend to her a cordial greeting.

Mrs. Maggie Waite, a test medium of remarkable powers, is delighting the Spiritualists of Chicago.

Warren White, who many years ago, with the light of all the sciences, it is too late on their part to make a suchas resumed his practice again at No. 2125 Washington Boulevard, where he will be pleased to see his friends. Mrs. A. E. Kibby has removed to No.

242 Ludlow street, Cincinnati, Ohio. Will C. Hodge has returned from the

Wallula camp and is now located in Ohicago. He is open for engagements in any locality and on reasonable Will attend funerals. Address terms. 98 Ogden avenue.

The next meeting of the Band of Harmony of the Church of the Soul, occurs greater efforts to learn the cause of Thursday, October 28, at the home of Mr. and Mrs. L'Hommedlen, 7748 South Peoria street. Mrs. Maggie Waite, the noted platform medium is expected to present, and an excellent programme has been prepared. All are invited.

Nellie Shiniman writes: "The Spiritual Society of Union City ,Mich., has se-cured the services of Mrs. Nellie I. Padgham for the month of October. Last Sunday she gave two able discourses; the subject in the forenoon It was a very deep subject, but she bandled it well. In the afternoon she talked on phenomena, which was very instructive to those who are just beginning to study Spiritualism and the aws which govern it. At the close of the afternoon session she gave public tests which were very satisfactory. society wanting a good speaker should address her at Allegan, Mich." Bishop A. Beals writes from Summerland, Cal.: "The boy medium, Charles Anderson, is recuperating, and expects to speak at Santa Barbara on Sunday." The Spiritualists of Nanaimo, B. C., on the evening of October 7, held a so-cial in honor of Geo. P. Colby, who has been working for the Nanaimo Spiritualists' Association as lecturer and test medium. As a token of their appreciation, Mr. Colby was presented with an address, printed on satin, and nicely decorated in the form of a bannerette. Musical and other exercises and refreshments, followed by amusements, etc., helped to render it a very enjoyable and profitable occasion.

Max Hoffmann, slate-writing and test medium, has returned from the camps and is now ready to see all his old friends and such as would like to form his acquaintance.

G. W. Kates and wife are at 234 Mouroe avenue, Rochester, N. Y., during October and December. Will be in Titusville, Pa., during November.

Irene M. Dobson, lecturer and test medium, will hold meetings every Sunday at 3 p. m., at her parlors, 3517 Indiana avenue, for investigators of Spiritualism: also will hold meetings

England. HAVE SQUIRRELS SOULS? This is a strange suggestion, but it is one that naturally rises to the mind ou reading the delightful piteous tribute

which Mr. W. J. Stillman, the Times correspondent at Rome, has paid his two beloved squirrels. HIS LITTLE PETS.

Mr. Stillman writes of his little pets with all the tenderness with which Cowper wrote of his hares, and he laments their loss as if they had been his own children. The story of the too brief lives of Billy and Hans, whom he found in the Black Forest and carried with him to Rome, is as delightfully and as touchingly told as anything in literature. Here, for example, is the way in which the old war correspondent-Mr. Stillman went through more than one campaign in Montenegro, among the

sternest warriors in Europe-records the death of his first pet squirrel, and spiritual liberty at this time as it Billy:

ever was. The war-the quarrel is not ON THE LAST AFTERNOON of our seeking, but is an unprovoked took him out into the grounds of the attack on the part of the churches. The Villa Borghese to lie in the sunshine, and get, perhaps, a moment of return to Mother Nature; but when I put him Unitarians are the only friends we have among all these old, creedal religious organizations. How different with them all, would they but drink of the on the grass in the warm light he only looked away into vacancy, and lay still, waters of knowledge. Like truth, we and after a little dreamily indicated to are not aggressive; we ask no favors, me to take him up again; and I remem only honest investigation. In this day, bered that on the day before his death I had carried Russie, a son of his who had died in infancy, into the green cessful effort to control and confine the fields, hoping they would revive him masses to think and act along the lines of creedal religious and stereotyped for one breathing-space, for I knew that death was on him; and he lay and rituals. Religions to be popular and relooked off beyond the field and flowers main so, must of necessity keep in step and harmony with the advance all and now he almost seemed to be look

ing out of dear little Billy's eyes. along the line of philosophic thought BILLY DEAD. and ever-growing intelligence. Though they are wrought into frenzy over the I went out to walk early the next morning, and when I returned I found decadence of their congregations, the march of intellectual progress will not Billy dead, still warm, and sitting up in his box of fresh hay in the attitude of making his toilet; for to the last he halt-inquiry will be roused to yet would wash his face and paws, and proceedings of the Anti-Spiritualistic Association of America, at Anderson, comb out his tail, even when his strength no longer sufficed for more Indiana. Verily, whom the Gods would than the mere form of it. I am not ashamed to say that I went like a child. The dear little creature had been to m Mortha M. Shaffer writes: "I am very

LIVING AND DYING.

we dare not deny the possession of im-

mortal souls have not half Billy's claim to live forever. May not the Indian

philosopher, with his transmigration of

souls, have had some glimpses of a

A LASTING GRIEF.

If the readers of my little history are

not merely a pet to amuse my vacant much interested in the Babe will case I think every Spiritualist that can poshours, though many of those most vacant which sleepless nights bring had sibly spare if it be only a few cents been diverted by his pretty ways as he should contribute all they can to fight shared my bed, and by his singular dethat case to the end, and let the end votion to me, but he had been as a door open in the world of God's lesser creabe only when justice is done. Not only should Spiritualists contribute, but ev tures, an apostle of pity and tenderness ery American who loves liberty. What for all living things, and his memory stands on the eternal threshold nodding what we have earned by our own hard and beckoning to me to enter in and labor to whomsoever we please? Let everyone in America make this a permake part of the creation I had ignored till he taught it to me, so that while life lasts I can no longer inflict pain or

Secretary writes as follows in refer death upon the least of God's creatures. ence to the Band of Harmony: "It was IF IT BE TRUE the wish of our honored pastor and her revered guides that the Band of Har "to win the secret of a plain that mony continue its meetings, and as this weed's heart" gives the winner a clue wish met with a response from every to the hidden things of the spiritual heart, we have gathered in the home of life, how much more the conscious and reciprocal love which Billy and I bore, some member every alternate Thurs The attendance has been large and I could gladly say still bear, each and interest in the soul teachings un other must widen the sphere of spiritabated. The prophecy made at the ual sympathy which, widening still, farewell service of our pastor that the reaches at last the eternal source of all Comforter would come and bring peace life and love, and finds indeed that one

truth?

as well as fortitude, is being fulfilled. touch of nature makes all things kin. Our meetings are continually increas ing in interest, the committee in charge Billy has opened to me a window into presenting an instructive programme the universe of the existence of which which contains such a variety of sub-I had no suspicion; his little history is lects that all are entertained. We all an added chamber to that eternal manemember how firmly Ouina always insion into which my constant and humsisted that the Band of Harmony is the ble faith assures me that I shall some proper place for cultivating spiritual time enter; he has helped me to a gifts, and how she ever emphasized the higher life. If love could confer im-mortality, he would share eternity with old commands 'Quench not the spirit,' 'Despise not prpohesyings,' and 'Let all me, and I would thank the Creator for things be done decently and in order,' the companionship. And who knows? Thousands of human beings to whom

therefore an hour is devoted to the me diums who are present, and all who are blessed with spiritual gifts are welcomed and given time to speak. A cordial invitation is extended to all friends to attend the next meeting which will be held at the residence of Mr. and Mrs. C. L. L'Hommedieu, 7748 Peoria street, Thursday, October 28. The afternoon session will open at 3 o'clock; let every

England. "WHERE ARE THE DEAD?" THE BIBLE AND THE SPIRIT WORLD.

abilities. 'Every intelligent man and woman may demandia reply from their

spiritual pastor and religious master,

could give the necessary proof posi-

SUPERSTITION AND FAITH,

with its weaknesses and depravity, has

departed, and the present affords us an

outlook of glory and victory, for the

dead have risen, and will die no more.

A PSYCHOLOGICAL EVOLUTION

has taken place within the last half-

century, and the civilized world has

recognized the indisputable fact of the

continuity of human existence. Mill-ions to-day have imbibed the knowl-

edge of immortality (demonstrated by

MAN IS A SPIRIT,

tive?

claims.

laws.

TAKE ABRAHAM AND LOT In these days of enlightenment, when with whom spirits frequently appeared no problem and no-difficulty seems too walked and talked, and actually took abstruse or too great to be surmounted food! Who were those "three men" who washed their feet, and dined with by the indomitable perseverance of man, proof positive is claimed for all Abraham on roast yeal and newly statements relative to his domestic, so baked cakes, made savory with butter cial, moral and even spiritual accountand milk? (Genesis xviii., 1-8.)

NOW WE COME TO JACOB.

Memorable and beautiful was that dream-vision at Bethel, when the poor whoever he may bel if he claims for had lay upon the hard stone; "surely mankind a future spiritual existence God is here and I knew it not; this is beyond the grave. Yet, how many none other than the house of God, and this is the gate of heaven." Dr. Wat-son beautifully says: "The ladder that Jacob saw has always existed." Let blinded by fear, have long obsessed the Spiritualists always remember when minds of the masses, and held them in they hold their seances that "this is the the fetters of dogmatic theology, but the search-rays of psychical science have come to the rescue. The past, house of God, and the very gate of heaven!" and let their thoughts and their motives be pure accordingly.

A SPIRIT SHOWED JACOB

how to increase his flocks and overreach his uncle (Genesis xxxi., 11). Rather a low kind of Spiritualism some would call that! but Spiritualism, nevertheless. One spirit appeared in so substantial a form as to wrestle with him and injure him. I have been present at a circle when a spirit threw a medium on the floor and threatened to kill him. Jacob met a host of spirits (Genesis xxxii., 7); and on his deathbed he spoke of his guardian angel that had guided and preserved him.

shall only refer to one-Exodus xxiv., 11. Moses and seventy elders went up on the Mount, and "they saw God and did eat and drink." What are we to understand by that? Did these men see the Infinite Creator, whose presence fills the illimitable universe, and sit down and eat and drink with Himof psychical ethers; through material gases and evolving grades of electricjust as gentlemen might do at Windsor ity, and oh! how joyfully have her dis-Castle with the Queen? Spiritualists can understand that this was a genuciples proclaimed the discoveries they have made, until some impertinent in ine seance, for spirits have often been truder affronts them, and claims anknown to "eat and drink" with the terior knowledge by way of the subcompany assembled.

we are tempted to pause, so full are newly adopted pet study so that its their biographies of the various forms very name shall resound a contradisof mediumistic experience. A marvelous medium was Samuel: he could hear the Voice which Eli could not; and he could trace the lost asses, and psychometrically delineate the character and motives of Saul, and clairvoyantly prognosticate his career. Saul went incognito to that celebrated Woman of Endor, but he was detected by that gifted medium and stripped of his disguise, and brought crouching and prostrate before the Power he had invoked. Very many of those time-serving neople who stigmatize this noble woman as "witch," would find themselves rightly humbled before such an one; for to cope with the mighty march of the this same "Witch of Endor" was apparliberated divinity of, and in, humanity. ently not only a gifted medium, but also a noble woman; for instead of triof the soul have long been struck, and umphing over her prostrate enemy, as she might have done, she cheered him. she comforted him; she spread a bountiful feast for him; she gave him the best she had; she killed for him her

AND MARK THIS-

that wicked man Saul became thoroughly humbled at this spirit seance through the instrumentality of the woman against whom many are so fond of leveling their sarcastic sneers. Saul went from that seance to the spirit world-he was killed the next day-with a humbled spirit to begin his new life there. The objection is often made that spirits appear to clairvoyants as though clothed in their earthly habiliments, but did not Samuel appear as an "old man covered with a mantle?" It was by his "mantle" that he was recognized. In proportion to the amount of will-power it possesses, a spirit can assume the appearance it desires for the purpose

WE PASS ON

Items Suggested by or Gleaned Therefrom.

SPIRITUALISTIC EXCHANGES.

Some men wear a roaring head-Just that and nothing more-And talk and talk till they are dead. And still the head must roar; Whether sense or nonsense said, All blank or filled with lore-

and the second of the second second

The man returns and brings that head, To roar, and roar, and roar.

It is a peculiar kind of faith that will pin itself to the leaves of an old back-Pervaded with pure and beautiful spirituality of hought. Instructive and belpful to all who love and seek the higher and facer ways of spiritual experience. Price, \$1.00. For sale at this office. number book and let the ever-living present go by default, with its demonstrable facts.

The Spiritualist is not satisfied with belief, but endeavors to demonstrate his belief. To this extent he exhibits more honesty, displays a broader-mindedness and far more intellectual inquiry than the Christian.

To deny the existence of the organ ized body of man, is to affirm that spirit is an entity that is not conjoined to matter and can exist without matter.

The book of nature records the advancement of the human race. Peace on earth is only possible to the

extent that good-will prevails among individuals, communities and nations; therefore, the angelic canticle is susceptible of at least a twofold translation.

The reward for good deeds cannot be lost, neither can thieves break in and steal it. Ignorance is the parent of evil. At

the root of all social life is to love and be loved. Some of our greatest men have been made so by love. The angels in the heavens, who bend over earth in love, and rejoice unboundedly in human welfare, proclaim from their celestial heights: "Peace on earth, good will to all mankind." Heaven loves earth; angels love hu-

manity. Our reason is as a machine with which we manufacture knowledge. When reasoning has ceased to operate,

the knowledge remains. Every man, woman and child has a right to the beauties of this life, and a man who takes it away injures himself. Evil springs from ignorance. Let us have less man and woman, and more of love and liberty; then humanity will be blessed. To be and do good is the

religion of humanity. Marriage is a tie that too often separates those whom it is supposed to tle together.

Next to the art of living justly and kindly with our fellows comes the art of maintaining a life of happiness and tranquillity.

The blossom that suddenly opens and displays its beauty and sheds its fragrance, is not the result of the arbitrary flat of a God, but is the culminating evolution of all the preceding evolutions of the plant.

The soul was made for joy and good cheer. Life is a school, labor and sorrow, victory and defeat, toll together as teachers, but happiness is life's aim and graduating point.

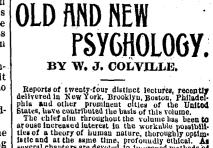
Push forward, regardless of the dead issues of the past. You cannot bring back lost opportunities, but you can do your best in the present. The externals, the accidents of life,

drop away and are soon forgotten; one cannot recall and relieve the pleasures or pains of sense; nor can one forget the great soul experiences of life; they are a part of being and live on.

Once read thine own heart right And thou hast done with fears; Man gets no other light Search he a thousand years,

A spirit who in life has been a fanatic will continue in his bigotry, and have no trouble in finding plenty associates, unless, perchance, some kind friend can succeed in throwing a spark into his soul that will kindle his aspirations for something higher.

It may seem a matter of great importance just at this time whether one noor or rich has little or much but



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arouse increased interest in the workable possibili-tics of a theory of human nature, thoroughly optim-isite and at the same time, profoundly ethical. As several chapters are deviced to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young, or who are called upon to excretise supervision over the morally weak and mentally afflicted, will de-rive some help from the doctrines herewith promul-gated.

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full gilt \$3.00; six copies \$10.00; 12 copies \$19.00; pose \$20, 00; pose \$20; pos



THE LIFE OF MOSES again is full of such experiences. I ective method of investigation, and

When we come to then the poor ambitious physicist flies back to his school, and rechristens his SAMUEL AND SAUL

tinction to the impertinent intruder's and when once spirit becomes ignited to consciousness of personal power and capacity, no intellectual diplomacy or stratagem can ever again reign in its forces, for of the spirit the intellect hath life, and must be obedient to its THE CHURCHIANIC METHODS may be reconstructed to meet the immediate demands of the spiritual thirst of the masses, but all will be useless

the echoing harmony resounds in every direction with vibrations, unmistakable in their universal cadence. Hurrah! hurrah! Hosannali! Hosannah in the highest! Knowledge and wisdom from on high have made men free, and emancipated then from all their focs fatted calf!

and fears of liberty and eternity. The thousands who return across the border line without the aid of preacher, scientist, or teacher, have, in the hum-ble homes of the million, demonstrated that Death itself is dead and annihilated forever and aye!

THE MOST SACRED CHORDS

THEN LET US REJOICE

in the majesty of our mighty facts, and in the stupendous uses of our philosophy; in the glory of the love ever re-freshing our lives and infusing new vigor into our very veins and fire into our souls. Let us give our returning benefactors, sisters, brothers, fathers, and mothers, a right royal welcome by

doing our utmost to show them that we of recognition. fully appreciate their good will and

personal experiences), which has vivi-fied the very nerve cells of their spiritual organism, and reflected its aura throughout the entire consciousness until death has lost its sting. OUR VERY SCIENCE. hard, materialistic, matter-of-fact science, has been unconsciously, but most vigorously, pressing forward, and extending its frontier into the borderlands of the sublimate; from the hard concrete into the soft, flexible mobility

street and Stewart avenue.

Church of the Spirit Communion, Arlington Hall, northwest corner 31st and Indiana avenue. Dr. Arthur lectures and demonstrates magnetic healing and hypnotism. Tests by Mrs. Foster. Physical manifestations in full light by Benj. Foster, Sundays, at 2:30 and 8 p. m.

Dr. Max Muchlenbruch writes: "I am engaged September and October for the First Spiritual Union Society of San Jose, Cal. We have full houses. Spircome all. Itualism is going ahead with full steam, so to speak. My intention is to make a tour over the East."

C. S. Tisdale writes: "I am to remain in Wheatland, Mich., during the winter, for the purpose of completing my studles in the 'College of Fine Forces,' and other lines of Spiritual investigations. I will be glad to accept calls to lecture upon Spiritualism from a scientific view, for Sundays, during my stay Services given only in Southern Michigan and Northern Ohio."

Brother Williams, of Balbec, Ind. protests against the methods adopted to instruct the young by certain parties, whereby they are led slyly along towards the church and against Spiritualism. One society, known as the "White Shield," is of this character.

Dr. H. V. Sweringen writes: "Mr. J. South Side, meet every Sunday at 2:30 and 7:30 p. m., in their hall 77 Thirty-first street. Conference and public tests Frank Baxter has opened his three months' engagement with the First in the afternoon, with discourse, fol-Spiritual Society of Fort Wayne, Ind. most victoriously. Our large hall will lowed by tests from the rostrum in the soon prove too small to accommodate evening. Mrs. Cooley, of California, is the people, and intelligent people, too, engaged as pastor until May 1898, of whose merits none can learn except by who, with the common people, hear him attendance. The society holds social gladly. Spiritualism is most peculiarly adapted to the needs of all classes of meetings every Friday evening in their hall. people, thanks be unto the Great Over-

Soul of the Universe. There are no in-W. F. Schumacher writes: "Sunday vidious distinctions in Spiritualism. evening October 17, Rev. G. C. Love, of Mr. Baxter's lectures and singing and Portland, Oregon, lectured for the Spirmediumship-well, there is only one Baxter in the world. They are simply itualistic Church of the Students of Na ture, Chicago, and closed the meeting beyond criticism. The various minis with a few tests. He is to speak for us ters in the city are doing all they possiagain Sunday evening, at 8 o'clock. He bly can to prevent their flocks from a worker of whom all Spiritualists hearing Mr. Baxter, but the people are should be proud, and we cannot speak zetting their eves open and are seeking of him too highly. We heartily recomthat which will make them mentally mend Brother Love to all persons and free-truth." societies who are in need of workers

The Lake View Spiritualist Society We congratulate the First Spiritual Rewhich meets in Hillinger's Hall, corner ligious Association of Clackamas coun-Belmont and Sheffield avenues, is gainty, Oregon, and the veteran worker ing in interest and attendance. The Moses Hull, who performed the service earnest, faithful workers in the cause, for them. in having ordained and sent Mr. Carl Wickland and wife, are en into the field of labor such grand instrument as our brother, Rev. G. C. couraged, as well they may be. On the svening of the 25th they will hold in Love, has proven himself to be." their hall, a social, including refresh-The Tribune, the leading paper of ments, to which all are invited and Stephenville, Texas, says: "Mrs. Tillie U. Reynolds, of Troy, N. Y., delivered a earnestly requested to be present. A good time is assured to all who come. series of three lectures on Modern Spir-There will be music, literary and other itualism in the court house in this city features of interest. this week. Her audiences were good

G. W. Kates writes: "The work in each night. Her arguments were log-ical and the points made were of such Rochester, N. Y., progresses slowly. Mrs. Kates and myself found the suma character as to appeal to reason and mer lethargy had greatly diminished common sense of men and women. She the interest, but it is gradually being gave illustrations of the fact that it is possible for the spirits of departed ing larger with every meeting and there are new possibilities opening. We have started a Children's lyceum friends and relatives to be with us in this life and give ald and encourage-ment to those who are still struggling amidst the trials and adversities inciand a Young People's Spiritual Insti-We hope to soon have a young (Continued on page 7.) and vigorous class of Spiritualists at

day at 8 p. m., at Newman Hall, 63d one come and bring a lunch and remain to the evening meeting which begins promptly at 8 o'clock. Take a Halsted and 79th street car at Clark and Washington streets, and ride to 78th and Halsted streets. Walk two blocks west

to Peoria." The Ladies' Charitable Aid Society of the South Side will give a supper with entertainment by Mrs. Georgia Cooley, of character readings and messages, assisted by other test mediums. A pleas-

and loved them as I have. ant evening is assured. Oxford Hall 77 Thirty-first street, October 29. Wel-

W. B. Flag and wife, joined by several others, write from Atlantic, Iowa: "Carrie Fuller Weatherford has been with us now three weeks. We wish to say to all Spiritualists, they need not be afraid to engage her services. Fine-ly educated, her guides are exceptional-

ly able and the lectures are grand; the tests are thorough and searching. We are pleased beyond expectation, and would recommend her to all who are investigating. She is a noble, wholesouled, refined woman. There is no fraud attached to her. We consider her school of instruction without a par-

allel. Her lecture on Health Treatment is worth very much more than charged for the whole course." The First Society of Spiritualists,

Oh, how they stir the loves of yore; chords.

To yearning souls, richest rewards. And when life's duties here shall cease Join each and all in endless day.

No honors that this world can give, Could purchase this enrapturing joy;

As do our friends, so shall we live Chicago, Ill.

Two shall be born the whole wide world apart.

And these o'er unknown seas to unknown lands Shall cross, escaping wreck, defying death.

And bend each wandering step to this one end--

shall meet

of life

turn Ever so little space to left or right They need must stand acknowledged

With groping hands that never clasp,

days, And die unsatisfied-and this is Fate!

continued fellowship, for day by day disposed to think me weak, when I say we realize, by the ever-increasing evithat his death was to me a great and dence pouring in on every hand, that lasting grief, I am not concerned to dispute their judgment. I have known our truths have taken root even in the most unexpected soil, and are bearing grief in all its most blinding and varied forms, and I thank God that He constifruit a hundredfold. From the pulpit tuted me loving enough to have kept and the press, and even from the stage a tender place in my heart "even for the ecnoes ring and give us assurance

the least of these," the little companof our remunerated efforts. ions of two years: and but for my hav THE SO-CALLED "DEAD" ing perhaps shortened their innocent are ever around us, and ever anxious lives, I thank Him for having known and concerned in our well-being. We only need to place ourselves en rapport

gression.

and bold,

stands

tals;

fruits

ing:

crumb.

* * *

beams upon all.

ter and fall

and bold.

their hands

like lutes.

The oncoming Eden of Glory.

Its gates are aye open, and no cherub

To guard with a flame sword its por-

But angelic bands are outstretching

To welcome home timorous mortals.

On low-bending trees hang ambrosial

'Mid leaves for the sick nation's heal-

Are heavenly secrets revealing.

Who secretly pine in their sorrow.

EVOLUTION'S CLIMAX. How sad that wall from out the past

When poet no angel gleams could find: "When coldness wraps the suffering

clay, Ah, whither strays the immortal mind?"

Is there no voice from depths of air? Is there no touch of kindly hand? Is there no sign we can discern. To indicate that mystic land?

THE ONCOMING EDEN OF GLORY: Ab, hear the gentle tones obscure. And feel that touch with mystery We travel not back for the Eden of old. fraught. Bright garden so famous in story, But forward, to gain with the noble

And see that radiant form emerge-These are the signs through ages sought.

Oh, how they thrill the heart's deep

And bring for all their anxious search Henceforth we know they are not dead, And we may greet them on our way,

No wealth of potentate or prince,

DR. W. N. HAMBLETON.

FATE.

And speak in different tongues, and

have no thought Rach of the other's being, and no heed;

And all unconsciously shape every act

That one day out of the darkness they

And two shall walk some narrow way

So nearly side by side that should one

face to face; And yet with wistful eyes that never

meet.

and lips Calling in vain to ears that never hear They seek each other all their weary

SUSAN MARE SPALDING. office.

to Elijah and Elisha, to David and Solomon, to Ezekiel and Daniel. Elisha told his servant that "they that be with us are more than they that be with them" (II, Kings, vi., 10); and a re markable tribute was paid to Elisha' power as a seer in II. Kings, vi., 11, 12 when the King of Syria was perplexed because of the fact that all his secret purposes had become known. "Which of you is the traitor?" said the King. "No one," was the reply, "but Elisha the Prophet telleth the King of Israel and we shall know each other and the words that thou speakest in thy "live two lives while others have but bedchamber." I myself have heard one." We shall then prove that the humblest child of the Universal Broth-Mr. W. Towns and Miss Lottle Fowler make disclosures of private and secre erhood and Fatherhood has an inherit matters equally marvelous with any of ance equal with the greatest philoso these. To be able to appreciate the pher, scientist, preacher, or prophet Spiritualism of the Book of Ezekiel, one and may equally prove and hold com should read the Rev. John Page Hopps' munion with the "Greater Life," where little work, "Thus Saith the Lord." in all will ultimately grow to the ful-Book of Daniel is remarkably full of all filment of the Divine design, and mani kinds of Spiritualism. fest His will in the path of eternal pro-

THE NEW TESTAMENT.

When we come to the New Testament we have literally an embarrassment of riches as regards the variety of spiritual phenomena therein recorded, particularly in those earliest records of Church history known as the "Acts of the Apostles." With regard to that portion of the Bible, it seems to me to be a serious thing for orthodox clergy and ministers to oppose and treat with contempt that which was the most prominent characteristic of Christianity at its inception. From the first chapter to the last of this book-the "Acts of the Apostles"-we see the active and persistent influence of the spirit world. Where did those "two men in white apparel" come from? (Acts i., 10).

SEANCES IN THE UPPER ROOM.

and paradise birds, breathing music Who instructed and directed the first Christians to assemble in their seance in the upper room? What were those mysterious agencies that came upon the There famishing spirits, unfed by a walting company, filling them with strange power, and making them speak in various languages? Who were those Shall banquet with gods in that Eden who liberated Peter and John from prison, and commanded them to go and preach in the Temple? Who was it that directed Cornelius to send for Peter (Acts x.), and what was the mean-ing of Peter's trance and vision, and of the Voice that said, "Get thee down, for three men seek thee?" Who was it that arrested Saul on his murderous career? (Acts ix.) Who delivered Peter from Herod's prison, opening doors and gates, and breaking chains and bars (Acts xii.), and who was the "Man of There Love, like the sun, sheds his Macedonia" that first brought Paul to preach the Gospel in Europe? (Acts vi., 9). The few instances I have men-And soul-buds expand into flowers; Spring brightens to summer, but wintioned are not a tithe of the manifesta tions of spirit presences and demonstrations of mediumistic power that are described in this book.

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the ending values are not in the accidents, the surroundings of a life, but in the life itself and what one does and ries to be and do under all these everchanging conditions.

A pure soul lifts its vision to an ether that is pure and clear, and communicates with the earth's angels; while an impure soul sinks its vision to an ether that is murky and dark, and communicates with earth's degraded creatures. Next to the duty of self-denial comes the duty of delight.

The good in all humanity has builded t and spiritual people, everywhere, will enjoy the fruits of their good labors. Depression and worry take the nerve out of man's arm, take the edge from his mind, robs life of its victory. For unhappiness wins no battles, gloom and wretchedness invent no tools, write no dramas,

All we have to do is to put our souls in tune, and then, like strings tuned to the same key in several musical instruments, they will respond in harmony. Earth's great achievements represent those whose hearts sang over the task. To meet storm with calm, defeat with faith, ingratitude with charity, is not an easy thing.

We can no more expect to occupy the highest pinnacle in the beyond than here below, unless by self-exertion we have progressed up to it.

And the hope of our world is not alone in the fact of its external gains; that a London stands where once wild men lived, and a Chicago has risen up where but yesterday was the Indian's camp; not in the augmented forces of steam and electricity, but in the growth of words and hearts that has made pos-

sible these external gains. With the physical eye man can see objects. 'His vision can pierce a limited distance in space. All this his mental eye can do, and much more. The mental eye is restricted by no distance. no limitations.

Science, unaccompanied by spirit, is just as much the power of mammon as gold, for the physical slavery which gold enforces, is not more abject than the intellectual slavery of him who bows to a material science that is destitute of the spiritual voice of the universe.

Nothing requires so much wisdom. practice and skill as learning how to live habitually above the distemperatures of life. It is not by chance that the love of mirthfulness and good cheer is wrought into the very fibre of man's being. The question is often asked: "Would

you live life over again?" One might not wish to live over again just what has been lived, for these experiences have been a fact, a part of being, and the soul would rather go forward than return and travel again over the same paths.

Heaven is not reached by a single bound: But we build the ladder by which we

rise From the lowly earth to the vaulted skies.

And we mount to its summit, round by round. . . .

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PART 11, -PHYSICAL PHENOMENA. Chap. 29, Nebulæ: 30, Air Pressure and Air Motion as a Motor; 81, Air and Orbital Motions; 52, Water Made to Run ap Hill; 33 Philosophy of Canyona, When and How Formed; 34, Giacial Phenomena; 35, Moons and their Motions; 46, Ethological Phenomena; 87, The Colored Man. APFENDIX.-Problems; Physical and Metaphys-ical Phenomena, ad Infinitum. The topics treated receive a handling that is dis-tinctly terise, yet popular. The style of the author throughout is epigrammaile-compact with clear thought. The book is a remarkable one in every as-pect. Being compact with thought listell, 11 will not fail to compel thought in others. With a steel plate portrait of the author. Cloth, 12mo, pp. 208. Price \$1.00. For sale at this office.

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to come. Unhaunted by thoughts of to-morrow. The weary soul there on a flowery bank Hes: Peace henceforth he claims for a mother: The sleep of a baby steals over his eves. And angels think dreams for their brother.

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ment has become excessively large, especially letters of

inquiry requesting private answers, and while I freely

give whatever information I am able, the ordinary court-

. -

* ANSWERS

QUESTIONS

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esy of correspondence is expected.

THE PROGRESSIVE THINKER.

THE WAR IN BOSTON.

Prevail.

"War Is Inevitable," in The Progress-

ive Thinker of October 16, 1897, has at-tracted my attention. For about six

veeks a debate on the subject, "Is Spir-

GENERAL SURVEY, .. **RELIGION**.. (Continued from page 6.)

> As Revealed by the Material and Spiritúal Universe,

> Including the Wonders and Beauties of the Diviner Life,

itualism a Fraud?" has been going ou advocates claim for it, it certainly at Park Square, Roston. I took an act-

condemned." W. E. Tobey, a prominent Spiritualist of Little Rock, Ark., writes: "On my recent visit to Chicago, I met Mr. Cordingly, also Mrs. Maggie Waite, and while in St. Louis I had several slatewritings, independently, through Mrs. A. Brockway. I regard her one of the best mediums now before the public. How it is possible for any person obtaining writings in her presence and doubt the source I cannot conceive. The debate which you are about to publish will surely add a goodly number to your already large list of regular subscribers. Wishing all champious of our as I have carefully tested mediums, by beloved Spiritualism the great success employing one and having her in a cabthey merit, and lasting prosperity for inet made for me, and the seance being The Progressive Thinker.' in my care. I have seen spirit forms grow upon a carpet. Forms have come

G. F. Perkins writes: "I go down each Saturday morning to Joliet, Ill., and speak Sunday | mornings. The audicame and materialized on the carpet at ences are increasing, and appear to be my feet; she talked with me, hugged pleased and in earnest. The people of and kissed me, the medium at that se Joliet are good, honest, whole-souled people. They are about to take a charter from the State organization, at my suggestion. Mr. Roberts is president;

Prof. N. H. Eddy, of Buffalo, N. Y writes: "F. Corden' White occupied the rostrum at the Temple this Wednesday evening and gave a test seance. He is truly a wonderful instrument in the hands of those higher intelligences who demonstrate to the hungry searchers after light and truth many yery convincing arguments and proofs of spirit return. There are others here who are also doing a noble work in the dissemination of spiritual truths and I would like to say a word in behalf of one who is laboring with heart, soul and hand for the cause of truth and the advance ment of Spiritualism; that is Mrs. A. Atcheson, who does very much for the cause in the public circles for the First Spiritual church; also in her private circles, where numbers are turned away from her home because of the lack of space to accommodate them. She is an earnest and faithful worker and her guides do valiant work in enlightening the minds of some. Mr. Atcheson, the president of the society, is always at his post of duty, laboring with earnest zeal to advance the cause of Spiritualism; and Mrs. Dr. Matterson, though she says but little in verba to all Spiritualists, or, possibly, has not

expression, yet does much to heal the sick; also gives so liberally in financial support of the cause that it keeps the wheels of progress advancing. For November we have Moses Hull as speaker, who I know will open the eyes of many to a better understanding of the spiritual truths which unshackle the fetter

Mrs. Davenport, of Hopedale, Mass. writes: "I have received 'Ghost Land, and think it very interesting. I should feel lost without The Progressive Thinker,"

Dr. J. A. Bailey writes from Clinton, Iowa: "Always feeling an interest in the cause to the end that the light may be given to others and the good work e continued, Mrs. Dr. Ashford and myself started a meeting here, holding our first meeting October 3. We were rather doubtful at first as to our ability to get the friends out. However, I am happy to say that we are succeeding beyoud our most sanguine expectations. S. D. Dye, of Los Angeles, Cal., writes: "Frank T. Ripley is here, working for the Harmonial Spiritualists Association and doing noble work for our cause. The Spiritual Congress convenes December 19 and closes January 1898. The list of speakers and me

some of the most profound thinkers of this age are embracing it as the only true religion. If Spiritualism makes men more moral, more charitable, more humane, less selfish and opens the highway to a purer and better life, as its should be investigated by men and women in all the walks of life before it is

dent to earth life. Whatever may be said or thought of Spiritualism by non-

believers, it must be admitted that

Mrs. True Jordan, secretary.

We did not accept any challenges to show manifestations of spirit power, we laying our evidence of what had We claimed it was not necesstry for a murder to be enacted before a jury to convict a man of murder, therefore we heard and felt. We also called on history and proved to the audience that Spiritualism was not a new religion or I have called one of our best friends to our assistance (M. S. Ayer, of Boston), and he has loaned me valuable testimony which I may use in my argu-This subject may not appeal strongly

looking, naturally, to us Spiritualists for support and encouragement. Our itinerant medjums receive a good of theological creed and dogma."

taining a living? People will seak eagerly for sittings with a stranger, often paying a good round sum for the same, while to the home-workers they actually begrudge the meager quarter charged at the door of the seauce-room. Under existing circumstances, can there be progression? Can we expect our mediums to favor or advocate organization? Sniritualists, give this subject an all-around look; give it a fair, honest considera-tion. Be just to your own, before being

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THE

Justice Will Eventually Be Awarded to Truth Is Mighty, and Will Spiritualists. We clip the following from the Sunday Times-Herald

REVIVAL OF RELIGION.

of October 17, 1897: "I predict a great revival of religion which will be neither orthodox nor Unitarian, but something infinitely grander than either. I exult in the millennial glory in

store for genuine, rational religion.' "These are the words of that grand old man of the Unitarian Church, Rev. Dr. Robert Collyer, of Brooklyn, for nineteen years pastor of Unity Church, Chicago. Self-made and self-educated-linen weaver, blacksmith, Methodist preacher, Unitarian pastor, scholar and lecturer-the sturdy old man, hale and hearty at 74, speaks with a confidence founded both on the experience of a remarkable career and on his reading of the signs of the times. He is in Chicago on a visit to his daughter, and will preach five successive Sundays in his old pulpit, beginning to-day. ORTHODOXY'S DAY OVER.

"Tam sure,' said Dr. Collyer, 'that Orthodox Chris-tianity is a thing of the past. The liberal churches have had a mission. They have done their best work in leav-Capt. D. B. Edwards: Q. Is there any waste in Na

HUDSON TUTTLE.

ture? To human understanding there is the most wan Α. ton and profligate waste throughout the domain of naening and modifying the creeds of the orthodox churches. "To put it figuratively, the pollen from the flowers in the Unitarian garden has been blown over the stone ture. Of every thousand seeds, possibly one may gain the vantage of growth. The nine hundred and ninetywalls that separate it from the gardens of the orthodox nine are wasted energy of the oak. It is preserved in the life that feeds on the acorns. Of the millions of eggs of fish and reptiles a less ratio mature. Millions of pollen grains are cast on the winds, that a single one may fulfill its office. Such is the reckless profusion, that whole tribes of insects and animals feed on the germs, eggs, or immature beings. There is ruthless waste of weak and abortive forms. The sick, the faulty, the imperfect, na- "Where is the doctrine of total dep ture remorselessly leaves to their fate. Her favored ones are the strong that can care for themselves. Yet taken all in all there is no waste, for the failures are the food | inspiration of the Bible have forever passed away. What of other forms, and even by the failure of the most perfect, wrought by the disintegration of death, nature's the influence of the liberal churches. scarogers gather the last remaining energy into the active. of their lives.

The crowding of living forms produces the fierce struggle for existence by which the strong and capable great revival of religion which will be neither orthodox gave testimony of what we had seen, survive, and thus the great tide of existence reaches upward to higher and higher tidal marks.

The coast line of this vast stream, stretching into the mists of the past is thick strewn with the wreckage of abortive attempts to reach the strength, the perfection, which alone carries forward the accumulated adaptations which insure preservation. Thus of a million eggs spawned by a salmon in the tributaries of the ocean, perhaps a thousand escape destruction of countless enemics, and of this thousand a single hundred float to the sea. where other enemies await, and a single one matured, returns to the stream to repeat the process. That one has proved itself to be best adopted to overcome by strength, by cunning, by endurance, the obstacles of its surroundings, and to propagate a yet stronger progeny.

This is the "selection" of nature, remorselessly pursued in all her walks, and holds in unrelieved sternness with savage man. Only when the spiritual age has been reached, comes in the qualities of mercy, charity and unselfishness which distinguish the spiritual man from the animal. And here it is an interposition of a new force and as Jesus would not allow his disciples to forbid and this comes not from the external world, which is unchangeable in its plan, but from man himself.

Here lies the battle-ground of the present; the source ers in the cause of humanity. of the antagonism of the world of mankind. It is between the hosts yet on the animal plane, and the minority on the higher spiritual. One fosters antagonism, the old struggle to the death for selfish existence, wherein the weak and unfortunate go down in defeat and wasted lives; the other would preserve by needed assistance, and the lettering of the unfavorable conditions. One holds to this life as the end of being; the other that living has a meaning reaching beyond the best material things can give: That a perfected spirit is the final fruitage of this otherwise incomprehensible and objectless struggle.

And here follows the answer to the second question of this correspondent: By what process came thought?

their personal attainments entitle them to-nothing more nor nothing less-and that the staple doctrines of orthodox Christianity are the worst imposition ever practiced upon humanity. We are glad, however, to see a movement in the direction of a rational religion, such as we are fighting for,

party, so eventually justice will be done to all true work-As God is one and truth is one, so all who attain to

The Coming War! Ohurch Tyranny and Christian Bloodshed.

To the Editor :--- You are entitled to supreme credit for being the first to sound the tocsin of war.

Christianity is never so happy as when poisoning the since its last religious war, that it is thirsting to a pitch of frenzy for more theologic gore. It has never had any

salary for their public work, which is right. We need their help, and should pay for it. That being the case, is it others to cast out devils because they did not follow their the knowledge of God and truth must necessarily be one. R. NEELEY.

world with opium, whisky, or blood, and it is now so long

churches. This pollen has been carried to the gardens This debate may be of vast importbehind the walls of the Presbyterian Church, the Congreance. The number of people attending gational Church and the Baptist Church. It has found has been on the increase at each de bate. Women are admitted free and its way to the flowers in these ample gardens, it has carmen are charged ten cents each even ried out its fructifying mission and it has modified the ing, to defray the expense of the hall. I write this to you that Spiritualists may know that a group of debaters is "'Where is the doctrine of total depravity? Gone. being trained at Boston. They are be-Where is the teaching of eternal hell torments? Gone ing trained in the best schools, which also. The doctrines of a blood atonement and verbal is actual debate.

has caused this change? It is nothing more or less than "'But this change in doctrine does not mean the weakening of true Christianity. On the contrary, true Christianity is on a firmer foundation than ever. I predict a nor Unitarian, but something infinitely grander than either. I exult in the millennial glory in store for gen-

uine, rational religion." From what we know of Rev. Dr. Collyer, we believe him to be honest in what he says; but like all the Christian clerical aristocracy, he ignores the millions of Spiritualists who are the chief actors in the drama of human progress. The weakest individual of these millions knows more of the real state of things in the beyond than the greatest D. D. could possibly know without access to

The most pious saints return and confess that they found no Savior to take away their sins; that they had to work out their own salvation; that every one gets what

right that, while fulfilling their engagements, they should also give private sittings and seances, thus taking the very bread from the resident mediums, who have but this one avenue of ob-

ments. We did not call the war at Boston, but the fight is on, and, so be it. Boston, Mass. AURIN F. HILL. the same source of information-the returning spirits. A Plea for Home Mediums.

been brought to their notice. It is, however, a fact, to which all mediums will estify. Our resident mediums do a grand work, and one which is much needed,

ive part in the debate on the side of Spiritualism. They were defeated in debate at every point. Now they are to try and defeat us in detail, as they failed to do so at wholesale. They are

the greatest debaters in our city; they being a part of a society of debaters which has existed in Boston more than ten years. Op, minister in active service, and two? ministers were arrayed against us, and I expect another ex-minister

will join them next Sunday night, as he is opposed to spirit materialization; the next subject being: "Is Materialization a Fact?" I am ready to debate on this subject,

and shook hands with me. My mother

been done, before the people.

ance being a man.

there is of the earliest and lowest beings, the sensitive- ment is in perfect harmony with a bogus Christ. ness to light and heat, and the presence of food is the murdered mediums at Salem, Mass., two hundred years only indication of mind. They turn to the shady side of the drop of water in which they float, showing preference. There is a vast stride from that point to the reasoning powers of a Newton. It has been held the chasm is too profound to be passed, and yet between the two there are living beings presenting every shade of the advance; every gain in intelligence has been even more beneffcial in preserving the being than adaptation of body. The strength of the tiger would be useless without its cunning; the flectness of the deer, without its caution and quick sense of danger.

On the other hand, the manifestations of mind depend on the instrument by which it is manifested. The exguisite hand of man enables him to execute the designs his mind may form. Had that hand been a hoof or claw, the machinery which now does the major part of his labor would have been impossible. Yet the hand in its marvelous adaptations began with the claw. The flipper of the whale, the wing of the bird, the talons of the lion, the hoof of the horse are formed after exactly the same type, and the beings of the past show the path over which, by innumerable attempts and failures this final perfection has been attained. Thus we reach the third question: Was spirit inherent in all life from the protoplasmic organism to man?

Unhesitatingly and without reservation this must be answered in the affirmative. We accept this issue with all the remote consequences it brings, in the face of the past conclusions that spiritual existence, individualized, must be exterior to physical forms.

There has come down from the past a mass of speculations and dreams, revered for their age, which should be their condemnation, and the new spiritual philosophy has desperately to combat these chimeras of the childhood of man. There is one, and only one, scientific method in the discussion of physical and spiritual phenomena. Since the beginning of thought, the old method of speculation of alluring the imagination to take the reins from reason has been dominant, and there has been a succession of dreams, the sum of which appears as metaphysical philosophy. With the new Spiritualism which is founded on the adamantine statement that law rules as supreme in the world of spirit, as it does in the world of matter, all past speculations as to the existence of spirit; reincarnation, pre-existence, and the theological dogmas of punishment and rewards, disappear as baseless fabrications of fancy, and are relegated beyond the province of discussion, as the demonstration of the law of gravitation displaced the fanciful scheme of crystalline spheres, of early astronomy.

Wm. R. Freas: Q. Will you kindly inform me the titles of the works of Prof. J. Rhodes Buchanan, and where I can procure them?

(2) Did Prof. Crookes ever write on Spiritualism?

Dr. Buchanan has published several large works embodying his views, which may be obtained at the office of The Progressive Thinker. (2) Prof. Crookes has written one of the most import-

ant books in the library of Spiritualism-"Researches in the Phenomena of Spiritualism." He has also contribfiled articles and criticisms.

What thou wilt thou shalt rather enforce with thy mile than hew it with thy sword .- Shakspeare.

With the ascension of animal forms, thought has been defensive argument except the sword, bayonet, and canan important factor. In the fleck of jelly which is all non, and it still seems to desire no other. Such an arguago, and now it would repeat the operation. Free thinking has at last become so strong that the church will first resort to the milder means of legislation, when, should that fail, it will do its utmost to effect an extermination by war. Old error always dies hard, and the unnatural Christianity will not be satisfied to go out on a less sacrifice than that of several hundred thousand of the best lives of the land.

> In the event of war, Catholicism will at first hold back, to see how it can gain most for itself. The Unitarians, Universalists, Secularists, Spiritualists, and a large element of the so-called Protestants will stand shoulder to shoulder for the defensive.

We shall win, but it will cost terrible sacrifice. E. W. BALDWIN. -|-|-|-

Nebraska Spiritualists' Association.

To the Editor :-- The State Spiritualists' Association of Nebraska has completed a session covering the 7th and 8th inst. The association convened at Lincoln, Neb., and elected the following officers: H. C. Madding, Mur-dock, Neb., president; G. S. Kloch, Lincoln, Neb., vicepresident; Paul S. Gillette, Omaha, Neb., secretary; W. A. Dole, Beatrice, Neb., treasurer; M. O. Gentzke, West Point, Neb., trustee for three years; Geo Seifert, Lincoln. Neb., trustee for one year; H. J. Streight, Plattsmouth,

Neb., holding over another year as third trustee. It was a busy session, one of the most marked features of which was the passing of an amendment to the constitution which requires that any medium to be engaged as missionary by this association must have a thorough trial with test conditions, before the executive board. It is our intention to foster true mediumship and discourage fraud.

On the evening of the 8th inst., a mass meeting was held. The new president and secretary spoke, and short readings were given through the instrumentality of Mrs. Annie Wagner and Mrs. C. L. Bean and daughter.

The association will probably meet at Omaha next September, this being left to the discretion of the executive board. Five were ordained as ministers of Spiritual-PAUL S. GILLETTE, Sec'y. ism.

His Revenge on Deity,

At a recent mule sale at the farm of Basil Hayden, in Bloomfield, Ky., fifty mules were sold, bringing an average price of \$90 each. Mr. Hayden, who was a Confederate soldier in the late war, has not been outside of his house since 1863, though in perfect health, having taken an oath then that he would never again put his foot on the ground. He says that the Lord treated him harshly in allowing his negroes to go free, and that in revenge he will never place his foot on the Lord's earth again. He is a successful farmer, notwithstanding his many peculiarities. He has kept his vow and lived the life of a hermit since the war.-Exchange.

Blessed is the man that has found his work. One monster there is in the world, the idle man.-Carlyle.

Where all are selfish the sage is no better than the fool, and only rather more dangerous .- Froude. In matters of prudence last thoughts are the best; in matters of morality, first thoughts.—Robert Hall.

generous to outsiders. FRIEND OF HOME MEDIUMS.

Mystery of the Indian.

The Call, of San Francisco, Cal., says: 'Here, too, the mystery of the Indiau plays its dramatic part. Before the steamer Portus B. Weare left Dawson on its last down trip, the Indian medicine man. incanting weirdly, declared that the steamer would not get back to Dawson again this summer. The river at the Klondyke junction was apparently high enough to float all the inland

fleets of the nation. But down came the Weare and ran full on a bar in the dreaded Yukon flats. At once all the Indians left her. Stewards, deck hands waiters, all. Thus they showed their faith in the predictions of that medicine man. And there the Weare hung for dredged herself off by means of a hy-draulic pump. There seems to be little or no hope that she will get back to Dawson again this year. But what told the medicine man that the big river was to be shoal and shut off navi gation weeks earlier than ever before known to the white residents of this land of exceptions and traditions?"

A new edition of "Three Sevens," by the Phelons, is just issued. The May Arena says: "The gist of such books as Dr. Phelon's "Three Sevens,' and other works descriptive of or alluding to the various occult societies, which seem to have existed for ages, has never, until recently, been said so openly and plainly that 'he who runs may read,'" Cloth \$1.25, postpaid. For sale at this

office. "Principles of Light and Color." By D. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one

whom Spiritualists should delight to honor. The result¹ of years of deep thought and patient research into Na-ture's finer forces¹ are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general, and students of occult forces will find instruction of great value and integest. A large, fourpound book, strongly bound, and con-taining beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

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diums comprises the best talent available in the spiritualistic field, and the association feels assured that the presentation of the subjects, and the handling of the various topics to be dis cussed by the different speakers, will be fully up to the high standard of its ablest exponents. We take pleasure in announcing that a long list of wellknown mediums, possessing rare gifts -mediums who are appreciated for their honesty and integrity-will be present and take part in the congress." Mrs. M. Theresa Allen writes: "Our camp work for this season is over and we are here again at headquarters, attending to the accumulated correspondence. I shall be pleased to make dates with societies relative to lecture en-gagements. Address me at 1004 W. Chase street, Springfield, Mo." Mr. and Mrs. T. D. Kayner have been at Mattoon, Ill., and held a parlor meet-

ing at Mr. J. F. Marks. Great interest was manifested by those present in the lecture and tests. November 7, Dr. P. T. Johnson, of

Battle Creek, Mich., will lecture at Owosso.



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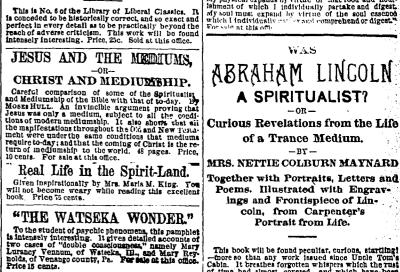
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For Moses made his innards groan	Anyone who is sick and failed to find relief, should send their name and ad-		ber 16, his birthday anniversary, at his home 314 Burling street Chicago. His	Arthur Houghton, Ph. D., M. D.	Vij insil, Hold handkerchief in ungloved hand ten i	same hour, and all are brought into entritual untert
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