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

CHICAGO, ILL., SATURDAY, NOVEMBER 13, 1897,

The National Spiritualist Convention per, all bearing upon the progress and also published liberal extracts from the aims of the N. S. A. Feeling the reasury well supplied with funds, our stenographer and myself sent out 110 hand-written and myself sent out 110 hand-written. The National Spiritualist Convention was all the National Spiritualism before the people. The National Spiritualism before the people and myself sent out 110 hand-written. The leave grand mass convention was all the National Spiritualism before the people.

Held at Washington, D. G., Oct. 19, 20 and 21

FOURTH ANNUAL ADDRESS BY PRESIDENT H. D. BARRETT

In Which he States Facts, Makes Suggestions, Gives Advice, and Illustrates the Status of Spiritualism --- The Progressive Thinker, the Largest Spiritualist Paper Published on Earth To-day, Gives the Address in Full.

tion:-The Constitution of the National Spiritualists' Association requires that it advisable to preach sermons upon the President shall submit at every antitudism has given to the the President shall submit at every annual convention a report of the progress, business and general work of the Association during the year. As your President for the year ending October he has placed the results of his re-21, 1897, S. E. 50, I take great pleasure searches in our fields of thought before in presenting to you my annual report, the fourth that I have had the honor of making as Chief Executive of the

GLANCE IN RETROSPECT.

It is fitting at the very outset that we glance in retrospect over the year now past and gone forever to note the kaleidoscopic changes that rapidly pre-sent themselves to our view. Some who were with us last year as active workers on this floor have graduated class of scientists who dare to think into a higher school of life, and are for themselves. They wish the world mingling with us to-day only in spirit. to enjoy every new trut One of these was a representative of positively demonstrated. our National Association, and a gallant lender in Spiritualism in the great Northwest, Dr. S. N. Aspinwall. He has gone home, and his vacant place of the organization of a goodly number of the property of the organization of a goodly number of the orga in our mortal ranks to-day pleads eloquently in behalf of the vanished hand and the sound of a voice that is stilled. So it is with all others who have gone from us; we miss their physical presences, but realize the great gain that is thirty-one per cent., and the earnest de-theirs through their entrance into a sire of our people with whom I have

Ladies and Gentlemen of the Conven-condition of man. Some clergymen, I tially. It has caused our materialistic like Rev. R. Heber Newton, have found progress of religion. I have had several letters from Mr. Newton upon the subject, and, in a recent publication, the world. Other clergymen of various denominations have also given Spiritualism, considerable attention, seeking only for the good it might do them and their followers. Prof. Oliver Lodge has warned the scientists of the globe that they can no longer afford to sneer at psychic phenomena, and told them plainly that they must be broad enough to stand by the leadership of truth, no matter where it might take them. Prof. Lodge is a typical representative of a

to enjoy every new truth that can be ber of new local societies, the re-organization of others, and the formation of several State associations and children's Lyceums. The membership of the National Association has increased

up with the demands made upon them. The correspondence of both President and Secretary has been enormous, while the literary and office work has been quite extensive. The last annual convention placed an extra amount of An Important Matter.

labor upon the Board of Trustees. The proceedings of the convention were or dered edited and published under the supervision of the President, who was also directed to bring the history of the National Association down to date, and publish the same in pamphlet form. In connection with these, the reissue of certain tracts was also ordered in large numbers for free distribution. I edited and revised the convention proceedings, and brought the N. S. A. history down to the time of the convention of 1896. They were both published early in January of this year, and placed on sale. The convention proceedings made a very readable and instructive work of 206 pages, while the history made a tasty pamphlet of 40 pages. It is surprising to note and sad to relate the fact that these works have had little or no sales. I pushed the report of the convention wherever I went, but less than twenty dollars came to me for books. I had no success whatever in selling the history. Despite these discouraging features, I am so deeply impressed with the great importance of giving to the world the work of our annual conventions in readable form, also with the idea of keeping a correct history of Spiritualism, that I can most earnestly recommend your honorable body to direct the publication of the proceedings of the present convention in the same general style of former years. I also recommend that the N. S. A. history be brought down to November 1, plates

and Christian opponents to note that

we have begun to respect ourselves and

to hold up our heads as men and wom-

en whose deeds speak louder than their

prayers or words. The statement to the public that "fraud must go" has

given those who honestly desire to in-

vestigate Spiritualism the courage to

try to find the residuum of fact that lies

beneath the accumulation of rubbish

the counterfeiters have piled upon our

movement. From the foregoing facts,

it is readily seen that the past year has

been one of great advantage to Spirit-

ualism. It has gained ground in spite of fearful odds, and is in better condi-

tion to-day, morally, socially and spiritually than ever before. Financially

this is not true, but before the close of

this convention I believe the financial question will be settled and in the right

YEAR OF ACTIVE WORK.

The National Association has had a

year of active work. The executive offi-cers have had their hands full to keep

I am firmly convinced that an active interest in the N. S. A. literature on the part of the delegates would result in the sale of 1,000 reports every year, together with five times that number of histories. Each delegate to this convention can find a sale for twenty copies each in the vicinity of his or her home if the trial is only made. Convention enthusiasm does not sell these books, but home enthusiasm will. Our conventions are educational in the highest degree, hence it is very essential that our people should have a cony of the proceedings of every convention held. The cost of each volume is but a trifle, 25 cents each, a sum which every Spiritualist above ten years of age can afford. Yet I am constrained to urge the publication of these annual reports even at a financial loss, so important do I consider the preservation of the

policy of former years be continued. At a meeting of the Board of Trustees held at the close of the last convention. I was granted a month's vacation in order that I might enjoy a much-needed rest, and prepare myself for my winter's work. But a vacation without work was impossible. I was called to various places and tried to meet the wishes of the people. I had no rest during this period, for I spoke twenty one times in thirty days, and turned their religion, and cause them to work fifty dollars in money into the N. S. A. together as a unit in an endeavor to perfect and strengthen our own organi-received nothing for expenses during this vacation period, the fifty dollars being the entire receipts from the twenty-one addresses mentioned. I visited societies in New York, Canada, Connecticut, Massachusetts and Maine

> rifle over ninety-five dollars to myself. Upon my return to headquarters, I found sufficient work on hand to keep Secretary Woodbury and a stenographer, as well as myself, very busy for many weeks. Correspondence of im-

brought in over \$200 in money, besides awakening a personal interest in the work of the N. S. A. The results justified the expenditure of time and labor required in the writing of those letters. During December I. spoke on sundry occasions from the Washington platform, and made one trip to Norwich, Conn., for one Sunday's work. This returned \$10 to the mational body in the form of a special collection. The last annual convention directed

The last annual convention directed the Board of Trustees to complete the files of the several Spiritualist journals, and have the same properly bound. This was done in part, A few of the missing numbers of the Light of Truth, The Progressive Thinker and Banner of Light for the past few years were ob-Light for the past few years were obtained, but the files were not completely filled. The interest taken in the completion of these files should be general. Our Spiritualist papers contain the only authentic history of our movement, therefore it is very important that the N. S. A. should have a file of every paper ever published in America in the interests of Spiritualism. There are

letters to personal friends of your Pres-ident, soliciting a holiday offering to Spiritualism through a donation to the N. S. A. Replies to these appeals brought in over \$200 in money, besides in New England, including Trustee Ful-tures and the second in New England, including Trustee Ful-tures and the second in New England, including Trustee Ful-tures and the second in New England, including Trustee Ful-tures and the second in New England, including Trustee Fuller, State Agents Hatch and Mrs. C. F. Loring, Mr. Moses Hull, and others equally able, took part in the exercises. The Boston secular press gave an excel-lent report of this meeting, and commented favorably upon its expression of thought. The N. S. A. gained much by the advertising it received in this way. Nearly \$50 net were returned to the N. S. A. treasury. This meeting was planned by State Agent J. B. Hatch, Jr., and was most successfully carried out.

The next grand mass-meeting was held in Brooklyn, N. Y., February 3 and 4. It, too, was very successful in every respect. Hon. A. H. Dailey and Mrs. Elizabeth F. Kurth labored earnestly to make this meeting a signal triumph in Brooklyn. Large audiences were in attendance on both days, and enthusiasm ran high. Secretary Woodbury, of the N. S. A., State Agents Mrs. E. F. Kurth and Frank Walker, Mrs. Tillie U. Reynolds, E. W. Sprague, N. S. A. missionaries, and other talent of equal rank and merit, worked loyally interests of Spiritualism. There are equal rank and merit, worked loyally files of the early Spiritualist journals that can be obtained, if proper effort a grand success. Nearly or quite \$800 is made by the officer of this association. The complete files of the Spiritual Telegraph, and its predecessors, contemporaries and immediate successors would be invalidable to us now. If we wish the future historian to write pose of organizing a State Association of Spiritualists in that State. This we wish the future instruction to write the story of the progress of Spiritual of Spiritualists in that State. This ism aright, we must make it possible meeting was productive of much good for him to do so. I again recommend in Brooklyn, as well as in the city of that positive instructions be given to the incoming Board to complete the files of all of our journals of the past and present time, for the good of the Cause. The sum of \$150 was approprious of the most eminent workers on the sted for this work last year. I am not there was a promptly ated for this work last year. I am not floor. A suit for libel was promptly aware that one dollar of it has as yet threatened by Judge Dailey, but the been used; if not, I arge that this outcome of the same is at present un-

THE GHURGH OGTOPUS!

With a Deadly Hatred,

AND ORDERED A MEDIUM TO LEAVE TOWN.

you that the preacher of the M. E. Church came

to our house and said he was authorized by the

he would put us out. I told him I would leave

when I got ready and not before.

Minerva, Ohio, Oct. 31, 1897.

the Board of Trustees directed me to

months.

To the Editor:--- I write you to-day to inform

Has Commenced Its Malignant Persecutions

unable to find standing room. Hon. J. O. Barrett, Hon. A. C. Dunn, Mrs. Emily Lepper, Mrs. Elise Braun and Mrs. Bessie Aspinwall assisted in this work, they were made over to the Northwestern Association of Spiritualists, under whose auspices the mass-meeting was held; my expenses were borne in full lost nothing from this meeting. It cost me no little energy and strength, but no more. The Northwestern Associa-tion was in need of funds, and felt that the N. S. A should reciprocate for favors received. The Minneapolis papers gave excellent reports of the meetings, and placed Spiritualism in its true position as a religion before the people

I returned to Indiana, and in six days put in fifteen lectures, but the financial returns did not meet actual expenses. tried the experiment in one place of taking an excellent test medium with me to assist in the work. We had crowded houses, but the receipts from the three sessions were only \$8.05, whereas the expenses amounted to \$19.55. This experiment was not im-mediately repeated. February 28 I labored in Nashville, Tenn., where I had large audiences. The object of this visit was to make arrangements with the authorities of the Tennessee Centennial Exposition to hold a grand mass convention upon the Centennial grounds in the autumn. As this conference was the result of an invitation from the Centennial Commissioners, a date was quickly secured, and preliminary arrangements made for a four days' meeting in September. Of this meeting I will speak later.

From this point I went to New Orleans, La., where a three days' mass convention had been planned. This meeting was a success from the first. Our New Orleans auxiliary gave the N. S. A. the use of its hall, and did everything in the power of its members to make the convention beneficial to the Cause, Prof. Silas W. Edmunds, Mrs. Loe F. Prior, Mrs. Dr. Hilligoss, Dr. J.N. and Mrs. Ella G. Magoon lent their assistance to the good work. The attendance increased from day to day, and on Sunday, March 7, the largest hall in the city had to be secured for Rev. Joseph Vital, pastor of the Italian Methodist Church, and Col. David Zable, State President of the A. P. As., took part in our Sunday meeting. Crowds were in attendance and all of our speakers and medinns were at their best. The secular press gave extended reports of all ses-sions, and sent reporters for special interviews with me as soon as I reached the city. These reports and interviews would give the average Spiritualist the impression that he was reading one of

dis own journals, I next went to Atlanta, Ga., where a two days' mass convention had been planned for March 13 and 14. This returns were small. Rowland E. Webster, Mrs. Loe F. Prior, Mrs. E. R. Williams and Mr. A. C. Bryan put forth great efforts to have this meeting redound to the good of Spiritualism, and Anti-Spiritual Society to give us a week's notice surface and gave the visitors and resident suiritualists the right hand of follows. to leave this town, and that if we did not go ship. The press of the city gave excellent reports of the meetings, and commented favorably upon the personcommented favorably upon the personnel of the convention. The city of Atlanta was certainly religiously awakened by this convention, whose influence will be more and more apparent as time

The next two mass-meetings were held in Columbus and Canton, O., for the purpose of awakening an interest in the organization of a State Association. Hon. L. V. Moulton, Willard J. Hull and Miss Maggie Gaule assisted in the work at these places. The meetngs were planned by Chas. W. Taylor, State Organizer for the N. S. A. for Ohio, and were very successful. At Canton it was stated that more than 1.200 people were turned from the hall for the want of standing-room. These meetings were honestly reported by the press, and the cause of organization given a great impetus through them. They were the forerunners of the great

State convention in May.

Another mass convention had been planned for March 19, 20 and 21 in Bufalo, N. Y. This meeting was in charge of State Agent Frank Walker, and was one of the most important of the entire series. Vice-President Mrs. Cora L. V. Richmond, Hon. L. V. Moulton, Lyman C. Howe, Mrs. A. E. Sheets, J. H. Altemus, E. W. Sprague, Geo. W. and Zaida B. Kates, and others, were in attendance. The audiences filled the Spiritualist Church to overflowing, and went away delighted with what they saw and heard. The press was not at all fair in its reports. Caricatures and unkind remarks were freely indulged in, and ridicule resorted to in order to cast aspersions upon the Spiritualists. But our workers were equal to the occasion, and arose superior to every at tack. The dignity and high moral tone of the speakers left an impression upon the people of Buffalo that can never be eradicated. This convention was a great financial success. Under the inspiration of State Agent Walker and others the sum of \$400 was pledged for or paid into the treasury of the N. S. A. and \$450 for the benefit of the local society in Buffalo. These pledges are

all good, and may safely be considered collateral security to-day. The next mass meeting was held in Providence, R. I., April 21, under the efficient management of State Agent Mrs. Ida P. A. Whitlock. Three sessions were held during the day, and were participated in by many talented speakers from different sections of New sented by Dr. Geo. A. Fuller, Mrs. Whitlock and myself. Great credit is due the local workers in Rhode Island for the aid rendered on this occasion. A goodly sum was realized for the N. S. A. treasury after all expenses had been paid. State Agent Mrs. Whitlock has been a most faithful worker throughout the year. Col. E. H. Prouty, Mrs. May S. Pepper and Mrs. Sarah

tion, and the good friends in Rhode Island did not rest until a strong Association had been organized.

The last mass-meeting was held in Nashville, Tenn., September 23 to 26 inclusive. I was unable to be present, but the N. S. A. was well represented there. Our honored Vice-President, Mrs. Richmond; our Secretary, Mr. Woodbury, and Trustee Hon. L. V. Moulton were the direct representatives of our National body, while Mrs. Loe J. Prior and Col. C. H. Stockell, as Missionary and State Agent of the No. S. A., were our local representatives. It is impossible to give a full account of this meeting. No doubt the officials named will give a full report of its pro-

ceedings. The Associated and United Press Associations both gave extended as well as flattering notices of the meeting. The financial returns resulted in \$50 cash to our trensury. Too much praise cannot be given to the officials who planned and executed the work of this convention.

This completes the list of mass-meetings held during the past year. The results are more than encouraging, and prove to me that such meetings are a necessity. That they can be made a generous source of revenue is proved by the returns from the Brooklyn, Buffalo and Boston meetings. If the right persons attend them as N. S. A. representatives, there is no reason why each meeting should not net the N. S. A. several hundred dollars each. But there is something more than money to be considered; It is the influence that such splendid gatherings exert over the communities where they are held that concerns this body most. It is true that we need money, but we need the atten-tion of the people to a far greater degree. I, therefore, recommend that two grand mass-meetings be held each month by the N. S. A. from December I until June 1 next, in the large cities of the land. I further urge that a good financier be especially designated to attend these meetings in the interests of the N. S. A. to solicit funds for its treasury, and exercise a general superision over the same.

GROVE MEETINGS.

It was voted by the last convention series of N. S. A. grove mass-meetings, to be held during the summer months. your Trustees took no action whatever n the matter. I believe that such meetings would be a good thing for this Association. There are places where the people would flock by thousands on such occasions, if an opportunity were offered them. I, therefore, recommend that the Secretary be instructed to arrange for ten grove meetings during the months of May, June, July, August and September of next year in such places as may be chosen by the Board.

STATE ASSOCIATIONS. Last year I urged the formation of strong state Associations of Spiritualists in every State in the Union. The convention adopted my recommendation, and it has been my earnest endeavor to carry it into effect.

New York was the first to respond, about the middle of April. It swung into line with a strong corps of officers. and has already demonstrated its usefulness to the Spiritualists of that State. Texas was the next State to rein the six months of its existence. Ohio followed closely in her wake, and flung out the glorious banner of organization with every promise of success. Maine fell into line September 18, and was followed by Rhode Island on the 6th of

October. The organization of these five States was accomplished through the earnest devotion and sacrifice made by special representatives in the cause of organ-ized effort commissioned by the National Association for this work. Frank Walker, in the State of New York, was assisted by Dr. E. F. Butterfield, H. W. Richardson, Mrs. Matteson and others. The organization in Texas owes its existence to the efforts of Missionary Allen F. Brown, and State Agent Chas W. Newman. They had an able corps of local workers in the various portions of the state. Ohio was organized through the efforts of State Agent Chas. W. Taylor, who sacrificed several weeks of valuable time and about one thousand dollars out of his own pocket to do the work. For a young man, twenty-five years of age, this certainly proves his devotion to the cause of Spiritualism. The state of Maine fell into line largely through the efforts of Mrs. Viola A. B. Rand, special organizer of the N. S. A. She was aided in her work by Mrs. M. J. Wentworth, Mrs. Cynthia H. Clark, A. W. Stewart, G. P. Herrick, A. C. Smith and others. The good work in Rhode Island is largely due to the ef-

forts of Mrs. Ida P. A. Whitlock, State agent of the N. S. A., Mr. Edward Bamford, S. K. Doe, Mrs. M. S. Pepper Mrs. Sarah Humes, and Col. E. H. Prouty This makes a total of five state asso-

ciations organized under the auspices of the N. S. A. during the past year. I attended four of these state conventions in person, and presided over their I believe this work of organizing state associations should be continued, for legislation should be looked after by state associations. Ultimately state organizations should be the basic units of the N. S. A. I recommend that this work of organizing state associations be pushed vigorously by our trustees during the coming year.

CAMP-MEETING WORK.

Pursuant to instructions from the last annual convention, special days were sought at every Spiritualist camp in the United States. Our request was at once granted, and N. S. A. days were given a special place on the respective programmes. I was booked for twelve or more camps myself, and was to commence my work about the middle of June. Unfortunately my health failed me about the middle of May, and for almost four months I was in a serious physical and mental condition. I was forced to cancel all of my camp dates save four, viz., Queen City Park, Vt., Harwich, Onset and Lake Pleasant,

higher life. personally associated or corresponded, Other changes come into view as we to join some organization of Spiritual-

See to it that all your Spiritualist friends take The Progressive Thinker. They should read this address by President Barrett. They should read the Hull-Covert Debate. They should keep posted as to the workings of the Anti-Spiritual Association. By so doing they can keep at the head of the procession as well-informed Spiritualists.

turn the pages of the history of the past lists has filled me with new hope for year. The nation has passed through the future of our movement. Friends, one of the most important and excit- the cause of organization of Spiritualing political contests ever recorded in ists has never been so strong as it is all kinds has been in a paralyzed condition, and a general feeling of discontent and discouragement has been everywhere apparent. Strikes, evictions and lockouts have been of frequent occurrence. In the larger cities and towns of this nation suffering from can obtain valuable as well as instruct hunger, cold and privations of all kinds live information upon matters of the has been prevalent. But little money has been in actual circulation, and no itizen has been in a position to give as clated for the good of the people, hence his heart might prompt him to the poor serve their interests. rather than reand needy around him, because of his tard them. They also perceive that orown personal necessities.

Despite all these untoward circumstances and conditions, despite the 10,-500 murders, 7,500 suicides, 200 lynchings and 175 legal executions, and other gruesome and awful calamities, our great movement has made steady, and, they are rallying gladly around its I believe, permanent progress and standard, and, I trust, will soon be led growth. Reports from various quarters of the United States, and my personal observation in others, prove my claim to be true. People have asked more questions in regard to the status of Spiritualism, its purposes, and mission in the world during the past twelve months than they did during the twenty-four months previous. has been a gradual but perceptible turning of the minds of the people to a consideration of the import of our phenomena and their relation to the scientific, philosophical and religious questions of the hour. This is marked especially in our literary circles, in which the works of Lilian Whiting and Richard Hodgson have created a great fu-Itualism. Perhaps the hard times have had something to do with this new interest in things spiritual. The people, finding the temporal things of this life one common banner in the defense of their religion, and cause them to work together as a full in an endeavor to a different nature to interest and divert their minds.

SIGNS OF PROGRESS. SIGNS OF PROGRESS.

This awakening is apparent to all who ress that I have found during the past

history of the world. Business of to-day. Our people now see that an organization does not mean a narrow creed, nor a dogmatic statement of belief. They see that it does mean cooperation for mutual aid and protection, on business principles. It has now become a medium through which they greatest importance to them. They see that all co-operative bodies are assoganization is the surest and safest means of defending their religion from foes of all kinds, especially from those of our own household, and those who seek to legislate for the people. Having discovered the value of this servant,

to support it generously. OTHER ENCOURAGING SIGNS. Another sign that Spiritualism is growing in popular favor is the activity of our opponents, who are now organiz-ing to crush Spiritualism and mediumship. Had our efforts at organization been less successful, they would not have been so greatly excited and worried over the presence of Spiritualism in their midst, nor would they be engaged in the laudable work of organizing their State and National Anti-Spiritualistic Associations. They are afraid of an enlightened organization bearing the flag of Spiritualism, hence their anxiety to destroy it. They are now co-operating to meet us with every form of organization, local, state and national. This will serve, I hope, to still further inspire our people to enlist under

will note the increased attendance at year is the earnest effort of the most many Sunday services and camp-meet-advanced Spiritualists to draw the line ings.' It is true that some camps re-of demarkation between Spiritualism port a decrease in attendance, but the and Spiritism—between a genuine me-financial stringency has simply been diumship and its counterfeit represen-greater in those localities than in the tative. This demand for a truer, a others, thereby making it impossible higher Spiritualism on the part of the for the people to leave their homes for even a brief vacation. People of all denominations have found Spiritualism a dignity it never has had bedeen interest of the second spiritualism.

made of the same, and held for several years, until the present stock of histories is exhausted. Each year's history should be thus written, and held in plated form for future use.

records of our conventions to be. Therefore, I again recommend that our

during that vacation, at a cost of a

meetings each month, for the next six or eight months. The first of this series was held in Baltimore, January 7, under the immediate supervision of ler, and your President took part in this victory, however, was the standing it addresses during these three days.

completed during the coming twelve Two of the most distinguished alienists During the greater portion of the Judge Albert Bach, spoke at this meetmonth of January I was at work at ing, and were warmly welcomed by headquarters in Washington, as out-lined above. The January meeting of lent work was done at this convention the Board of Trustees directed me to by all of the N. S. A. officials present, take the field as a missionary. On the 29th of the month I began my labors Mrs. May S. Pepper and all of the local

HATTIE TIFFANY.

in Hartford, Conn. For the next sixty I next attended the grand mass condays I was constantly at work. I traveled rapidly from point to point, visit vention of the Michigan State Association of Spiritualists at Lansing, Februing Massachusetts, New York, Michigan, Indiana, Minnesota, Ohio, Tennesary 5, 6 and 7. This meeting was under see, Louisiana and Georgia; I spoke seventy-six times in lifty-three days, the auspices of the Michigan State Asand traveled more than 6,000 miles. Financially, this work resulted in a to-tal failure. After expending all of my energy, time and strength, I found a deficit of \$177.11 on my hands. Of this sum the N. S. A. has made up \$75. I did not spare myself in the least on this trip. I tried by every means known to me to create an interest in the N. S. A. I threw my soul into the work, and vis ited the richest and best sections of this nation, but it availed nothing financially. The hard times had much to do with this result. If people had nothing to give, nothing could reasonably be the collections taken. Miss Laura Matexpected from them. Wherever I went, lock, Mrs. Eva P. Hopkins, D. D. Strickwas well treated both by the Spirit-ualists and the outside world. I have no complaint to make, nor reflections to cast upon any one for the Sparately and the success of this meeting. cast upon any one for the financial fail-February 10 found me in Union City,

MASS MEETINGS. It was voted at the last annual convention to hold one or live grand mass

amount be made available for the same | known to me. This was one of two in-purpose this year. By continuous and stances in which Spiritualist speakers of the New York bar, Judge Bell and Mrs. May S. Pepper and all of the local speakers and mediums of Brooklyn.

> representatives there in the persons of its President, Vice-President and First Trustee, Hon. L. V. Moulton. This three days' convention was very largely attended, and left a marked impression for good upon the city of Lansing.
> On the 9th of February, an all-day's mass-meeting was held in Owosso, Mich. This society has been a stanch supporter of the N. S. A. ever since its organization, and opened its hall gladly to this mass-meeting. Large audiences were in attendance at every session, and the sum of \$20 was realized from

re of my, work, saye-of and upon myself. I did my bost and that best failed
to avail anything. I could not receive
what the people failed to give, nor ask
them to deny themselves the comforts
of life to assist the N. S. A.

Yebruary 10 found me in Union City,
Mich., where a very large audience
greeted me in the evening. February
11 and 12 I labored in South Bend, Ind.,
where I organized a society with nearly
forty members. It is now a member of
the N. S. A. February 13 and 14 found the N. S. A. February 13 and 14 found me in Ft. Wayne, Ind. These meetings were in the nature of a revival, and large audiences were in attendance at every session. I was ably assisted by Bro. Geb. F. Perkins and Dr. H. V. Sweringen at this point. February 15, 16 and 17 I lectured in Bluffton and Trustee Fickey. The Vice-President, Muncie, Ind. From this latter point I Secretary, Trustees Moulton and Ful-went to Minneapolis, Minn., to attend another grand mass-meeting under N. meeting. Treasurer Clendaniel and S. A. auspices. Our arisen brother, Dr. Trustee Fickey were also in attendance.

S. N. Aspinwall, presided during the This mass-meeting was a grand success three days of February 19, 20 and 21. This mass-meeting was a grand success three days of February 19, 20 and 21, and netted a small sum to the treasury and endeavored to interest the people of the National Association. The chief in his usual kindly way. I gave nine denominations have found Spiritualism fore. It has led the secular press to reach an object of interest and study because spect our public gatherings and to reper and large spect our public gatherings and to reper and large spect our public gatherings and to reper and large spect our public gatherings and to reper and large spect our public gatherings and to reper and large spect our public gatherings and to reper and large spect our public gatherings and to reper and large spect our public gatherings and to reper and large spect our public gatherings and to reper and large spect our public gatherings and to reper and large spect of the special spect of interest and study because spect our public gatherings and to reper and large special sp

(Continued on page 5.)

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.

REV. MOSES HULL'S SECOND SPEECH.

RESOLVED: That Modern Spiritualism in its Phenomena and Philosophy is in Harmony with the Teachings of History, Reason and the Bible.

MR. HULL AFFIRMS.

Mr. Moderator, Ladies and Gentlemen:-I venture to say, if anybody had come in just as I was sitting down, and listened to the speech you have just heard, they would have no idea of anything I said or any point I arguments. They remain entirely untouched. The matwhat we get out of it.

did I affirm? I affirmed that history, philosophy and the to anything he ever saw in Spiritualism. Bible teach Modern Spiritualism. Did I quote history to SLATE-WRITING, TIN HORN prove that? Well, you wouldn't have thought I did; but quoted from Mr. Johnson; I quoted from Mr. Addison; I quoted from Prof. Barrett; I quoted from Prof Crookes; I quoted the best men in every age of the world to prove it. But whether I proved it or not, is another thing. Well, I will let that pass, and take up the next. He says: "I have no use for that kind of a seance where the tricks

are done in the dark-Did I quote anything that was done in the dark? Now, this illustrates how easy it is to misapprehend. The man has got up a series of arguments against something he imagines to be Spiritualism, and really knows nothing about Spiritualism, or does not represent it correctly if he does. Did I say anything about anything being done in the dark? Now, let me read a part of one of the testimonies I read a moment ago: "There is a wide difference between the tricks of professional conjurers, surrounded by their 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 the phenomena occurring in the presence of Mr. Home, which took place in the light, in a private room, which up to the last moment had been occupied."

TESTIMONY OF A GREAT SCIENTIST.

That was one. I read another where he says it was done in the light, where there were two gas jets burning full and a lighted candle. Is that in the dark? Did I read anything that occurred in the dark? Now I will read just one more. I quote now from the greatest scientist on earth. I refer to Alfred Russell Wallace. Nobody disputes what I say about his being the greatest allaround scientist that lives. He says:

pencil disappeared. In a moment afterward the pencil was thrown upon the table close to our hands from a point | book. opposite to where the medium sat. I have seen the faces of spirit friends that have been within three feet of me, whose identity I could no more mistake than I could the light. I watched the moving of lips and heard whispered messages of love and warning from absent friends."

I read these things to show you how easy it is for a speaker to misapprehend his opponent and then reply to his misapprehension, instead of to what his opponent said. I am here, and I demand that he meet me, and not put up men of straw and knock them over. He has some thing more than a straw man to meet to-night.

DONE IN THE DARK.

But I will go on with his next assertion. He again says: "This thing was done in the dark, etc."

Will he throw away every Bible miracle that was done in the dark? Four-fifths of the miracles of the Bible were performed in the dark. Will he throw the Bible away on account of that? The Spiritual manifestations horn, and that teaches immortality." upon which I am to build Spiritualism in this discussion are not manifestations that occurred in the dark, but in the light. Let me give him a few Biblical texts which will help him out in this matter.

Brother Covert says he wouldn't have done it. He is the dark.

xxvi., 24). And Jacob's wrestle with God Almighty was tions? in the night (Gen. xxxii., 24-26). It was in the night that God made his great promise to Jacob (Gen. xlvi., 2). It was in the night that the manna fell from heaven (Ex. xvi., 13). The quails were sent in the night also. Balaam's seance with Almighty God was in the night (Numbers, 22d chapter). It was in the night that the angel killed 185,000 Assyrians (II. Kings, xix., 35). It was in the night that God appeared to Solomon and promised him such extraordinary wisdom (II. Chron. i., 7). The miracle of the parting of the Red Sea was done in the night (Ex. xiv., 20, 21; Psalm lxxviii., 13, 14). Daniel's wonderful wisdom was given to him in a night vision (Daniel ii., 19).

Job says: "For God speaketh once, yea, twice, yet man perceiveth it not.

"In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed. "Then He openeth the ears of men, and sealeth their

"That He may withdraw man from his purpose, and

hide pride from man."-Job xxxiii., 14-17. It was in the fourth watch of the night that Jesus walked on the water (Mat. xiv., 25; Mark vi., 48). Jesus prayed all night. My friend Covert wouldn't do that: he wouldn't be guilty of praying in the dark. All these wonderful things occurred in the night. Peter was delivered from the prison in the night (Acts xii., 6). Paul and Silas were delivered from prison in the night (Acts xvi., 25-27). Paul held a night seance with the angel l'Acts xxiii., 11). The ten commandments were given in the dark, and the Bible says God dwells in the midst of thick darkness (I. Kings, viii., 12). Let that answer his night argument. If he will find as many manifestations

in Spiritualism done in the dark, he will find more than I shall quote.

Now, he says: "Bring one of them, that is, the manifeslations, here; let's see these manifestations, etc.'

Yes, they have wanted that in every age of the worldto see. God said to Moses: "Watch the people, set bounds about, lest they break through to gaze, lest God break forth upon them." Why, it was death by the law to uplift the cover of the ark of the covenant, because they

were in danger of gazing. They did it because of that.

Well, now they talk about—"oh, let it be done here." Just exactly what they said to Jesus. My friend has his share of those old Pharisees' wants. I will quote a little Bible at him. Paul says: "As it was in the days of old, so shall men resist the truth; and as James and Jambres withstood Moses, so do men of corrupt minds resist the made. Not a thing that was said in all of his speech until truth." How did they resist the truth? I answer, by the last sentence or two referred in the least to any of my saying they could perform the same things—and they arguments. They remain entirely untouched. The mat-could do and perform something as much like Moses's ter that he brings forward seems to me irrelevant; but if tricks as a horse chestnut is like a peach. I have seen he will not follow me, I will be under the necessity of my friend undertake the same thing, and he came just following him; and so we will follow his speech and see about as near copying the works of Spiritualism as a green horse chestnut is like a peach. No Spiritualist that He said it was one thing to affirm a proposition, and ever saw any Spiritualism could compare one of the another thing to sustain it. That is quite true. What things that Mr. Covert ever did to represent Spiritualism,

SLATE-WRITING, TIN HORNS, ETC.

The next thing he objects to then is, "slates, tin horns and black rags," etc., etc., etc. Well, that is terrible, is it not? Are we not sorry that God Almighty went up into a mountain, and there wrote the ten commandments with his own fingers upon two tables of stone? If he had taken advice from my good brother, Elder Covert, He would not have done it. Covert would have said, "God, that's a mistake. Now, don't do anything of that kind. You will have folks talking about slates, etc., if you do that." But I read in Ex. xxxi., 18: "And God gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Now, if the fin-

Try the slate-writing once more. Ex. xxxii., 16: "The tables were the work of God, and the writing was the writing of God, graven upon the tables."

And the tin horns-oh, that is awful! But, bless your soul! don't you know the ten commandments were spoken through a horn? Had you forgotten that? Don't you know that John says, when he was on the island of Patmos, in a spiritual condition there, he saw the vision of a trumpet talking to him? So the Bible says (Rev. i. 10; I believe, also, iv., 1, and several other places). To this Brother Covert would decidedly have objected.

BELIEVING IN IMMORTALITY.

Now, we will go on. "The great mass of Christian peo ple believe in the immortality of the soul." I know they do. There isn't one in a thousand of them can give any reason for believing it, to save his life. Bishop Foster is a great man—a glorious man—a Methodist man, and he "I have had a spirit hand write a letter on paper placed wrote a book on immortality, the first paragraph of which strange that is—the priests did this mocking they genupon my lap, when the room was sufficiently lighted by says: "On the subject of immortality, nothing is positively gas for me to see distinctly the long lead pencil held in known." There it is. I paid \$1.25 to that Methodist white fingers, and remaining in sight directly under my | Bishop for that book, for him to tell me he doesn't know eyes until the writing was finished, when both hand and anything on the subject of which he was writing; and, ladies and gentlemen, that is the truest statement in the

Bishop Brooks said almost the same words: "We know nothing of it." Prof. Grimes, right here on the platform. said: "Science carries men to the grave, and beyond that fail to recognize members of my own family who are still we cannot see." The Adventists, a large and respectin the material body. I have watched these faces con- able class of Christians, a people who believe their Bible dense and form what seemed a luminous mass. I have as much as anybody I ever saw in my life, as honorable seen them smile brightly and naturally upon me, all in and as thoughtful men as we have in the world, say the Bible does not teach the immortality of the soul. when you tell us the Bible teaches immortality, and that universal Christianity is satisfied on that point, you are mistaken. Outside of the spiritual manifestations in the Bible, you can find no evidences of immortality. If you find a text that seems to infer that man is immortal, you find another one that says, "the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred and their envy is now perished. Neither have they any more a portion forever in anything that has been under the sun." (Eccles. ix., 5.) Does that teach the immortality of the soul? I think not.

Now, let us examine the next statement of my friend. It is this: "Some medium has rocked a table or tooted a

Well, now, suppose a table rocks, is there any harm in that? That is sometimes done by a spirit power; is there anything wrong in that? It was so in the Book of Acts. You go to the Acts of the Apostles, iv., 31, and Nicodemus went to Jesus by night. (John iii., 2.) read it: "And the disciples prayed—and the place was shaken." All of the furniture was rattled there. "That afraid of the dark, etc. I have no doubt he is afraid in is no proof there was a spirit there," my respondent would "the spirit of God had nothing to do with that." It was in the night the Lord appeared to Isaac (Gen. Don't you see how easy it is to make groundless asser-

INTELLIGENCE BACK OF RAPS, ETC.

Nobody ever presented the fact that a noise or a rap is an evidence of Spiritualism—that argument has never been made yet. I said nothing of the kind, did I? And yet my friend, Covert, has replied to that thing all the way through. I presented the fact that there is no earthly way of producing that manifestation, no person being within three feet of that table; and that it was in a welllighted room. Let me just give you one fact. Here we come to where Mr. Crookes—I should say Sergeant Cox who was Queen Victoria's lawyer and was at the head of one of the subdivisions of that committee appointed by the Dialectical Society to investigate Spiritualism. That committee divided itself into six sub-committees. Each sub-committee goes to work in its own way. Every one of them come out Spiritualists. Sergeant Cox saw that the table moved with the hands on the table, but that he feared that was unconscious muscular action. Then he would not allow them to touch the table at all. Finally he would not allow them to stand on their feet. He compelled them to kneel on their chairs in a fully-lighted room, and put their hands on the backs of their chairsno hand within three feet of the table. The table moved. He marked the legs of the table. He would request it to move such a length, or such a distance northwest. It would move. He would apply his compass. He would find it was exactly northwest. He measured the distance. It was eighteen inches. He found an intelligence connected with it.

NATURE OF TESTIMONY.

Now, what I say is, that when the ten commandments were spoken, and the one that spoke them said, "I am the ditions renders religion impossible. If the Deity be zero

Lord," that was all the testimony they had the Lord was there can be no divine soul in man, no inspiration from there. When this one comes he says, "I who do this am God. If there be a soul in man, and no infinite your brother, your father, your friend, your neighbor"—soul, there can be no inspiration, no progress, no divine that when they come they always claim to be some of the ideals of perfection to charm on to the spiritual levels. departed, and when they tell that which we know is And if there be a God and a soul in man, and no vital known only to the departed, and other things of that kind, we plit this and that together and say "yes." I received a dozen letters to-day. I did not question the authenticity of one of them—not one of them. The name was signed, and they told me things I would have expected to hear from those individuals. We decide now, we decide on Spiritualism in just exactly that way. We take the evidences and weigh them. There's a phenom-that's the first thing. What produced that? What at last upon the identity of the original substance of each caused that? We examine that awhile and we find no being. If human spirits are the children of God—if the other cause, and no other cause can be presented, and then we take their testimony and say, "Yes, you say you substance of the Creator is the foundation of each soul. are spirits of the dead; and we believe it, for you have

Mr. Covert says: "A rap doesn't prove it is a spirit."
Then, he says, "I will duplicate any manifestation they will bring." So would Jannes and Jambres. They promised, in the seventh chapter of Exodus, that they would duplicate anything that Moses would do. And Paul says men of corrupt minds will try that in every age of the world. I wouldn't wonder if it were true. He says he will duplicate anything. I saw his duplication, oh, yes, I saw his duplication. I know when they undertook, he and another friend, who is here on this platform, to give five tests before an audience. I saw when they were laying their plans how that was going to be done. I got the proper "code" they used before they got it. I could do better than Brother Covert did. They failed on two of the tests, in spite of all they could do. If Brother Becker had chosen me, instead of Brother Covert, I guarantee I could give everyone of those five tests. He failed. I won't tell you why he failed. That will come up by and

by. After they said they would do it, they failed on the tests; that is enough. In all Spiritualism nobody ever heard of any tests being given in that way, and yet they palmed that off on novices in Spiritualism as a duplication of Spiritualistic phenomena!

DEMANDING A SIGN.

"Do it here; do it now; do it in our presence," is the continued cry of these men.

Luke iv., 23-27, reads as follows: "Ye will surely say unto me this proverb, Physician heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country. * * * But I tell you of a truth many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land. But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed saving Naaman the Syrian."

This was true; over and over Jesus' enemies asked Him to do something in their presence. Every time they put Him to the test He failed.

"Give us a sign," they demanded over and over again. He responded, "There shall no sign be given." I say exactly the same thing now to you. There shall no sign be given to you!! You are not the right ones for that ger of a spirit happens to write on that table of stone it | You belong to that class among whom Jesus could do no mighty miracles, (Mark vi., 4-6). They seized Jesus. "Now," said they, "we have got Him," and he failed.

He gave tests to Nathaniel, to Zaccheus, to the woman of Samaria! He said to her, "Go and call thy husband." She said, "Thay'e no husband." He said, "Thou hast well said 'T have no husband,' for thou hast had five husbands, and he whom thou now hast is not thy husband; ir that saidst Thou truly." Look at the tests he gave her.

Now, that fellow says that we give no such tests. Why, they caught Jesus and tied him; they said we've got him now. We'll try him. Take this pocket-handkerchief and they absolutely blindfolded Jesus so He could not see. And when He was blindfolded, they slipped up behind Him and struck Him, and then sprang away and demanded who it was that hit Him. Jesus could not tell. As sure as you are alive they beat Him, just as my friend would beat his followers if he had a chance. And when they got Jesus on the Cross, then the ministers—how erally do. The ministers came around and they said: Aha! aha! Thou that tearest the Temple est it again in three days, come down from the Cross and we will believe." Jesus did not come down, and the poor infidels had to die infidels, just as I am afraid my friend will. He didn't come down-they beat Him. Now, my friend says, we will beat you just as easy as our friends beat your friend Jesus. Well, come on. That is all I have to say. We are willing to be beaten just as our Master was. But we will let that matter go now, and pass on to something else.

"He comes with miserable clap-trap, low, miserable stuff." Did you hear any clap-trap in my speech? Did you hear any "low, miserable stuff" in my speech? I wish my friend had not quite so many adjectives. I believe his speech would tell better on the audience. Now, if I dealt in clap-trap or low, miserable stuff, you know it, so I believe I will not reply to that.

Next he says: "Now, I don't want to live again if I can't do more than to write a message—a communication on a miserable slate, or talk through miserable horns. Well, now, if the slate and the horn were in very great misery, I would let them rest a little while until they got through with their pain, and then I would talk about it. Who said the spirits could not do more than that? If God could not have done more than that, and refused to do that because he never had done any more, we would never have had the ten commandments he spoke through a "miserable" horn. He wrote the ten commandments on a "miserable slate," and Moses broke the "miserable" stones all to pieces and Jehovah had to write the "miserable" commandments over again on another "miserable"

SPIRITUAL PHILOSOPHY.

He next tells a story about somebody who says glory glory, glory—that, he says, is the Spiritual philosophy Now, I want to show you what the Spiritual philosophy is. The Spiritual philosophy starts out with the idea that God is a spirit. I said then I didn't like the reading of the text; I would rather have it read, Spirit is God The reason why I would like to have it read so-I did not present it as evidence, because he and I had a kind of private agreement that we would stick to the King James version of the Bible—the reason why I would rather have it read that way is because that is just exactly the way the text reads in the Greek, and it cannot possibly be translated any other way than Spirit is God, and I believe it. I don't want to say there is a spirit whose name is Lukens, another by the name of Millspaugh; there is one spirit who reports for one paper, and there is another who

reports for another, and another in the audience which is God. I want to say spirit is God wherever it is, and God is spirit wherever God is. The spirit is God, and you and I, as much of spirit as we have, have the essence of the Deity in us, and that is what makes us spiritual beings and our philosophy a spiritual philosophy.

Now, let us see whether the Spiritualists have any philosophy. He goes to the mediums for philosophy, and if he knew mediums as well as I do, it is the last place he would go for anything of that kind. I go to those who explain the modus operandi of the manifestations. Mediums give us the phenomena. I will quote from one of our finest inspired mediums, that is a speaking medium. I refer to the late Selden J. Finney, of this State. He

"How is religion possible to man? On the ground of three great ideas. First, an infinite spiritual reason and causation. Second, a representative divine or spiritual nature in man. Third, the inspiration of the second by the first. (That is, the inspiration of man from God.)

"The absence of either of these great fundamental con-

connection between them, there can be no progress toward perfection, no transcendent ideas, no march of man for the Morning Land, the new Atlantis.

"Religion as an historic fact, then, involves these three great central ideas: First, God, the all-in-all; second, a divine correlative element in man; and, third, a vital con-

nection between God and man.

idea of the fatherhood of God be not a delusion, then the the divine spirit is the only logical basis, and it is on this foundation alone that religion itself is possible."

There, ladies and gentlemen, is spiritual philosophy, given by one of our greatest philosophers and lecturers and adopted by many Spiritualists. But we will let that

go and pass on to the next.

The next thing Mr. Covert says is: "To say that spirit is God is Pantheism." Very well, then, Jesus was a Pantheist. That is all I have to say about that. I do not care whether you call it Pantheism or not. It makes no difference to me. I never tried to define God. You can't define God. The moment God is defined he is no longer God. You have to surround him with definitions to define him. You have to get outside of God to do that. I

can't do it-I will not try to do anything of the kind. He next tests the philosophy of Spiritualism. 11e tests it by putting the same question to different mediums at different times. That question was: "Where was somebody's head, etc." How profound that logic, isn't it? That's the way he tries the philosophy of Spiritualism. I wonder that Harvard hasn't sent for him to take the chair of logic in its college; when he gets off such immense logic as that he must have absorbed the ghosts of Whately, Mill and Hedge. If anybody in the world can see any connection between his premise and his conclusion, I would be very glad to have him show me where and what it is.

Now, he says I quote the opinions of Johnson and such men as that, etc., they are only opinions.

Ladies and gentlemen, I leave it to you, did I quote the opinion of anybody? I deny it emphatically. Now, let me read the first part of that quotation over to you: "That the dead are seen no more, I will not undertake to maintain against the concurrent and universal testimony of all ages and nations." Is that an opinion? It is not an opinion at all. What is it? It is the testimony of all men in the world that have seen the dead. Seeing is one thing, and an opinion is another and very different

The Y. P. S. I.

It is desirable that the above letters become fully familiar to all Spiritualists. They mean the Young People's Spiritual Institute.

This is an organization for young men and women interested in Spiritualism to meet every Tuesday night in each locality, under a perfected co-operative system. The plans are the result of mature thought and long experience. There are a number of young people's societies, unions, clubs, etc., connected with local societies of Spirtualists. It is very needful that all shall come into one form of organization. Whilst the name amounts to little. yet it is well to have a distinctive title that will not conflict with the Christian young people's societies. They have the Endeavorers, Leagues, Unions, etc., but none use the name of Institute. This word is applied to educational bodies, and is pertinent to our young people's organization, because it will seek for mental and spiritual education. The study of psychic law and development of psychic powers will be a special feature. But social cul-

The Y. P. S. I. has a great work in hand, and is already doing it. The local institutes now holding meetings report that the interest is so wonderful that the good results are astounding. At the late convention of the N S. A., held in Washington, D. C., it was unanimously resolved to recommend the organization of Young People's Spiritual Associations. A number of delegates spoke highly in favor of the plan.

ture and a fraternal esprit will be a dominant factor. The

need is great to insure social protection to the young Spir-

The Y. P. S. I. received general favor, and the perfected plan was much admired. Many promised to urge the organization of an institute by their local society. Numerous letters of approval are being received from prominent Spiritualists, and institutes are being agitated in hundreds of places. It is a movement that will spread like wildfire! It is the spirits' newest project for the help of Spiritualism, and its mission is to teach Truth. The slogan for the Institute is, "The light of truth shall shine unto the uttermost parts of the earth."

Who will help this great work? Surely, every earnest Spiritualist will do so! Write to me for helps. Frater-G. W. KATES.

Rochester, N. Y.

-|-|-|-|-WHY IS IT?

Some find work where some find rest. And so the weary world goes on. I sometimes wonder which is best; The answer comes when life is gone,

Some eyes sleep when some eyes wake. And so the weary night hours go. Some hearts beat where some hearts break. I often wonder why 'tis so.

Some will faint where some will fight; Some love the tent and some the field. I often wonder who are right-The ones who strive or those who yield.

Some hands fold where other hands Are lifted bravely in the strife, And so through ages and through lands Move on the two extremes of life. Some feet halt where some feet tread,

In tireless march, a thorny way; Some struggle on where some have fled; Some seek when others shun the fray. Some swords rust where others clash; . Some fall back where some move on;

Some flags furl where others flash Until the battle has been won. Some sleep on while others keep The vigils of the true and brave. They will not rest till roses creep

Around their name above a grave. -Father Ryan.

COMBADES.

After all, we're brethren-no matter where we be-We folks that coax the soil to life, or you that sail the sea; Don't matter where they place us-don't matter where we roam,

This world, for all its trials, is still our home, our home! I mean while we're a-livin' here—on this here mortal

And so, when night is fallin' let's throw the windows

wide And let the lamps shine out! Because, wherever we may roam. This world, until we reach the next, is still our home, our

homel

-Atlanta Constitution.

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THE GODS.

As is well known, the term "Anti" is upon the falsity and unsoundness of the thing opposed. We very naturally conclude, therefore, that every member of the National Anti-Spiritualist Association is in possession of knowledge of the falsity of the claims of Spiritualism, otherwise they would not have joined it. No sensible man would by joining such a society commit himself interest, and to a proposition to be sub-to the condemnation of that which he mitted to the Psychical or Spiritual Soknew nothing about.

Indeed, one of the most prominent. members of the National Anti-Spiritualist Association, if not the prime mover in its organization, the Rev. W. in where much abler preachers feared truth of Modern Spiritualism, this man serts that Spiritualism is all "a humbug, a cheat and a lie." The natural inference is, therefore, that all of his associate members of the association are of the very same opinion or knowl-Notwithstanding these considerations, the following letter from no less a person than the Vice-President of the tional Anti-Spiritualist Association. clearly indicates that he, at least, is not yet satisfied with his investigation of the subject, and desires to pursue it further. But, I ask in all candor, how can he pursue it in an unbiased or unprejudiced manner, holding the position that he does? Perish the thought that he can do so! It is too sunremely selfevidently unnatural that he can. His letter reminds me of one that I received a few years ago from the Rev. Dr. J. M. Buckley, editor of the New York Christian Advocate, in which he writes

"I will be obliged if you will write me a brief outline of the kind of phenomena which has satisfied you beyond all doubt of the truth of Spiritualism. I have been studying the subject for thirty years; have seen most celebrated phenomena, both in Europe and Amerlea, and thus far am not satisfied that any phenomena has occurred that is not capable of explanation on natural grounds without assuming the return of the spirits of the dead."

It will thus be seen that after thirty years of study of Spiritualism, the Rev. r. Buckley was still auxlous to pursue his investigations further; still interested in its phenomena witnessed by others than himself, and still unable. I infer, to arrive at a positive conclusion as to their explanation. I might say here, parenthetically, that no well-informed Spiritualist claims that any phenomena has occurred that is "not canable of explanation on natural grounds." We have always claimed that "the return of the spirits of the dead" was perfectly natural, was in perfect accord with natural law, however-little that natural law was understood. Spiritualists do not believe in the so-called "supernatural."

But here is the letter of the Vice-President of the National Anti-Spiritualist Association, the Rev. E. H. Caylor, D. D., of Columbus, Ohio:

91 East Eighth Avenue, Columbus, Ohio, 10-23, 1897. H. V. Sweringen, Fort Wayne, Ind. My Dear Sir:-I acknowledge the receipt of pamphlet report of discussion publication. It is lacking in however, what too many such discussions arecandor-and seems to have little in it, convince, or be convinced, through a do know, and obtaining knowledge of safety of church and state. that that is possible, but that we do not

a Spiritualist (see enclosed circular), but I will concede that thus far, in publie debate, the average weight of dis-Spiritualist.

l also believe that it will remain so, mind of the investigator, until some things are known, which will account pernicious deceptions. for some, at present, inexplainable

dor moon the part of the party opposing Dr. Moffat, that leads me to cept the proposition that I shall append below.

cannot solve by ridicule, nor absolve said Caylor, asks to be invited in the its adherents by impulsion. The guess- name and as a representative of his ing and the doubt are all allied in symherein is the vantage of the Spiritualist. capacity of an "unprejudiced, unbiased, I have been a serious investigator, sincere investigator of Spiritualistic For many years interested in the truth phenomena!" As a sample of "cheek," having a great anxiety but no fear in "entire bakery." As a clear case of finding it. I have been able to search contradiction of terms written or imwithout prejudice, and find my mind so plied, this cannot possibly be surpassed free from bias, and so eager for truth, by any of Bible record.

more recent supposed discoveries. cently organized association of which the enclosed circular bears some infor- let them get it as we got it. ual, capable, brainy men, whose attain-ments in knowledge have not made fur-so far as proving a future existence is but being human and of sane mind is

DR. H. V. SWERINGEN RECEIVES | rious occult forces of human life, I

I will accept the proposition in the name of the National Anti-Spiritualistic Association, from the Psychic Sci-UALIST ASSOCIATION - WHAT ence Society that you represent, to be present and witness the spirit manifestations that you propose to furnish to any serious, candid investigator. If this society can be convinced of the defined to be "against," "opposed to." this society can be convinced of the This opposition is supposed to be based truth of Spiritualism, it can do more, and will do more for that cause, than any other agency in existence. Let me hear from you. Very truly, E. H. CAYLOR.

> Inasmuch as the foregoing letter was not written to me confidentially, and refers wholly to a question of public ciety of which I am a member, I am violating no law of courtesy in thus

publishing it. But what are we as Spiritualists to think of this letter, which will, no R. Covert, who recently presumed to doubt, in the future, be known as 'the publicly debute the question, rushing Rev. E. H. Caylor letter?' Had it been written by a man wholly untrammeled to tread, viz., the denunciation of the by and independent of creed and dogma, or by a materialist, an agnostic or Covert, with the assurance that is al-ways born of ignorance, publicly as-church or religion, I would have unhesitatingly replied, extending to him a most gladsome, welcome invitation to be present at any of our society meetings when for any reason we had reason to expect spiritual manifestations edge based upon a satisfactory (to to be produced by appointment or oth-them) investigation of the subject. erwise: I would here inform Brother erwise; I would here inform Brother Caylor that we have not got these manifestations "on tap" to be "furnished" at the will and caprice of the "furnisher." We have come to look upon our absolute failures in "furnishing" phenomena as being as satisfactory as our absolute, grand successes; I say had this letter been received from such a source, I could not have done otherwise than to entertain seriously, the proposition it contains, for it is written as is observed, with at least the semblance of fairness and an honest desire to arive at the truth. But "a man is known by the company

he keeps." Birds of a feather are very likely to flock together. Coming as this letter comes, from a gentleman who is an orthodox preacher in an orthodox church not only, but the vice-president of a National Association organized for the especial purpose of opposing Modern Spiritualism as a "humbug, a fraud and a lie," I think I shall pay no further attention to his proposi tion than to regard it as merely other attempt of the orthodox church to investigate (?) Spiritualism in the same manner the memorable Seybert Commission of the University of Pennsylvania essayed to investigate it, in the interest of the then more popular the ology and prejudice against the subject than obtains at present.

Rev. E. H. Caylor's letter tallies mis erably with the circular of his "Anti" Association which it encloses. From the address to the public, of the president of that association, Rev. H. J. Becker, D. D., I note the following:

"There is an association in this coun try whose votaries are being taught to array themselves against the moral, social and scientific interest ofour people The acknowledged teachers of this society are flaunting the red flag of anarchy against obedience to the man-dates of God and Man. They are seeking to wrest from Holy Writ every page that contains precepts which in culcate the very principles upon which are established the safety and perpetuity of the government and about which cluster the fondest hopes of the formers and supporters of good society.

"They are assuming to receive comnunications from the sacred realm of departed spirits, the interpretation and on Spiritualism, between D. W. Moffat, application of which denounce the di-D. D., and yourself and others, and vine authenticity of the Scriptures, take this occasion to say that I was slanders every cardinal doctrine degreatly interested in the reading of the clared by our merciful heavenly Father to lift a fallen race into the bosom of divine repose and instead set in motion contaminating influences of victous or at least I think too little of effort to heresies which tend to throttle and destroy every elevating sentiment better understanding of what little we those to whom has been committed the

"They foster and maintain a class of so-called mediums, claiming to be able You may perhaps know that I am not through the spirits of the dead to set laside natural laws, to become omniscient as to the past, the present and the future, and to hold in their hands the cussion, logically, is in favor of the talisman of fate and the panacea of human ills. They demand the respect and support of the community for their so far as a doubt may influence the teachers and mediums while they gull the victims of this delusion by their

"These debauched sycophants turn down every glimmer of light so as to This Fort Wayne discussion could screen them from being seen tooting on bence afforded to have been more seri- trumpets, thumping on musical instruous, as I think there was talent on ments, writing on parchments and on either side, to have warranted it. There slates, playing with baby dolls and seems, however, to be a vein of can-limitating the tintinnabulations of a charivari party in the outskirts of civac- lilization."

Now, in the very face of this repre sentation of Spiritualism (which is sim-You have well stated in several forms ply a medley of angered prejudice, igin this pamphlet, that Spiritualism is a norance and falsehood), which the Rev ruling question of the day; that it has E. H. Caylor, D. D., as an associate come for recognition, which it will get, president of this National Anti-Spiritis getting. It is a problem that you list Society necessarily indorses, he the Anti-Spiritualist Society, to the First athy with Spiritualism as a fact, and Spiritual Society of Fort Wayne, in the -the fact-involved in this question, this not only takes the cake," but the

that I think I am capable of reasoning I have had some experience in the safely to the extent of my intellectual course of my life with "honest lagos, I have reached conclusions, and I do not feel inclined to extend it but not the end of investigation. I am any further. I think that as Spiritualbut not the end of investigation. I am lists we can survive if we do not court decided, but I am not infallible. I am lists we can survive if we do not court anxious to convince, but none the less the further services of such "unprejuanxious to be convinced. I have a zeal diced, unbiased, honest, investigators" to bring the light to others, but not a into the truth or falsity of our phenom-zeal that puts out the light to myself. ena. Spiritualism has reached that or teachings of any past age, to adhere to them, because they were the faith front. In spite of all the malignant opof our fathers; and yet possess too position and bitter persection it has much homage for the truth, however received in the past, it still lives and ancient, to be too unduly influenced by flourishes and will continue to live and flourish. We can now afford to be inde-You, no doubt, are aware of the re- pendent. If those who are not in possession of our truth desire to obtain it. mation. While its purpose is to oppose, ye shall find." I sought and found the it has no thought to persecute. It activith of Spiritualism, and although I knowledges no human infallible head, found much of that truth mixed with but embraces serious, caudid, intellect- much of falsehood, fraud and error, ther knowledge seem dangerous. Its concerned. I knocked at the door of work is to inculcate truth, the acme of Spiritualism with the conviction that it which it does not profess to possess, was ridiculously and utterly false, but with the hope that I might possibly obapable of correcting or being corrected tain some evidence of a future exist-as the facts may discover. Let me not, ence, and that door was opened unto however, deceive you into thinking that me. It was not such a door as opens this association was formed for the purinto some so-called "Seybert Commispose of determining for itself whether sion" or "Psychical Society," or "Compiritualism is true. Yet this does not mittee of Scientists," or "self-appointed debar from experiments in the myste-investigator from some "anti" associa-

the war have a state of the same to be a suite that the ball of the same refreshment to the

Thinker has employed twentyfive experts, residents of Chicago and New York City, who are gathering data to show the deep-seated corruption among church members and will follow the publication of the great [debate between Moses Hull and Elder Covert, at Anderson, Ind., and it will astound the world! Assist in this great struggle by sending in your subscription at once. Tell 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 subscribers. Roll in the dollars.

tion" waiting by appointment for phenomena to present themselves for investigation. No, none of these. It was a door that opened up to me the entirely unlooked-for, the unthought-of, the unexpected, yet nevertheless true and wonderful. I have no longer any sympathy with appointed so-called tific investigations of Spiritualism, as have been conducted in the past.

The truth of Spiritualism is not unlike the kingdom of heaven. "It cometh not with (vulgar) observation" necessa-rily; not with such observation as is characteristic of or attends the socalled investigations of the warned and prejudiced, the ignorant and intolerant committees" or "societies," although these are therefore, not to be despised, for it has not infrequently been the case that they have witnessed to their entire satisfaction the genuine manifestations of Spiritualism and become convinced of its truth.

Those who are possessed of an intuitive mental grasp or perception of the spirit and genius of Spiritualism, can readily discern spiritual things.

On last Sunday evening, October 24, Mr. J. Frank Baxter gave me from the platform of the First Spiritual Society of Fort Wayne, a message clear, specific, distinct, recognized in all its parts, in which a single word of two letters, an abbreviation of my name, was sufficlent of itself to satisfy me that it was given to him by the spirit of a friend of my youth whose name Mr. Baxter gave n full, and who died thirty-four or thir ty-five years ago, and who always and alone addressed me by said abbreviated title, which Mr. Baxter could not possibly have known.

Rev. Dr. Becker, the President of the National Anti-Spiritualist Association of America, charges us with denounce ing the Scriptures. So far as I am personally concerned, my position may be thus stated: The Bible contains much that is true, instructive, grand, beautiful, sublime and soul-inspiring, and it contains likewise, much that is false, ugly, immoral, vulgar, debasing, degrading and contradictory.

What I have here said of the Bible,

can also be said with equal truth of Modern Spiritualism. We should, therefore, seek only the good and true in both. I lay it down, however, as a self-evident, incontrovertible proposition, that the orthodox preacher whoever he is, that disbelieves the essential facts of Modern Spiritualism, also disbelieves the Bible he preaches, wholly or in part.

It will be observed or has been by the

reader's perusal of Rev. Dr. E. H. Cavlor's letter as herein given, that even the vice-president of the National Anti-Spiritualist Association of America, inclines to the acceptance of the above proposition, and tacitly admits that in the recent debate between Moses Hull. the Spiritualist, and Rev. Elder W. R. Covert, the orthodoxian, representing the champion debater of the "Anti" association, "our own Moses" got decidedly the best of it.

H. V. SWERINGEN.

THE GREAT MYSTERY,

Could we but know The land that ends our dark, uncertain travel, Where lies those happier hills, and

meadows low. Ah! if beyond the spirit's inmost cavil, Aught of the country could we surely Who would not go?

Might we but hear

hovering angels high, imagined, chorus. Or catch, betimes, with wakeful eyes,

and clear. One radiant vista of the realm before

With one rapt moment given to see

and hear,
Ah! who would fear? Were we quite sure

To find the peerless friend who left us onely.

here, by some celestial stream, as

To gaze in eyes that here were lovelit

This weary mortal coil, were we quite sure, Who would endure?

-Edmund Clarence Stedman.

Exorcising a Chost.

The Bishop of London is a man of much wit. At one time, says the Wave, when he was particularly active in raising funds for the restoration of Peterborough Cathedral, he was a guest in a country house credited with the possession of a ghost. His hostess somewhat unkindly put him in the haunted chamber. The next morning the Bishop was eagerly asked if he had seen the ghostly visitant. "Oh, yes." he answered, "but I asked him for a subscription to the restoration of Peterborough Cathedral, and he vanished immediately."

Tembers of the Anti-Spiritualist Convention, which met at Anderson, Ind., are determined to harass Spiritualists by having odious laws enacted in every State and city to suppress mediumship. The Progressive Thinker leads in the fight against them. Have vour Spiritualist friends subscribe for it at once, to assist in the great conflict at hand. Tell them of the magnificent premium we offer. They can send at least a trial subscription, three months for 25 cents. But the dollar will help us most.

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

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Thear in mind that a con- DOES SPIRITUALISM BELONG TO CHRISTIANITY

Answers the Important Question in the Negative.

ministers of the gospel. Their report | we claim the Christlan name? I answer | that it is Elias; others said that it is a "no" to all these questions. I answer prophet or one of the prophets." no, not because of any prejudice I pos- all this time Jesus kept silent. Every sess, but because I can find no sufficient time that the question was put to him, reasons to answer yes.

I write this article for the purpose of answer.

giving some of my reasons for my posi-

the New Testament as the absolute and stand." perfect religion, which is in time to sapersede all other forms of religion, and could

drill by upwards of half a million of was everywhere demanded. thoroughly disciplined officers has compacted this army into a solid wall of in Jesus' career, so far as Spiritualism masonry which will successfully defy is concerned. For those who believe the destructive work of ages. It is more than mere brick and stone. positions which can be taken.

It is an enormous living organization, herculeau in size and strength, the largest, best united under the name of Christ, best equipped with human hearts, minds and money, and most de of these positions did Jesus take? If termined in purpose of any organized he took the first he was a Spiritualist power on earth, social, political or re- Not otherwise. Did He take the first, The idea that Spiritualism can enter

and take possession of this huge body, and by degrees transform it into such especially as it will be when full grown,

If Spiritualism and Christianity combine, it will be like the lion and lamb lying down together. It can be done but the lamb must be inside the lion. When Spiritualism, as such, enters Christianity and is received, it will be chewed, swallowed, digested, everything about it which harmonizes with accepted Christian ideas will enter into the blood, bone and muscle of the church, of which it will become a part, losing every vestige of its indi-viduality, as much so as an apple when it is eaten, and that part of it in which lies its identity and intrinsic worth. and which Christians reject, will pass down as waste matter and be ejec When Spiritualism enters the church and his Spiritualism and not the church and its doctrines that go down and out of sight and are lost. The alligator lies with open jaws and with perfect stillness, and fattens on the insects that light upon his maiting tongue; so the church fattens, on Spiritualists who seek refuge in its warm embrace.

Spiritualist may Join it, accept its name, bask under its smiles and carresses hand over his purse and his influence into its keeping, sit in his pew in silence, and thus give tacit consent to what is said, but never is he allowed to stand in the pulpit find read and exhibit a message which he has received from his sainted mother in the Spirit world. When I became a Spiritualist I fell

that Spiritualism could and ought to be made a part of Christianity, and attempted to preach it from the pulpit But I soon found that when I preached it, I was listened to simply from the spirit of tolerance and because of personal respect. I even found that to say in the pulpit "spirits can and do return, tip tables, write on slates and are seen and talked with by clairvoyants and clairaudients," is what no minister and beloved he may be.

Rev. M. J. Savage tried it, and we treat. Rev. T, Ernest Allen tried it, and is trying it, and he can tell us with tears in his eyes how he must padlock his lips or lose his pulpit. I have personal friends of long years standing in the liberal ministry, who tell me they are Spiritualists, but tell me also that they do not dare even to mention the name Spiritualism in their pulpits.

I do not know that we ought to be too severe on Christians because they refuse to allow Spiritualism to preached in their churches. None of us like to pay our money to have that de fended and advocated which we neither believe nor respect, but hold as rank delusion. How many Spiritualists would support a lecturer who preached the Trinity, an endless and arbitrary hell, the fall of Adam, Salvation only through the blood of Jesus, and the Bible as the infallible and inerrant word of God, even though he did preach spirit communion? I would not.

The fault is mainly not with Christians only, as everybody is to blame who does not investigate. The real fault lies in Christianity itself. The Christian religion is not Spiritualism as that word is to-day understood. Christianity is nearer Spiritualism than is materialism. I have no doubt of that. But Spiritualism is independent of both of them. It forms really no

vital part of Christianity.
It may be said that modern Christianity is not true Christianity-that primitive Christianity is where we must go. I may be told that Jesus was a Spiritualist and that the religion he unlism means, and this is what distin founded was in all essentials what Spiritualism guishes it from "Bible Spiritualism" tualism is to-day. I doubt it.

I recognize the fact that Jesus was a medium, and an especially good healing the phenomena happen, but who are medium, but I am not certain that he not Spiritualists, as that word is used this authority" rand: Jesus answered, and in pew, and have always tism of John, whence was it, from of decarnate spirits on their own acheaven or of men?" He knew they would not answer it, for if they said The question now is, in the light of

Is the Spiritualist body a Christian Baptist was risen from the dead and sect? Is "Christ" our lender? Shall that he did these things; others said And as it often was, he avoided a direct

At last when people began to say, don. "he hath a devil," it is the work of Christianity is a vast system of redevils, and that "he casteth out devils ligion, extending more or less thickly through the power of the prince of over nearly one-third the civilized devils," and finally when the Pharisee world. Its members form a mighty confronted him, after he had cured a army of nearly: 400,000,000 of human man who was both dumb and blind, beings, of many languages and climes. and charged him with being under the 175,000,000 are Roman Catholics; 90, power of Beelzebub, he was obliged to 000 are Greek Catholics: 115,000,000 are defend himself and stoutly denied the Protestants. This great army of be-charge. It was in reply to this charge lievers accepts the church, the Bible that he uttered the oft quoted sentence, and the system of religion set forth in "A house divided against itself cannot

The time had now come when Jesus 'no longer escape declaring that sooner or later to the name of whence came the extraordinary power Jesus every knee shall bow. He possessed, if He wished to retain He possessed, if He wished to retain Nineteen hundred years of faithful the hold he had upon the people. It This moment was the crucial point

> he worked "miracles," there are three The Spiritualist declares his power came from spirits. The Pharisees de clared it came from Satan. The Chris tian declares it came from God. Which

as every brave and loyal Spiritualist must? Not at all. What position did Jesus take? He in his reply to the Pharisees. tells us a system of science, of religion, and of It was that His power came direct

philosophy, as Spiritualism is to-day, or from God; and from that time on he took that position when speaking on is but a fancy of the imagination, and almost too improbable to receive serious attention. the subject. He said it was "the finger of God," "the spirit of God" and "the Heavenly Father" who was the source of His power. But we have still more testimony.

When he sent forth His disciples He

said to them, "When ye are brought be

fore governors and kings, take no thought how or what ye shall speak for it shall be given you in that same hour what ye shall say, for it is not ye that speak." In this case He was speaking to His twelve chosen disciples in private and not to an enemy might intimidate Him and lead Him to hide the truth. If ever, now we should expect He would give vent to His honest sentiments. And who did He say would inspire them with wha to speak? Had he been a Spiritualist would have said your it may well write over the door the friends," or "the higher intelligences." words of Dante, "Let him who enters here leave all hope behind." When a Spiritualist joins the church, it is he which speaketh in your father which speaketh in your the God with the church, it is he in will give you what to say. Jesus heard a spirit voice at the time of His baptism; on the Mount of Transfiguration He saw two spirits whom He sup posed to be Moses and Elias: His whole career was marked by spirit manifesta tions. The vital question is. Did Jesus believe and teach clearly, emphatically that these manifestations which camthrough Him were produced by spirits? From a careful and impartial study of the subject. I think the position which Jesus took finally and made a part of His instructions, is as follows: that God, His Father, in a special manner selected Him and set Him aside and endowed Him with a special gift by which he performed all His wonderful vorks, without any thought that spirits had any thing to do with the case, only that God occasionally permitted Him to see them for a certain purpose. He believed this gift transferable; and when He sent out His disciples and also the "seventy" he gave them Ilis power, so that in His name they could do even greater works than He did. After Jesus had passed over, the phe

nomena continued through the disand clair audients," is what no minister can do more than once and hold his place, no matter how much respected the day of Pentecost, when the disciples were gathered together they were all filled with the Holy Ghost and beknow how he has been forced to re gan to speak with other tongues." By and join and become a branch of the "Holy Ghost" they meant God or his great Christian Spirit, as is proven by the speech of Peter on that occasion: "Ye men of tianity was in its inception, but what Israel, hear these words: Jesus of Naz- does it stand for to-day areth was a man approved of God among you by miracles and wonders and signs which 'God' did by him in the If not, it will be like mixing oil and midst of you." He did not say "angels,"

but "God." We are not, however, to infer that angels did not manifest themselves much in the same way they do to-day. They appeared to Cornelius, to Peter and to others, but they are generally spoken of as being delegated by God to speak and act for Him, as one person for another, and are usually spoken of as "angels of God," which means messengers of God. When Peter was cast into prison, not "an angel," but an "angel of God" came to him and said to him, "Arise, and go forth." In speaking of this event afterwards. Peter said: "Now I know that the Lord sent His angel and delivered me.'

Angelic appearances continued in the church after Peter and the other disciples had passed away; indeed, the Christian Church in no age has been without them, but Christians have invariably attributed them to the direct and interposing act of a personal God. just as Jesus and Peter were accustonied to do.

To believe the phenomena take place is one thing; to believe they take place by the free act of human spirits according to natural law is another thing, and this is what Modern Spiritualism means, and this is what distinor "Christian Spiritualism." There are many people who believe

was, really conscious that he got his to-day. Mr. Hudson has written a healing power from spirits; if He was so conscious, He did not make a frank in every phase, but claims they are proconfession of it. I may be mistaken, duced by spirits in the flesh. Christians but so far as I remember, I do not think He ever, even once, distinctly stated that His power over disease and from first to last have taken the to work "miracles" came from the ground that when they happened in the spirits. The question was frequently church they were from God, and when put to Him, as it naturally would be, they happened outside the church they At first He refused to tell where His were from the devil. The world has power came from, "When in the temple, the chief priests and the elders said who are not Spiritualists. Jesus was one. Thou these things, and who gave Thee The church, both in pulpit rough sea of life. "I will also ask you one thing which, if you will tell Me, I, likewise, will tell you where I get My power: "The bapnomena are produced by the free will

of heaven, why then did they reject these facts I have presented, if we him; if they said of men they would were going to select, out of all the muldisplease the people whom they feared.

And they answered, "We cannot tell."

"And Jesus said unto them, neither tell bearer, ought it to be Jesus? I think I you by what authority I do these that Swedenborg had a far clearer unthings." Again and again, after he had been speaking in the temple, or when he had done some "miracle," it was the world a far better statement of the duestioned by the people and put to Spiritualist phenomena and philosophy, him: Who art thou to do these things?

Herod heard of his wonderful works higher honor than Jesus. I think the and gave his opinion "that John the New Jerusalem body far nearer our-

selves than the great Christian Church. If we must have a leader, why not select Andrew Jackson Davis?

But do we want any man for a leader? Do we want to attach any man's name to Spiritualism? The whole genius and spirit of our religion is, that it is not and shall not be made in spirit nor in name, nor even by inference, a one man's religion, be that one man even Jesus or Buddha.

It had its origin in the spirit-world, and if they, in that world, wished, when they gave it to us, to have it labeled "Christian," why did they not do it themselves? If Jesus were today asked His opinion concerning the matter, I believe He would utter such an emphatic "no" that the whole spiritworld would sense it.

Spiritualism is the religion of nature. It has been equally and alike given to the Hindoo, to the Persian, to the Turk. to the Japanese, as to the European and American. Like the sunshine and the rainfall it descends alike upon believers in all religions and of no religion in proportion as right conditions are Christianity includes less than one

third of the earth. By what authority then shall we limit or tie up Spiritual ism by calling it Christian? If we call t Christian in Christian nations, what shall we call it in Mohammedan nations, or in Buddhist nations? There are Spiritualists who deny or doubt the existence of the New Testament Jesus. What name shall we give to their Spiritualism?

Spiritualism is founded on the laws of nature and not on the doctrines or experience of some one man, and it is as much larger than Jesus as the universe is larger than a man.

Am I told that Spiritualism needs

Christianity because of the Golden Rule? We do not need to take Christianity in order to get that rule of life. The Golden Rule, charity, kindness and love did not originate with Jesus. found them in the world when He came, and Christians have no moral right to put the brand of their leader's name upon them, as if they were ner sonal property. They belong to Spiritualism as rightfully as to Christianity. They are not Christian virtues any They belong to Spirmore than Buddhist virtues, but belong to nature and are human virtues. We do not need to be Christians in order to possess them in the fullest degree. Spiritualism is founded upon science, and it would be just as proper to call the law of gravity "Christian." because its discoverer was a Christian, as to call the universal fact of spirit inter course Christian because forsooth it came to light in its present form in so-called Christian country. Christianity is a temporal religion,

and belongs only to earth. If it exists at all in the spirit-world it is in the lower spheres, and is made up of church members recently passed over. As they become enlightened and rise they leave it behind. But Spiritualism is eternal, Vast

numbers become Spiritualists as soon as they enter spirit-life. And in the higher spheres of that life all embrace

Notwithstanding the facts I have pre sented, some of my readers may still hold Jesus to have been a Spiritualist. and the religion he taught identical with nineteenth century Spiritualism. Suppose they are right. What then? That does not change the matter. That is no good reason we should adopt the name Christian. For it is not Christianity as it was 1900 years ago, but Christianity as it is to-day, which we have to deal with. We have to use words with their present meaning, not with their ancient. The word "villain" once meant "villager;" the word "girl' once meant "child of either sex," but we have no right now to use them in their ancient sense. It is so with all words. The same is true of organizations and of institutions. If a young man just coming 21 wishes to decide with what political party he will identify himself, he doesn't ask what the Republican party stood for when it was born, nor what the word Democrat meant as used and understood by Jefferson, but he desires to know what which name he will adopt and which party join. So when we as Spiritualists ask, "Shall we unite into a body organization? ought first to find out, not what Chris

Does it stand for Spiritualism and is here a natural union between them? water to force a union. Spiritualism is practically and as

matter of fact a new religion, because it embodies a truth new to this age, and in its present form new to the world It is the beginning of the coming re ligion. Judaism and the worship of Yahoveh' (Jehovah) followed the re ligion of the Canaanites and the wor shin of Baal, and was a step in advance. Christianity followed Judaism and was another step in advance. Spir itualism follows Christianity, and is another upward step.

To try to force it into the Christian Church is like attempting to crowd a new-born chicken into one of the old shells. The germs of Spiritualism were in primitive Christianity. But what has Christianity done in all the ages to quicken those germs into life? It has been "setting" on them for nipeteen hundred years and has hatched not one. Those eggs were spoiled long ago. How foolish to imagine our present Spiritualism came from that old fowl or the eggs she laid!

Modern Spiritualism had a different parentage, and is not more than halfousin to them. Christianity was born n Palestine; Modern Spiritualism in New York nearly two thousand, year: afterward.

Wesley was a medium, possibly in ome respects as good as Jesus, and if I am not mistaken, he, as well as his family, acknowledged the phenomena, which occurred for years in his home, were produced by spirits, but inasmuch as Methodism to-day repudiates Spiritualism, we should belittle our manhood by pretending we are primitive Methodists, or Methodists of any kind. It is just as debasing to our self-respect to try to crowd ourselves into the Christian fold, where we are spurned, dis owned, feared and hated.

It is unjust to Spiritualism and shows a failure to appreciate its inherent pow-

It reminds me of a boy catching hold of the hind end of a market wagon to get a ride. Spiritualism is not a dory attached to any vessel. It is a ship itself; full-rigged, with chart, compass and crew. We only need to guide it and crew. aright, to allow no "frauds" among the crew, to keep it clear of rocks and other ships, such as Theosophy, Christianity, Astrology, and the many small craft of unproven theories and speculative doctrines, set its sails so as to catch the breezes which blow from the hills and mountain tops of wisdom and purity in the Spiritland, and our ship will weather every storm and bear its preclous cargo of truths in triumph to every port in the known world.

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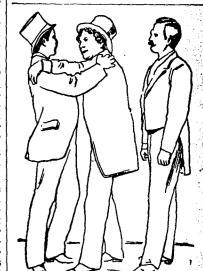
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SATURDAY, NOVEMBER 13, 1897.

RIGOTRY RUN MAD.

What a lovely world this would be if the preachers could run it according to their will. All the week would be employed to get ready for Sunday, and everybody would go to church to hear what the clergy have to tell about Gaud and his purposes in regard to man. They assume to know all the secret purposes of that divine personage. They have a book, which they call the Word of God, written and compiled by the priesthood, which they thrust in people's faces, and insist that all humanity shall be governed by its teach-Worse than all, could they have their way, they would close all other books and sources of knowledge so the people could not read, with the hope of getting them within their magic circle, to the end that they shall only think as the priest commands.

The Chicago Chronicle, of the 27th ult., under the head of "Closing the Public Library Sundays," voices public sentiment on this subject better than any words of ours. We quote:

Sabbatarianism is run mad when it proposes in a city like Chicago that the public library, sustained at general cost, shall surrender its greatest usefulness by closing on Sundays.

The proposer of a resolution that it is the sense of a body of ministers that the circulating department of the city library be kept closed on the Sabbath day, said: "I have been observing of late with great apprehension the tilumph of the secular over the religious Sabbath, and something should be done that will put an end to this deplorable

And in the view of the minister the something" that was to be done took concrete form. It was not an attack upon the open theater on Sunday, nor e use of the parks on that day; it was not an order that the flowers should not grow, nor the sun shine, nor fish swim, nor water sparkle; it was not a direction to close saloons, to cease the play ing of music; it was an order that the reading-room should be closed on that

What in the name of common sense is hoped to be accomplished by any such proceeding as this? Men will not go to church by reason of it if they de not feel inclined to do so. How will they employ their time? What is a pub-He library for? The Field Columbian museum is open on Sunday and so is the Art museum. Shall we close them, all to accommodate a body of preachers who fancy they might have greater number of auditors for their sermons on this, that and t'other, anything but Christian doctrine?

No one seeks at all to interfere with the use of Sunday by clergymen and admittedly religious persons. Nobody thinks of forbidding the opening of houses of worship. There is no interference whatever with the due and orderly use of Sunday for religious purposes. Why, then, should people who enjoy perfect liberty to use the day according to the dictates of their conscience seek to forbid other persons from pursuing their own wishes as to that day in just and orderly manner? If the directors of the public library were to respond to this impudent demand of a very small section of the municipality the mayor ought instantly remove them and fill their places with men liberal and broad-minded enough to let the public library be used for its utmost beneficence. We have the state ment of the president of the library that its use upon Sundays is 40 per cent greater than upon any other day,

A CONDITIONAL CONCESSION. The Christian world wish to hold Spiritualism responsible for the impositions practiced on the gullible by

and the neonle who so use it are at the

beliest of a body of ministers to be de

prived of that pleasure. Not while there

is a broad sense of personal liberty and

public decency in the community.

fraudulent mediums.

Those frauds are not Spiritualists. They never were. They have only stolen the livery of heaven to serve the Devil in, after the manner of Pollok's hypocrite. Spiritualism should not be held responsible for the doings of those persons. But if the church will hold itself responsible for all the vileness and crime of its own members; If they will admit that their system of religion has filled the earth with blood, desolated homes, spent its best years in inventing instruments of torture and applying them to its victims; if it will conced that the defaulting bank presidents, directors and cashiers, who were gener ally leaders in the churches, were gen nine Christians; that all the preacher who have gone astray were models of like little men, that a large majority of the inmates in our penitentiaries were persons in full fellowship in some of the various churches of the country then, however abhorrent the relation ship, we will concede that the few haudulent mediums are of our faith.

WHAT AILS DR. BARROWS?

The "Literary Digest" furnishes the information that Rev. Dr. Barrows, so prominent in engineering the Parliament of Religions in Chicago, thinks "the reasons that prevailed for the use of the name of Protestantism, given by German princes in 1529 against the proceedings of the Diet of Spires, have passed away, and that the name is now an unfortunate one, calling back old animosities, and emphasizing the differences separating Christians."

Dr. Barrows published a few weeks ago, in "The Independent," his views on this subject, from which we make very brief extracts, sufficient to understand his position. He inquires:

"Was there ever a time in the history of modern Christendom when so many things pointed unmistakably toward reunion? In America and France, in England and Germany, I have discovered that Christian hearts on both sides of the chasm are finding each other out in love."

And then we have this choice morsel from the learned Doctor;

"Protestant bigotry is more offensive than Catholic bigotry, and deplorable indeed are the ignorant and violent criticisms of the whole Catholic church made in Germany, Great Britain, and America, by persons who have never read a single authoritative exposition of Catholic doctrine."

Is it necessary to read the "authoritative expositions of Catholic doctrine" to learn of its damnable character? The record of its crimes against humanity meet us everywhere. Scarcely a page of authentic history since that sect sloughed off from Paganism that is not black with its infamy. By their fruits they are known. It is not by the finespun theories of sophists we form opinons of creeds. Any faith that oppresses humanity is abhorrent, and should be suppressed. Their professed struggle to extinguish purgatorial fires don't count when they are building fires to

burn the body.

That there is a powerful element, both among Protestants and Catholics who are laboring to unite these discordant faiths, to battle unbelief, all know. Formerly they joined hands in their persecution; but the spirit of Luther was aroused because of their excesses. Those "excesses" have been forgotten, and now again a union is talked of. And why? Because they see the better educated clergy, the thinking people, and even whole churches sliding away from their ancient moorings, and they are anxious to do something to arrest the decline.

Unite the entire Christian forces under one general head, and a century would not go by until all the infernal nstrumentalities of the Middle Ages would be again called into service to put down heresy and unbelief. Such a nan as Dr. Barrows, with a keen insight into the trend of educated thought, and faithful to his creed, would gladly ioin hands with the most tyrannical religion the world ever knew to impede he march of the mind.

There is better reason for reviving what Christians are pleased to term the Pagan religions, as originally taught, when it tolerated the widest difference of opinion, than there is for rehabilitating the church with its ancient nower of lash, and rack, and dungeon, and

THE BEAUTY OF HOLINESS.

It was the inerrant Bible, the book inspired by Almighty God, and whose voice proclaimed, "Thou shalt not suffer a witch to live," which is responsible for the following:

Many of us trace our ancestry to dear old New England, where this law of God was in full force two hundred years ago. We are ashamed of our progenitors that they merged their humanity into a revolting edict of a barbarian leader, who had not the moral courage to be sponsor for a law of his own, so he accredited it to an imaginary person who he taught lived up in the clouds. Churchmen tire of hearing what their ancestors did; but here is an occurrence of only a few days ago. Fraudulent mediums are despicable creatures, but what terms shall we apply to this "holiness band" who heat and kicked a helpless old woman, suffering with muscular rheumatism, which these religious functics claimed was an attliction of the devil, who they proposed to "knock out of her." as was done by the witches two centuries ago.

DRIVING OUT DEVILS.

Religious Fanatics Brutally Pound an Aged Woman.

Lyme, Conn., Oct. 25.-This staid old New England town is intensely excited over the doings of a small body of its residents known as the "holiness band" or the "holy ghosters." In pursuit of their peculiar religious ideals it is alleged these devotees have inflicted severe bodily injury upon an old woman living in the town as a result of which half a dozen prominent citizens of Lyme have been cited to appear in court and answer to a charge of as-

Mrs. Albina Mather, an indigent widow and a town charge, has been so afflicted with muscular rheumatism that she is unable to walk or to move her hands and limbs, seems to be a particular subject upon which the holiness enthusiasts seek to practice their faith

Mrs. Mather, when questioned as to what had happened at the "treatments," told this story substantially Those present gathered about her chair and two took hold of the back of her chair. At a given signal one leaped forward and fell prostrate upon the floor in front of her. The persons at the back of the chair, who had been rocking it back and forth, then suddenly tipped it over forward and the old lady fell across the body of the man on

Her forehead struck the floor and she screamed in agony. Being unable to move her hands and feet she could not arise. Then all the party formed a circle about ber, joining hands, and be gan marching around ber. At intervals a man or woman would break from the circle and kick the prostrate woman or throw his or her body heavily upon her. They said they were trying to "knock the devil out of her." This strange "healing" performance was kept up from 11 o'clock Monday night until o'clock Tuesday morning, when at last

the company disbanded. All this time the afflicted and helpless woman had lain upon the floor and been subjected to the "knocking the devil

out" process.

MORE TO THE POINT. "Daddy," asked little Ephraim, 'whar did de fust tukkey cum fum?" "Nebber yo' min' axin' irreligious anestions" said the old man. k'en Pahson Thompson cum fer dinner Sunday, doan' yo' hab ter ax whar dat tukkey cum fum, elder."—Exchange. CHRISTIAN GRACES.

Russia with its barbarism, and the arbitrary power of its sovereign, is a first-class Christian power, and much of its energy is employed in extending that faith. Some wonderful heresies have been developed in that country all claiming to derive their authority from the Bible. One of these, allied to the Raskolniks, said to embrace 12,000, 000 of devout worshipers, believe that heaven can only be attained by suffocation. When a member of the sect seems approaching his end he is smothered, to save his soul from endless perdition.

In the "Anomalies and Curiosities of Medicine," late from the press, p. 757, an account is given of the Skoptzles, another species of religious fanaticism in Russia, wherein castration plays an inportant part. They base their action on the alleged words of Jesus, Matt. xix:12. These persons, calling them-selves "White Doves," are said to live onre lives, abstain from the use of intoxicants, and are very abstemious in all their habits, save they are adepts at lying. Their example is respectfully commended to the clergy of all denominations in America, though priests need no new lessons in the arts of misrepre

sentation and deception.

Then come the Flageliants, who know what they deserve. Long processions of these persons are formed, with only a bandage around their middle, each armed with a whip of many thongs, and each scourges the one in front of him over the bare back and shoulders while they march, as a merited punishment for past transgressions, alternate ly singing and praying to Jesus for

All these customs are traced to older systems of religion, several centuries at least older than the beginning of our era. There are many other sects equally obnoxious in Russia, claiming to draw their authority from Jesus. Among these are they who quote Mark v:43 for authority: "If thy hand offend thee, cut it off; it

is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched." Luke xxiii:29 is a text quoted for the guidance of women, who form societies

and emulate their brothers in mutila-

These good Christians who labor to improve on nature, and who administer chastenings on each other, have their parallel among us. They would banish mirth and joy from the world, shroud the heavens in mourning, convert every moment of life into misery and woe, hoping thereby to please God, and gain rest in heaven.

another priestly usurpa-TION.

Within the last few weeks we have noticed several court proceedings opened by prayer. This seems the next order in the programme. A court chaplain will next follow, and the poor sinners the priests want to save from eternal destruction must foot the bill. Legislatures and Congress opened by prayer; political caucuses and conventions opened by prayer; banks and commercial houses opened by prayer; and great armies staying their bloody hands while the chaplains of the opposing forces exhaust their eloquence in trying to enlist the sympathy and service of the tutelary Deity to fight in their behalf! It is presumed that he who is the most brilliant in language, and uses the most honeyed words will be the most successful with the heavenly powers. Great God, are these usurpations of religious drones to go on, adding usurpation to usurpation, until they are arrested by the bloody hand?

THE CURFEW BELL.

Our neighbors of Evanston, by a vote of 13 to 1 in the city council, adopted a curfew ordinance a few evenings ago, to take immediate effect. We verily believe no law or ordinance can have a more beneficial effect on coming generations than this. Evil habits are formed in youth, and in the night time. The boy or girl allowed the freedom of the town at night, generally with deprayed associates, cannot do less than become vicious.

The curfew bell was introduced in England by William the Conquerer, as a safeguard against fire. When the bell rang at night all fires were to be extinguished, and the people were to retire for repose. Those wandering abroad after that hour were arrested and fined. The habit of ringing the curfew still continues in some places in England, at nine o'clock at night, at which time children under sixteen years of age disappear from the streets, unless accompanied by parents or guardians.

A SUCCESSFUL REVIVALIST.

Rev. R. Harris, of Delaware, O., was a very successful revivalist. His great ambition was to save souls from hell. and he worked energetically in that direction. One hundred and eighty-five persons in his own town, through his instrumentality, were rescued from the yawning gulf, and were placed on the rock Jesus Christ. But goats abound everywhere. Rev. Harris was charged with a \$2,000 forgery. Worse than all, the guilt was positive, and the soul reclaimer committed suicide rather than serve a term in the penitentiary. How very sad is this loss to the Christian world! Had he survived he would doubtless have been a leading worker with Brother Covert in fighting Spiritualism. The church needs all such laborers in this hour of their great trial. We ween for them.

HERE TO STAY.

That branch of Catholic mouks. known as Capuchins, who derive their name from the peculiar form of the cowl or hood they wear, have pur chased 44 acres of land near the Catholic University in Washington. They propose to build a college there to affilate with the University, for the train-

ng of priests of their order. It is very apparent Catholicism has come to this country to remain. The most disheartening feature is, the warering all along the line of Protestant ism, with Barrows, Briggs and Gladstone trying to reconcile the people to entrenchments on popular

REAWAKENING IN BOCKFORD. Our Brother Eskelsen, of Clinton, Ia. who is now solourning for a time in Rockford, Ill, seems to be reawakening an interest in Spiritualism in that puritanical city. He speaks on Sunday evenings to constantly increasing num bers. Thirty years ago they had a very arge society and a progressive lyceum Many of theactive members have passed away, whilst a very few have braced religion," and connected them selves with the church. A goodly number still remain who have been true to their faith, enough, if properly organized, to form a large and useful society. Success to Brother Eskelsen in

attempting to reorganize them.

THE WAR IS ON!

Gauge of Battle.

Never beforelin the history of Spiritualism has there been a crisis like the present, when the very life and existence of our cause was beset and threatened by a maddened enemy, as at the present time. The gathering of the cohorts of the old orthodox creeds, who, while fighting each other on other various points, combine as one to fight and, if possible, demolish Spiritualism.

They are determined, and are virtually bound by a solemn compact, to throttle Spiritualism-to exterminate it root and branch that so the world may be delivered entirely into the power of the churchly overseers and teachers. WHY IS IT?

The answer truthfully given is that Spiritualism contravenes all the points that constitute the orthodoxy of orthodoxy. Spiritualism through the benign influence of its revelations given by the spirit world, is breaking the slavish bonds that have so long cramped and dwarfed the minds of men bereft by priestly influence of the glory and vitality of true manhood, as developed by perfect freedom of thought.

THE CHURCHES DREAD

freedom of thought-for they instinctively recognize that true unshackled freedom of thought and investigation sounds the death-knell to the church's assumptions, teachings and authority. And Spiritualism stands unmistakably and in all fullness of truth, for the largest freedom-for perfect freedom, in fact, for the exercise of all man's powers of mind in investigation, in criticism, in searching inquiry into all and whatsoever fields no matter how old or how sacred to any person or

AS A LIBERATOR

Modern Spiritualism came to the world It came bringing a holy and heavenly light, that has been a blessing and cause of rejoicing to millions of people. It came bringing demonstrated knowledge of continued life beyond the saddening darkness of the grave-sadness that had brought the darkening clouds of impenetrable gloom to numberless millions in the past, and there was naught in the churches to dispel the gloom save a "faith" that lacked the vital evidences of its truth, that were declared, by one whom the churche claim as their founder and savior, to be for all time the test and proof of their divine mission and faithfulness. The fact that the "signs" which the Master declared should and would "follow them that believe," have ceased in the church, and the church has even turned to persecuting them whom these signs do follow in any degree, this fact, we say, proves that the church of to-day is false to its claims, false to the one it claims as its founder, and

FALSE TO HUMANITY,

which looks to it for light and help and leading in the way of truth, and is led by it in the ways of persecution and hatred of most precious truth revealed by God's messengers, the ministering angels of light and truth. Hence it is that, seeing the people breaking away from their influence and power, dark and persecuting minds are now joining hands and forces to combat and beat down this great hope of the world, Spiritualism.

WHAT ARE YOU GOING TO DO? To meet the onslaught of this foe, to turn back the tide of hate and persecution, to make this our occasion and opportunity to gain a great and lasting victory-to turn the curses and maledictions of this unscrupulous foe into a mighty blessing to the world, this is now the opportunity and the duty of spirit visitation has come. Spiritualists, we can turn this attempt of our benighted enemies into a larger fullness of light and blessing than the world has yet received.

BY PROPER EFFORT

and the exercise of wise discretion, this vicious attack on Spiritualism may be made the means of spreading the light of our holy truth far beyond all former bounds. To do this there is no better, easier, less expensive, or more effectual way than to extend the circulation of

THE PROGRESSIVE THINKER.

This paper stands in the van as a bold, unflinching advocate and defender of the cause of Spiritualism, its workers, its mediums. Disdaining and condemning traud wherever found, it will featlessly uphold and defend the rights of Spiritualists and the exponents and demonstrators of its phenomena and

philosophy.
We do not claim too much when we say that the addition of one hundred thousand names to the subscription list of The Progressive Thinker would virtually and actually add

A HUNDRED THOUSAND SPIRIT-UALISTS.

to our ranks within one year. It would reach and be read by thousands upon thousands who never go to hear a Spiritualist lecturer or medium. It would incite curiosity, lead to investigation, and bring multitudes to know and ac cept our great truth. This divine object is worth working for with intensity of effort, and every Spiritualist should feel the weight of his personal interest in the success of this means to benefit the cause of Spiritualism. SPIRITUALISTS, DO YOUR DUTY

in a manner besitting the cause you know to be grounded upon truth-demonstrated truth-and the result wil bring-not shame, nor sorrow, nor gloom to human hearts bowed down with grief over loved ones departed into the great Unseen; but joy and gladness over the great light of life immortal, and the experienced fact that spirits may and do return and commune with

those yet in mortal form. Do your duty as Spiritualists, and the cause you love-this cause in which is bound up the hope of humanity-will spread its benign light and influence carrying its blessed knowledge of life and immortality, and so shall the curses of our enemies be turned into blessings.

THE HULL-COVERT DEBATE. It will be furnished to each subcriber complete.

MOTHER NATURE, M. D. Charles Dawbarn's splendid articles on Mother Nature, M. D., will be re sumed next week.

"The Infidelity of Ecclesiasticism A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and chic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant.

MAKE THINGS HUM!

true budged the true to the second

Thinker was the report of Becker's inshort an article with so many palpable

untruths in it.

That they receive letters from Maine to California, no one has the least work are quite good this winter. doubt. That every preacher in the land-about 110,000-with the exception use them, would like to see Sphritualism put down, no one is rash enough to deny. That they will resort to every known plan to do it—and some equal to the "holy inquisition"—no one who has come in contact with them as an opponent can question for one moment. But the 1,000,000 will be like the sign-

ers of the petition to close the World's Fair on Sunday. More than there are in the state the petition comes from. There were some 50,000 more names went in from the state of Michigan than the entire population of the state. Such methods make it exceedingly difficult to meet the opposition in warfare unless we are prepared, like them, to throw away all principle when we enter the field of combat. The most depraved and brutal figliter ever seen has scruples against striking a man when he is down. But a "Christian" antagonist throws all responsibility on Jesus and leaves honor, decency and morality outside. The end, he claims, justifies the means. Is this conflict to be conducted on

those lines? Most assuredly. "We will have every medium listed within six months. We will be able to tell whether they have a shady past, whether they have been exposed; whether, in fact, their antecedents are

In a public meeting I offered the man who "had it, but it was loaned out of town," \$50 for a copy of a Spiritualist Bible, bound in any form or not at all Let Spiritualists Accept the The Anti-Spiritualist Associ- think the person he loaned it to got

hungry and ate it. At least I never heard from it. How the mediums do "fear" Cover One of the first things that struck my and Hagaman! They are so afraid that eye upon the arrival of The Progressive all of them are making ready for their winter's work; societies are so afraid terriew, copied from the Chicago that they are making engagements! Chronicle. I must say I never saw so people are so afraid they are making arrangements for their winter circles and take it altogether, they are so scared that the prospects for active

Becker feels that they are "prepared land—about 110,000—with the exception to wipe Spiritualism off the face of the perhaps of fifty or one hundred who earth." He is not the first one who has possess brains enough to think with, and such a feeling. He will not be the and independence and honor enough to last. In fact, if I live on this earth unuse them, would the description of the last. til Spiritualism is wiped off from it, shall live forever in this form. I don't want to. It is impossible to wipe a truth out of existence. The fact of the matter is that the

Spiritualists will be spurred onward. verly believe that the Anti-Spiritualist Association will be an ultimate benefit to Spiritualism and a detriment to orthodoxy.

Start a question on the subject of reigion and it does not vent itself on any one system. It reaches out to all. It causes investigation. The church admits that it loses every time it enters a discussion and "discussions are unproftable" has become a by-word with I will do my share with "Big Bible

Stories" and a couple of other books that are shaping themselves for the orinter. "Big Bible Stories" will be ready for delivery this month, and it will be one of the best weapons to use against the stronghold of the enemy hat can be found. In the meantime, Spiritualists, bestir

yourselves. Don't die of dry rot. Stir yourselves until the blood again circulates in your veins and let the people know you are alive. Your first attacks will come in new laws presented to your state legislatures. Look out for them. Open your hearts, pocket-books That is the first job. Well, it will be and eyes; see what is going on around

A Potent Argument

A potent argument in favor of having Moses Hull for a General Missionary Agent for Spiritualism is presented on our first page, in the case of Mrs. Hattie Tiffany, an excellent medium, who is ordered to leave town by a minister of the gospel who is working with the Anti-Spiritualist Association.

What a position for a set of men who sing--

"While the lamp holds out to burn, The vilest sinner may return." How does that apply to their own

case. Some of the most active workers in the interests of humanity have been those "with a shady past." No greater work was ever done by any man than was done by John B. Gough in the field of temperance. Yet his past was ex ceedingly "shady" and the "shadow did not lift entirely while he was doing his work for temperance as I am ac quainted with people who witnessed him drink while engaged in that work. How about the evangelists who are unblushingly announced as the reformed gamblers, rum sellers, states those to whom the gracious light of prison birds and even prostitutes? Shall we apply the Becker code of morals to them? If so, how about Hagaman? Was he not one with an exceedingly "shady" past if we believe the stories told about him by the Anti-Spiritualist leaders themselves? about Covert, "the medium slayer?" Is or is not his record "shady?" Ask Rembrant C. Rowe, 311 Sandusky street, Findlay, Ohio, who, as editor of the Sunday Herald, exposed some of the "Rev." gentleman's work. Get records of the grand jury and Judge

Johnson's opinion of the matter. "In the past they have laughed at us when we wanted to debate with their leading orators, but now they send out Moses Hull, their brainlest and best man, to meet the advancing army. Falsehood number two. I never heard of a challenge for discussion being declined by one of our Spiritualist lecturers, and I have had an active expe rience in Spiritualism for seventeen years. But I have known of many ministers being shut up by our medi-

ums and speakers. There are many bluffs. During my engagement in Aberdeen, S. D., one of Spiritualists came to me and said What is the matter with you that you will not meet Houston in discussion on Theo. F. Mayer...... 100 00 the subject of Spiritualism vs. Christianity?" It was reported around town Mrs. E. Breslock..... that I had declined to meet him in public discussion. The Spiritualists were quite worked up about it. No proposition had been made to me, but if made, it would have been accepted in two seconds. I immediately sent word to the "Rev." gentleman that I could be found No Name..... 1 00 at my father's home, and he would only | F. Schrawen..... have to make one challenge. It nevel came. It was just as well as he was dismissed from his church "for cause' within a few weeks and, up to the last information I had on the subject, he had not paid the printer for publishing his book against Spiritualism

to meet any minister, Talmage preferred, for years.

We have already secured thirty or forty old mediums who hold certificates of membership from all of the state associations as well as from the National Association." Not true again. The National Association has no authority issue a certificate of membership and above all, the constitution provides there shall be no individual member ships. The membership consists of "Spiritualist societies," not individuals If the officers of the N. S. A. have given certificates of membership to anyone every detail and it will take nersons evidence to make me believe they have en thus derelict in their trust. He says Illinois has not got a state as

sociation. To my personal knowledge a state association was organized there and Brother Jenifer was its president for a number of years. It is still in the field and doing its work. It does not bluster quite so much as the Antis do, but it "gets there just the same."
"Andrew Jackson Davis wrote the original Spiritualist Bible." Thanks! I

no small one. "Every medium" means you! Stir yourselves! If we sleep, we that your home and mine is to be en-tered. Our private lives investigated my clutching our throats and we will by these self-appointed saviors of man-kind. And if some spot has settled on us in the past, then won't we catch it! things hum at home and abroad.

MOSES HULL.

Ceneral Missionary to De- in the United States. fend our Cause?

We call the attention of our readers to the letter on our first page last week, from that eminent Spiritualist and philanthropist of Washington, D. C., Theodore F. Mayer. He is the second one who has offered to give One Hundred Dollars toward raising One Thousand to defray the expenses of Moses Hull to act as General Missionary to awaken Spiritualists all over the United States to the dangers that threaten them in the combination of all the churches to suppress mediumship and destroy Spiritualism. The article that appeared on our second page, last week, correspondence from Anderson, Ind., to the Chicago Chronicle, illustrates in a marked degree what the Church Octopus proposes to do with mediums. Read it. Now, Spiritualists, raise at once the THOUSAND DOLLARS! Read and re-read Mr. Mayer's ringing letter. See what he proposes to do, and then let the dollars roll from your pockets. Sums ranging from one dollar to one hundred will be received at this office. Let Sunday, November 21, be set aside and then every meeting in the United States in harmony with the movement take up a collection for this special purpose. Every medium in the United States should, too, on that day, or on some other, if more convenient, hold a circle and aid in raising the amount required. To faiter now is criminal. Every medium should awaken at once

and assist in this struggle. AMOUNT THUS FAR RAISED. Progressive Thinker\$100 00 Mrs. H. G. Waterman 1 00 Jane Polson Fidelia M. Barrows.... H. Augir.... Mrs. E. B. Fralick.... M. H. Ogden....

JUDGE E. S. HOLBROOK PASSES TO SPIRIT-LIFE.

Edmund S. Holbrook, an old citizen of Chicago, died at his home, 4441 Moses Hull has had an open challenge Champlain avenue, at 1 o'clock last Sunday morning. Judge Holbrook was born in Grafton, Mass., April 23, 1816. His parents were of English ancestry and descendants of the earliest settlers of New England. Edmund S. Holbrook received the degree of A. B. from Amherst College in 1839. He was prominent in the anti-slavery movement. He became professor of language, belleslettres, and vocal music in the college at Essex county Virginia. The Judge was prominent as a Spiritualist, often writing and lecturing on Spiritualism, and officiating at funerals.

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

"The Molecular Hypothesis of Na-By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his never knew before that the Spiritual- lectures on the Molecular Hypothesis ists had a Bible. I have heard of it, but of Nature; and presents his views as the fellow who had one was always on demonstrating a scientific basis of Spirthe other side of the divide. While in itnalism. The book is commended to Stanbury, Mo. I nearly corralled one, all who love to study and think. For but it got away just before I got there. sale at this office. Price 25 cents.

25 GENTS

The Hull-Covert Debate.

Do you know a good thing when you

see it? Do you ever realize the fact that to even hear of a good thing often proves advantageous? Are you aware of this grand truth that to even taste a good thing has its pleasure? If so, we wish to refer you to a pre-eminently good thing-something invaluable! We desire to introduce you to The Progressive Thinker for at least three months. We have just entered on a new cycle, and we desire you to be with us. We want your quarters, and in return therefor we propose to give you The Progressive Thinker for three months. You will find therein, reported in full, the debate held at Anderson, Ind., between Moses Hull, on the part of Spiritualists, and Elder Covert, in behalf of the various orthodox churches; the former demonstrating that Spiritualism is true, and the latter attempting to show that it is false. This debate has been reported especially for The Progressive Thinker, at great expense, in order to spread a new intellectual table for Spiritualists. If you have the least conception of a good thing, you will subscribe for the paper at once.

But that is not all you will get. We will surprise you still further, by sending you four lectures delivered in this city by Mrs. Annie Besant, one of the most brilliant minds of England. Those lectures were listened to by crowded houses in this city, and though the Spiritualists will not by any means endorse all that she says in them, yet hey will find them full of suggestive thought. They are submitted to our readers as specimens of the views of one of England's leading minds (and not to beget controversy), and in that respect they will prove invaluable, and will keep our readers posted in the current thought of the day. The lectures embrace the following subjects:

First Lecture: "Sorrow and Evil -Their Cause and Cure."

Second Lecture: "Clairvoyance and Mental Healing." Third Lecture: "Proofs of the

Existence of the Soul." Fourth Lecture: "Seen by the Occult Eye."

Those lectures alone are worth more than a year's subscription. But the above is not all that we promise you for 25 cents. Realizing the fact that your intellectual stomachs may be capacious, we offer you-no doubt to your great surprise-still other attractions. We give you one of Col. Ingersoll's masterly addresses on "TRUTH." It is 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 California philosopher, who gives "Thoughts Illustrating the Status of Spiritualism, and the Dangers that Beset the Honest Investigator." It Shall he be Sent Forth as a should be read by every thinking mind

Don't become excited over the great 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 Spiritnalism as shown from the Bible and History."

What we have offered in connection with every yearly or three months' subscription 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. should have on these terms 1 000 000 new subscribers to The Progressive Thinker. Every Spiritualist now awaken, if ever, and roll in the subscriptions; roll in the quarters; roll in the dollars!

Facts Indisputable.

To the Editor:-As a few of the great number of Spiritualists have voiced their sentiments relative to the Anti faction. I ask small space to add another fact as testimony which can and will be vouched for by myself and a goodly number of prominent Spiritualists of Toledo and vicinity.

During the winter of 1896 J. D. Hagaman made this statement when asked why he was engaged in such warfare, claiming to expose Spiritualism. He said: "There is no money in giving public spiritual scances. Not enough in it for me. It is a very easy matter to get into the good graces of the orthodox ministers by advertising that Spiritualism is going to be exposed. Under the auspices of a church it is a very easy task to secure audience room and attendance by having it announced from the rostrum. The ministers meet me with a hearty welcome. Their whole crowd turn out en masse to hear me at a fair price of admission."

At the same time Mr. Hagaman is working his adroft scheme, his daughter, who is a strong clairvoyant medium, was giving sittings in Toledo and receiving pay for her services. Working both ends of the line at the same period of time. In his second advent now he seeks notoriety as a leader. He knows that the orthodox field has soil that can be easily worked; therefore, he is sowing the seeds of egotism and avarice. Selfish results await his future. Yours for the truth,

J. N. YAKES.

"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 to \$1. cloth; paper, 50 cents. For sale at this office.

"Ancient India: Its Language and Religious." 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.

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

Mass. Each of the four did well by S. A. My work at Queen City Park interested the people despite the fact that my visit covered the opening k. The rain fell in torrents, but fair sized audiences greeted me, and my visit netted the N. S. A. nearly or quite twenty-five dollars in money for the Babe will, and general fund. Dr. E. A. Smith, Mrs. J. E. Thompson, Lucius Colburn, Dr. S. N. Gould did all in their power to make my stay a pleasant one. Harwich, Mass., was my next camp. Here I was booked for one lecture only but I gave two brief addresses in addition, and feel that a new interest was created in the N. S. A. through my work. My visit was made most enjoyable through the kindness of Mr. M. S. Ayer and wife, and Rev. S. L. Beal, the genial president. The financial returns were not large, but sufficient to cover all expenses. I have paved the way for greater returns from the work that can be done there next year.

I next visited Onset, where I was booked for four addresses. Despite the inclement weather, large audiences greeted me at every lecture. N. S. A. day was very stormy, yet over two hundred people braved the elements to take part in the exercises of the day. I was ably assisted by Dr. Geo. A. Fuller, Francis B. Woodbury, Frank Walker, W. F. Peck, Ida P. A. Whitlock, Mrs Rachel Walcott and Dr. T. A. Bland. With their aid, I collected \$285 in cash, and received pledges to the amount of over \$200 to be paid within a few weeks or months. One lady, Mrs. T. H. Bussey, of Wardner, Idaho, gave a lot at Queen City Park, valued at probably one hundred dollars. The total amount received and pledged at Onset for the Babe will and general N. S. A. fund is about five hundred dollars. Every dollar of this will be paid sooner or later. This testifies to Onset's loyalty to the N. S. A., and her devotion to the cause rof-organization.

Lake Pleasant Camp was my last point. Here I did but little work. Able addresses were made by Francis B. Woodbury, Hon A. H. Dailey, Mrs. J. D. Storrs, Edgar W. Emerson, Mrs. Hattie Mason, Prof. Wm. M. Lockwood, Mrs. Tillie U. Reynolds. Dr. Dean Clarke, J. B. Hatch, Jr., and Mrs. May S. Pepper. Under a stirring appeal for funds, about forty dollars were collected for the N. S. A. Good work was done for the cause of organization, and the N. S. A. materially strengthened by the special exercises of this day.

No doubt returns in equal ratio will made by those who represented the N. S. A. at other camps. Secretary Woodbury filled my dates at Lookout Moutain, Tenn., and Niantic, Ct. Mrs. Richmond went to the Peoria, Ill camp, and in connection with Mrs. Loe F. Prior, represented the N. S. A. most ably at the Northwestern Camp. Prof. Wmi M. Lockwood took my place at Haslett Park, while at the other camps the state agents and missionaries of the N. S. A. did what they could for it, or the N. S. A. went unrepresented.

It is evident to my mind that these special days at the several camps is a source of great strength to the National The work done at Onset is an il-Instruction of this fact, and points clearly to what can be done at all camps, provided the claims of the N. S. A. are properly presented to the people. It is impossible for the president or any one missionary to visit all of the camps. No one person can possibly reach more than fifteen of them in one season. This will require an extraordinary amount of labor, such as the average speaker or medium is unwilling to put forth. If able missionaries and special financial agents should be selected, the camp work divided among them, and two sent out together, I feel that a net sum of several thousand dollars could collected during the camp season. to much stress cannot be laid upon matter, and I carnestly recommend that the board of trustees be instructed to take action in this matter. No less than eight persons should be specially commissioned for this very important

MISSIONARY WORK.

Of my own missionary labors I have already spoken at length. My work has not been so extensive as in former years, because of circumstances to which your attention will be called later. What I said last year on this point, recurs to me now with double emphasis. It is impossible for one missionary to do all the work required by the rapidly growing body of Spiritualists in this country. I feel that the United States and Canada should be divided into sections, and District Missionaries commissioned to visit all socleties within said territory, and to organize new societies wherever practicable. This is the policy of other denominations, and their great success is ample proof of its utility. It might be well to have a national organizer in the field, as the special representative of the N. S. A., but his work should be supervisory, and not in the nature of a licitor of funds, as my own has been during the past four years. I recommend that the Trustees be instructed to divide the territory as above stated, and the president directed to nominate suitable missionaries to take charge of the work.

LOCAL SOCIETIES.

I have nothing new to offer upon this portant question. Some new societhe have been organized, while a few that were in existence last year have gone down. The same causes obtain today that militated against us last year. Phenomena of a questionable character to the exclusion of the genuine, are called for, and their constant presentation weakens the cause everywhere. Local prejudice, jealousy and inharmony yet prevail in far too many instances, and it behooves this honorable body to take some action looking to the oval of these evils. One method by which it can be best compassed is the settlement of speakers for a term of months or years. It is one of the most needed reforms in Spiritualism to-day. ORDINATION.

This subject has been less troublesome than in former years. Only a few cases of the ordaining fever have appeared, and those upon whom the rite was conferred have been worthy and well qualified for their work. The general uprising against the criminal practices of former years has had a most beneficial effect. It is still a source of danger to Spiritualism, and will continue to be so until it is suppressed forever. I recommend that this Association shall enter its protest against any and all forms of ordination for any priest or clergyman, and that steps be at once taken to secure the passage of laws forbidding any clergyman to travel upon half rates on the railroads, or to perform a marriage service, or to exercise any special prerogative by virtue of his ministerial office. This is the only logical position that can be taken by Spiritualists, and I feel that it will be the entering wedge that shall prove the efficient weapon by which we can seere the total separation of church and

NATIONAL TEMPLE.

last annual convention. Two gentlemen, Brothers T. J. Mayer and B. B. Hill, offered to give ten thousand dol-lars each to a temple fund, provided eighty thousand dollars were raised for the same purpose on or before January 1, 1898. This matter was attended to by your trustees as per the vote of the convention, by the appointment of a temple committee, of which Bro. J. V. McIntyre, of Washington, D. C., was chairman. With the work of this committee I am not familiar, as I have been out of the city almost constantly since January 29, of this year. I feel that a National Temple is absolutely necessary, and I recommend that it be given careful consideration by this convention. I wrote several philanthropic persons in regard to the project, but secured no pledges, owing to the hard times from which our nation has been suffering for more than five years. All expressed sympathy with the work, and some of them intimated that they might be in duced to do something later.

SCHOOLS.

A little progress has been made in this direction during the year. The Spiritualist Training School for speakers, mediums and writers has been in corporated under the laws of Ohio. and is now in active operation. The school at Belvidere, N. J., is also in session and is doing good work. The N. S. A should give both of these institutions its moral support, and assume the lead eiship in all educational movements at the earliest possible moment. I recom mend that strong resolutions express ing our hearty and unqualified approval of the schools now in existence, be adopted by this convention.

LYCEUMS.

I can say nothing further than was expressed in my last annual repor upon this most vital question. Several new lyceums have been organized, and a more general interest is apparent ev erywhere in this subject. After three years of agitation, our people are nov awakened to the necessity of having well equipped lyceums as adjuncts to every Spiritualist society in America am pleased to report progress and feel assured that much can be expected or this branch of our work in the future There is yet far too little interest in ou lyceums manifested by the majority of our Spiritualists. This convention can quicken them into new life, if proper measures be taken by it. I have rec ommended each year the appointmen of a National lyceum superintendent and can only repeat the same at thi point. If some devoted worker could be given this important post, we should find one hundred or more lyceums in this country next year, whereas we now have about half of that number. ecommend that this subject be referre to a special committee to devise plans for the improvement of lyceum work and that the same be considered at length at this convention.

THE FRAUD QUESTION.

I spoke to you at length last year upon the topic of mediums and medi umship. It is one of the gravest prob lems before us to-day. True mediums are in greater danger at this hour than they have ever been in the history of our cause. The opponents of Spiritualism are now organizing to crush them while the frauds and counterfeits in our own ranks are seeking to destro them through the plying of their nefe rious trade. True mediumship, is the chief cornerstone of the great spiritual emple, and it must be defended loyall by every Spiritualist. In order to de this, the line of demarkation must be drawn between genuine and spurious phenomena. As Spiritualists we cer ainly owe it to the world to place only the genuine spiritual coin in circulation, and we can make conditions whereby only such can appear if we will.

The overcredulous ones in our ranks need education, and radical treatment for their disease. Strangulated mental hernia ensued soon after the breach was made in their craniums to admi the messes of pottage they choose to call food. It is well to reflect seriously upon this question, that no hasty action may be taken in the matter. are partaking of wholesome food. If it believe some action can be taken by this body of delegates that will prove the salvation of this class of people. A campaign of education can be begun and brief tracts setting forth the dangers of bogus mediumship, and the methods by which all such can be obviated should be freely circulated. Our lecturers and mediums should have the facts placed before them in their true light, for when they are forewarned, they are forearmed against every form of evil.

I need not repeat the story of last

year in detail. I only wish to say that the places referred to, where the paraphernalia of the materializing seance is manufactured to order, that the vendor of mediumship at so much per head is "developing" candidates to prey upon the unsuspecting and suffering among our fellow-men, that blue test books are in constant use among the counterfeit mediums and frauds, against all of which I here and now enter my emphatic and everlasting protest. I need not particularize at this time, for the story is too well known to you all to be repeated by me. There is work to be done to cleanse the Augean stables, and the call is now for all true Spiritualists to rally as one man to the work of reform. Let us make fraud and criminality odious, so odious that they will be driven from our ranks forever. Our genuine mediums are in need of our loyal support, our deepest sympathy and our sincerest affection. The counterfeiters are the deadliest enemies with which our mediums are forced to contend. There should be some rule established by which the line of demarkation between the two classes can be drawn. I urge this matter upon the convention. I repeat we must do some-thing for honest mediumship. Better conditions for its development should be established, and this honorable body of delegates should suggest the methods by which that result can be obtained. The names of the counterfeiters, fakirs and frauds should be published to the world. Of course the question as to whom shall decide between the spurious and the genuine is a deli-cate one. No man can claim omniscience in this matter, nor has any one the right to dictate to another what he shall say or do. The N. S. A. recognizes no pope, no dictator, no ecclesias tical synod as absolute authority. But it does stand for right and truth, hence should place people on their guard when wrongs and outrages have been perpetrated in the sacred name of me-

I can but recommend the continuance of the black list, and urge that a copy of the same be sent to every Spiritualist society in the United States and Canada. I would even go so far as to rec-

of each of these criminals be kept on hand at headquarters, and sent to all travel. This waste is reprehensible, beseeking information in regard to the guilty pretenders. The investigating public is looking to this Association for protection from the villainy of the unscrupulous, counterfeit mediums who their fellow-men. Let us speak with no uncertain sound upon this question. It should be discussed at length and resolutions that mean something adopted and put into practice by this honorable body.

THE NATIONAL ANTI-SPIRITUAL ISTIC ASSOCIATION.

At this point the new Anti-Spiritualistic Association naturally comes into view. Brother Moses Hull attended the recent National Convention at Anderorganized, and reported its proceedings at length in the columns of the Spirit-

circulars, to be posted in the hall of our workers is expended upon the every society in the land. I also recommend that a series of photographs societies are depleted by the efforced payment of the enormous expenses of cause it can be easily remedied, if right measures are adopted. There is enough for every speaker and medium now before the public, if he is but given a chance to do it, The present are preying upon the soul agonies of system of changing speakers every Sunday, if not twice in one day, is the cause of the present weak state of many of our local societies. Of course the employment of questionable talent is also a crying evil, but the latter will disappear when the former condition is remedied.

The remedy consists in long engage ments for our workers everywhere. No one can do his best work, or exert any lasting influence upon any society through one address. He must know the people he ministers unto, and can son, Ind., where this association was only know them as they are by dwelling among them, and mingling with them every day. Spiritualism loses ualist press. Of course, every person more than half of its influence through present to-day has read his report, the itinerant system. Our speakers can therefore I need not do more than to have no voice in school matters under call your attention to it officially in the the present condition, hence in far too briefest manner possible. This Anti- many instances, sectarian songs and Spiritualistic body has been organized text books are in daily use against the for the express purpose of crushing me-diumship and through it Spiritualism it of the United States. It is the same

Ahead! Ahead!

No question but The Progressive Thinker is ahead of anything of its kind. Will help circulate it. GEO. H. HAYWOOD.

Franklin, Mass.

2,000 clergymen, 2,600 secular and 200 religious newspapers to assist it at the outset. It has a zealous, bigoted and unscrupulous class of clergymen and it may appear, I believe we as Spiritualists have given cause for the organization of this society. It is an actual product of our own wanton neglect to do a needed reform work ourselves We have not discriminated between the true and the false in mediumship. By tacitly sanctioning everything that has appeared under the name of mediumship, we opened wide the door to the Spiritualistic household, and the fraud and the pretender came in unrebuked Our people, ever hungry for a word from beyond the veil, grasped eagerly at the seeming phenomena, and made the pretenders welcome. They were honest, but in seeking spiritual substance, they found the shadow only and have hugged the delusion closely to their hearts for many years. They bid high for the counterfeit and have paid for it in tears and suffering beyond the power of words to tell. Out of this condition, and because of

it has grown the Anti-Spiritualistic Association. The enemies of Spiritualism, always ready and willing to strike a blow, have discovered some of the works of the counterfeiters. It has given them their longed-for opportunity. They have hastened to embrace it, and the result is before us. Noting our criminal indifference to the exist ence of fraud and the ease with which we have explained it away, they have hit upon the plan of classing frauds fakirs, charlatans and mediums to gether, and under the specious plea of pro bono publico, are seeking to destroy all mediums without regard to their moral, spiritual or intellectual standing. This is the result of our own folly in clinging to the fetich of individualism instead of rallying to the cause of

self. It had the avowed support of with all local reform work. We lose our entire influence through the non settlement of our speakers and medi ums. I recommend that this convention urge it upon our people to employ their Christians behind it. Paradoxical as platform talent for long engagements and instruct the incoming board of trustees to do all in its power to accomplish this desired result.

THE JUBILEE.

Pursuant to the instructions of the last convention, the officers of the N. S. A. set to work to see if a Jubilee cele bration of the anniversary of the advent of Modern Spiritualism was really wanted by the Spiritualists of this na tion. The responses were such as to warrant the appointment of a general manager, outside of our board of trus tees, to take sole charge of this great work. After due consideration, I nominated Mr. Frank Walker, of Hamburg, N. Y., for this important post. He was unanimously confirmed, and justructions were given him to raise all neces-sary funds for this gigantic undertakng without drawing on the treasury of the N. S. A. At the close of our firs quarter, he reported pledges to the amount of several thousand dollars from the citizens of Rochester, N. Y. where it was deemed best to hold the celebration. As Rochester, is so closely connected with the early history of our movement, no one will question the fit ness of the selection, nor wonder that was the unanimous choice of our poard. I cannot speak of the work of the Jubilee in detail. Mr. Walker has een eminently successful in raising funds for the great celebration, and has established special departments under the management of the most competent workers in our ranks. Represen tative Spiritualists from abroad will be present and take part in the convention Other eminent scholars and statesmen from foreign lands will send papers to be read to the assembled thousands at co-operative effort many years ago. Rochester. I recommend that the Jubi-

spiritual light. They ceased to think then and there, and have swallowed then and there, and have swallowed the marvelous has wildest stories of the marvelous. From the Galifornia Philosopher their work, we as Spiritualists find it difficult to raise a few hundred dollars principles by this convention. Such an lished something of interest to the N. S. A. in some one or all of the Spirit-

To the Editor:---Your special edition of October tion may be taken in the matter. It is urged by some that it is not wise to undeceive the deluded ones, who are swallowing the husks of deception and fraud under the impression that they are partaking of wholesome food. If it is right to do wrong, then this argument will hold good, otherwise not. I make it a grand campaign weapon.

The debate of the veteran Moses Hull with Elder Covert, of which you give us a first installment in No. 414, just received, will probably shorten the campaign by exhibiting the absurd be unable to give one dollar per year to spiritualism. The majority of them will do it, if they are approached in the weakness of the foe.

CHARLES DAWBARN.

San Leandro, Cal-

stimulated until the wonder-bumps upon our heads can only be reduced by a vigorous rubbing with the oil of common sense. This remedy can be easily manufactured through a more thorough organization of our forces upon legitimate business lines.

This Anti-Spiritualistic organization

raises an issue never before presented in a Spiritualist convention. I am almost glad that it has sprung into exist ence. It will force us to do a work that we have been too lazy or too cowardly to do heretofore. It should unify our ranks, and induce us to become more harmonious in our associations togeth er. It should cause us to do a little legitimate house-cleaning on our own hook, and thereby make it impossible for our opponents to attack us indiscriminately. I carnestly recommend this question be discussed at length by this convention, and trust that the united wisdom of the delegates present will be such as to give us a sure and speedy solution of this question. Our opponents mean business. They have wealth and influence at their command If we continue to apologize for fraud and crime, if we fail to defend honest mediums, our cause is in danger, and true mediumship imperilled. Let us act promptly, but let us temper all our actions with wisdom. I further recom-mend the re-establishment of the home circle, and urge that this convention take steps to that end. I also recom-mend that we take a deeper interest in our honest mediums, and trust that this convention will, in its wisdom, devise ways by which they can be placed above want, and removed from the temptation to defraud through a per-

SPEAKERS AND MEDIUMS.

I make a special paragraph under this heading, because of the importance of maintaining a high standard of ex-cellence or all of our platform work-

Our love of the marvelous has been ; lee be thoroughly discussed by this convention, and that each delegate be appointed a committee of one to work up a local interest in it upon his return home. It is a great enterprise, and General Manager Walker is entitled to the hearty support of Every Spiritualist on the globe in his endeavors to make it a grand success.

HALF RATES. The last convention directed the board of trustees to take action against the B. & O. railroad for refusing clergy rates to Mrs. Rachel Walcott, pastor of the First Spiritualist Church of Balti-aged as this year's experience has more, Md. I went to the proper au-proved. I recommend that good finanthorities in regard to the matter and found that we had a clear case against the B. & O. railroad for unjust discrimination against Mrs. Walcott, on the ground of being a Spiritualist! I was called away from Washington soon after learning the above facts, and have been unable to attend to the matter any further. I recommend that the question be again referred to the board of trustees with directions to act promptly in regard to the same.

SEYBERT WILL

The matter of the Seybert will was considered by the board according to directions, but no action was taken as it involved the expenditure of a large sum of money upon an uncertainty. That the provisions of the will have been violated there is no question, but there is apparently no redress for the Spiritualists, because of the lack of funds with which to defend themselves.

THE BABE WILL.

Early in January of the present year, Mrs. Mary A. Babe, of Washington, D. C., entered spirit-life. When her will was read, it was found that she had bequeathed five-sixths of her estate of about \$12,000 to the N. S. A. This fact caused great rejoicing on the part of Spiritualists of the United States, who saw in this noble act of NATIONAL TEMPLE.

Some recommendations were made ist papers from time to time, as well as papers from time to time, as well as papers and social influence of spiritualism. The vital energy in April, distant relatives of Mrs.

Babe brought suit to set saide the will on the grounds of undue influence and unsoundness of mind, alleging as a reason for this claim the fact of her being a Spiritualist. The trustee of her es tate, Mr. Theodore J. Mayer, secured a stay of proceedings in the trial of the case until the trustees of the N. S. A. could be given an opportunity to act in the matter. It was found that it would take nearly or quite \$1,500 to defend the will successfully. I sought the advice of the trustees of the N. S. A., and began to appeal to the Spiritualists of the nation for contributions to a spe-cial fund for the defense of the will. Since April I have caused weekly appeals to appear in the Spiritualist papers for contributions to this fund. Up to date nearly or quite \$500 have been reported. It has been disheartening to note the lukewarmness of the Spiritualists of this country in regard to this matter. The setting aside of this will of Mrs. Babe's establishes a dangerous precedent for the Spiritual ists of this nation. It should be defended even if we knew we should lose the case, because of the principles in volved. Our rights as a people are in leopardy, and we can protect them by defending this will vigorously. \$700 can be raised by this convention to-day, a gentleman stands ready to give \$300 which will make the total

A CONTRACTOR OF THE STATE OF TH

mend immediate action upon this matter by this convention. THE VITTERAN SPIRITUALISTS

amount \$1,500, the sum actually needed to defend the will. Therefore I recom-

UNION. The Veteran Spiritualists' Union has accomplished a good work during the past year. It has purchased a home for aged and indigent Spiritualists, mediums, and speakers, at Waverly, Mass. This purchase involved the expenditure of a large sum of money, but it has placed property to the value of at least \$15,000 in the hands of the Union. It is under a heavy mortgage, and cannot be used by our people until the indebt edness is paid. I recommend that all philanthropical work be encouraged by this body, and that the right hand of tellowship be extended to the Veteran Spiritualists' Union in the good work it has undertaken at Waverly.

STATE AGENTS AND MISSION-ARIES.

The work of the state agents and missionaries has been especially valuable during the past year. Especial mention should be made of the work of Col. C. H. Stockell, Dr. S. N. Aspinwall, Frank Walker, W. H. Myers, J. B. Hatch, Jr., Charles W. Newman, Walter P. Williams, H. W. Richardson, Roland E. Webster, M. I. Welch, Dr. O. G. W. Adams, Mrs. Ida P. A. Whitlock, Mrs. J. D. Storrs, and of missionaries, Moses Hull, Wm. M. Lockwood, Allen F. Brown, Mrs. Virginia Barrett, Mrs. Loe F. Prior, Mrs. E. R. Williams, Mrs. Tillie U. Reynolds, and others. These two departments of the N. S. A. work can be made a source of strength to the National body, if properly organized. recommend that the incoming board of trustees be instructed to confirm no one as state agent or missionary who is not willing to do something for the N. S. A. Many of our former appointees have sought N. S. A. credentials in one or both capacities, solely for gain to themselves. It should be a reciprocal relationship, and the two corps should be appointed with that understanding. I recommend that every missionary appointed be instructed that he or she must promise to do some work for the National body once every three months, and render the returns of the same to the secretary of the N. S. A. in the form of collections or donations. This rule should also apply to the state FINANCE.

The financial question is the most important problem that confronts this ody. While other denominations can raise thousands and hundreds of thousands of dollars with which to carry on said: "I have gotten beyond the scientific, philosophical and religious ideas of Spiritualism; I am now on the highest plane in the movement, that of ma-terialization. It is all there is in it, and am satisfied with it. I sometimes see one hundred forms at a single se-ance." Perhaps he does; at any rate his money does not go to Spiritualism, but to one or two mediums. None of our people are so poor as to

right way. Every Spiritualist can be induced to give up some little luxury or pleasure for the good of the cause, if his duty be properly shown to him. If one-tenth of the devotion to Spiritualism were given to it by Spiritualists that the Catholics give to their religion, every city and town of any size would soon have a strong Spiritualist society, snugly at home in a Temple of its own. A few dimes or a dollar each from ev ery Spiritualist would do this work. Small amounts could be collected in this way in every community by a devoted Spiritualist if he would only try. The Catholics try and succeed; we do not try, yet blame the Catholics because they succeed, and even accuse them of standing in the way of our success. Several methods of solving the financial problem have occurred to me. The mass-meetings can be made a great source of revenue, if properly man-

ciers be sent to every mass-meeting whose sole duty it shall be to solicit funds in the way of collections and donations. The state agents and missionaries, if properly selected, can be of great assistance in this respect, hence too much care can not be devoted to their appointment. The method that appeals to me most strongly is that of appointing a number of special financial agents under bonds if need be, to visit from house to house with families of Spiritualists, soliciting contributions to the N. S. A. From some communities, where no local society exists, hundreds of dollars can be collected for the National body. People can be induced to give their mites in this way, whereas otherwise they would never think of giving one penny to the N. S. A.

These special agents should be sup-

plied with receipt books from the N. S. A., and should be paid a commission on their collections. If receipt books were supplied them, the stubs would show the amount received, and the receipt itself would be the guarantee of the donor that his confidence was not misplaced. If deemed best, the agents could be bonded as a further guarantee of good faith. I have seen this method tried by other denominations, and al ways with success. We have the tal-ent to do this work, and the majority of our people can spare a few dimes and dollars as well as other people. I strongly recommend this plan to the convention. I believe in it thoroughly,

and if the right agents or solicitors are and harmoniously together throughout appointed, in less than two years' time the year. The fact that the traveling the N. S. A. will have secured endowers expenses of the non-resident trustees ments of thousands, whose funded investments will return an ample income to meet all expenses. I also believe that the National temple will be the immediate outcome of this policy if it is

From the foregoing plans, from per capita dues, collections, donations, special camp-meeting dates, etc., a revenue sufficiently large to equip a large number of missionaries to be sent into new territory to organize societies, establish lyceums, and carry on an active propagandism throughout the land. If each delegate here to-day would take an in-terest in this plan of making collections at home, there is no doubt but what every person present to-day woud send an average sum of twenty-five dollars each to the N. S. A. treasury. If the Spiritualists would but realize that one dollar each from one hundred thousand people means an immense income, and the salvation of the cause, I do not believe they would hesitate to give the pittance for the good of a cause so dear to them as Spiritualism. I hope this plan will be adopted. It will obviate the almost frantic appeals that we are forced to make at each annual convention to the delegates for funds, and give our entire movement a greater dignity and standing everywhere, collected and turned in over \$1,200 during the past year. REFORM WORK.

It is often said that Spiritualists have never done anything to further the great reform issues of the day; that very few of them are engaged in temperance work, in social reforms, or in procuring needful political reforms. Outwardly this may teachings of Spiritualism are such as to make every true believer in it a natural reformer, a true temperance man, and a humanitarian in every sense of the terms. I cannot but feel, however that the solvere of usefulness for Spir itualism could be greatly enlarged by engaging actively in this line of work I feel to recommend that greetings be sent to the Congress of Liberal Religions now in session in Nashville, Tenn assuring it and the world of our active nterest in a more liberal, more humane religion for the masses. I also recommend that resolutions advocating temperance in all things, social and political purity, the sanctity of the home the necessity for stirpiculture, and expressing our utter abhorrence of any and all doctrines that favor promiscuity of conduct, in any department of life as well as placing the seal of condem nation upon the wide spread rumor that Spiritualists favor the worst form of free love known to man. In brief. favor the adoption of resolutions pledging ourselves as a people to the support of the highest possible morality for all classes of people.

A SECULAR GOVERNMENT.

The insistent and persistent attempts to put an orthodox God into the Constitution of the United States induce me to call your attention to the neces sity of action on our part as a people I recommend that we declare to the world our firm belief in and support of a secular form of Government for th United States, and that we favor the equal and uniform taxation of church property of all kinds. I feel that we should also urge the removal of secia rian instruction from our public schools and that government or state appropri ations for the support of sectarian schools be prohibited by law. In view of the present wide-spread distress, the taxation of \$3,000,000,000 church prop erty would be a great relief to a suffer ing people. In this work, I urge that we co-operate with the Secularists, Freethinkers, Seventh Day Adventists and others who are battling for freedom in religion in and for America,

A DECLARATION OF PRINCIPLES I have been urged by many of the you to consider the question of the for our work. It is said by many that the majority of our people are poor in purse. This is true of some few, but the majority can be safely said to be in comfortable circumstances. Some in comfortable circumstances. Some principles is absolutely necessary. It can could be construed to be in the nature of a creed. For myself, I have always If, however, the adoption of a declaration of principles will be an advantage to our cause, I should not hesitate to approve of such a course. The Unitarians have finally been led to the adoption of a very liberal statement of belief. It might be well for us as a representative body to do the same thing. Legally such action would be advantageous, but as to the effect upon Spir itualism, I know not. I ask you to give and recommend that resolutions in regard to it be spread upon the records of this meeting.

THE HISTORY OF SPIRITUALISM In view of the fact that some of the early workers in Spiritualism are ye with us in the form, I feel constrained to ask you to consider the question of having an accurate history of Modern Spiritualism prepared under the auspices of the National Association. It will not be many years now before the old workers will be on the other side of life. They are with us now enjoying a green old age, and can give us first hand the true story of those early eventful years. That story is too pre cious to be lost, and we ought to do something to give it in its entirety to the world. Mrs. Emma Hardinge Britten's work was an excellent one in many respects. It was not quite general enough as a whole, nor does it give the history of the past thirty years It is important that a fair and impar tial history of the movement from firs to last should be prepared under the supervision of this National body. I be lieve some one of the old workers can be found to do this work for a moder ate sum. Even if the work is not pub lished at present, its existence in man uscript will preserve to us the true rec ord of the greatest of all religious movements the world has ever known. A work of this kind should be compre hensive, covering three or four large octavo volumes. It will take time some money, and no little labor. It would be a pleasure for me personally to do this work without regard to compensation, if I were out of employ ment. But I do not ask for it, or wish it for myself. I am anxious to have the work done, and will contribute my part towards defraying the expenses incumbent upon it. It is the more important now in view of the fact that this is the semi-centennial of Spiritualism, and I urge it upon your considerate atten-tion. I recommend that the trustees be instructed to take this question up at their first meeting, and proceed to engage some competent person to under take this most important work. I be lieve that such an one exists in the per son of our esteemed co-worker, the de-voted servant of Spiritualism for two and forty years, Lyman C. Howe. If we give him the post, we know the work will be well and faithfully done.

BOARD OF TRUSTRES. The trustees have worked earnestly

expenses of the non-resident trustee have been paid by the Association, has been of material value to the efficiency of their work. They have attended the meetings regularly, and been enabled to devote more time and attention to Association work at home than in former years. It has strengthened the National body to a great extent, and I take great pleasure in recommending that the same policy be continued the com-

ing year. The vice-president, Mrs. Cora L. V. Richmond has attended the N. S. A. mass-meetings in Baltimore, Washington, Lansing, Buffalo, and Nashville; she has also attended the state conventions in New York, Ohio and Texas, besides attending to the needs of the N. S. A. at some half-dozen camp-meetings, charging only expenses for her services. Our secretary has not only attended to his official duties in Washington, but he has addressed the Baltimore and Brooklyn mass-meetings, three or four camp-meetings, and a large number of local societies during the year.

Our treasurer, Geo. S. Clendaniel, has done faithful service for our cause in more ways than one. His influence has been quietly exerted in behalf of what he felt to be right and just.

Trustee L. V. Moulton has attended every meeting of the board; has attended seven mass meetings, and has, at great inconvenience to himself, done extra labor at a number of camp-meet ings for this Association. Trustee Geo. A. Fuller has been pres-

ent at every board meeting save one; he has attended five mass-meetings, and given liberally of his time, labor and means to further N. S. A. work among the people.

Trustee Frederick Fickey, Mrs. A. L.

Pettengill, and Henry Steinberg have faithfully striven to render a good account of their stewardships.

PRESIDENT'S WORK.

It would please me to be able to omit this division of my report in toto. My record is one of which I am not ashamed, yet I would that the story could be told by others than myself. I have done my best, however, and submit the record of that work to you for your respectful consideration. I have attended all of the board meetings with one exception. I was too ill to go to the July meeting of the board, the condition of my head being such as to render it unsafe for me to travel any distance alone. During the four years I have been your president, I have missed but two meetings of the board and missed them solely because of ill-health. I have already alluded to my work from November 1 to January 29 in specific terms. My work from January 29 to March 22 was of the missionary order, and resulted in a great financial loss. worked in the best territory in the United States for fifty-three days, delivered seventy-six full lectures in that time. I tried hard, but could not keep up even ordinary expenses.

During the entire year, I have spoken 183 times, and have traveled no less than 25,000 miles in order to do that work. I have attended every massmeeting that has been held in the interest of the N. S. A. with the solitary exception of the one at Nashville, Tenn., twelve in all. I have also attended and taken active part in seven state conventions, officiating as chairman at four of them and had the satisfaction of seeing healthy state associations organized in all four of those states. I have had splendid support in all my work and the grand results are due to the combined efforts of our loyal workers in these several states. I have accounted for nearly \$1,250 to the secretary, and have given personal receipts for the greater portion of that amount. The expense incident to my missionary work, attendance upon conventions, etc., has been nearly \$700. To this must be added what I paid out for hall rent, advertising, stenographer and extra talent at the several mass-meetings.

which I turned over to Secretary Woodbe done without uttering one word that bury, but have attended to much of it myself. An examination of my files will convince you that I have not been been opposed to creeds, and have as yet found no reason to change my mind. quite recently, I have had to contend with ill health. I was forced to give ap lecturing from the middle of June until the latter part of July, and after a few trials then I found that my voice would not permit me to use it at all. I managed to fill my engagements at four camps, but have had to desist from public speaking to any extent since Aug. 22. Early in January of the present year, wholly without solicitation on my part, I was offered the position of editor-inthis question your thoughtful attention | chief of the Banner of Light, in Boston, Mass. I took the matter under advise ment for a few weeks, feeling strongly inclined to the idea that I could not accept it. I had made a number of engagements for the season in the name of the N. S. A., and felt that I must all them. I also felt that I must earry out my contract in full with the N. S. A. tacitly entered into at our last annual convention. The management of the Banner generously offered to permit me to fill all N. S. A. dates, and to discharge every moral as well as official obligation to this body throughout the year. Still I was not able to decide until I had counseled with those whose souls I knew to be in the work. From many on both sides of life came the advice to undertake the Banner work. This I finally decided to do, and formally accepted the position about the middle of February.

In making this decision, I was influenced by the highest motives, and strong sense of duty. I felt that my going to the Banner would relieve the treasury of the N. S. A. of the burden of my salary, which I considered a factor of great importance at that time. Our revenues were being rapidly depleted, and the income did not come into view as it had in former years. redoubled my exertions in behalf of the N. S. A., but despite all my efforts, I could not raise money as I had in former years. I felt that a reduction of expenses was necessary, and be lieved that my plan would be a good one. I also felt that I could be of service to the N.S.A. in the editorial chair. and render substantial aid to organic effort throughout the nation. I felt that I could discharge all official duties, outside of missionary work, just as well in Boston as in Washington. I found that such was the case when I took the chair of the late Luther Colby as it was vacated by his esteemed successor, John W. Day, on the 24th of March, 1897. I have attended to every official duty most faithfully since that date, and kept up my Banner work be-

I now wish to state the conditions under which I have worked. I gave up my salary as President March 24, and have only charged per diem rates for all the time I have spent out of my Boston office in the interests of the N. S. A. For all of the work I have done in the office for the N. S. A. during the

past seven months I have only asked (Continued on page 7.)

..GENERAL SURVEY ...

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

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N. H. Bach writes from Thy Date, and the by the trustees and will be furnished hands of the printer and will will be by the Ladies Helping Hand Society, ready for delivery this month. Fifty and we will have a home where we encouragement from Ingersoll."

Address 98 Ogden avenue, Chicago, Ill.

At So. Hannibal, N. Y., October 27, occurred the wedding of Miss Ellen M. Shedd and Mr. Geo. C. La Fontaine. Mr. La Fontaine is gifted with a fine phase of mediumship as a healer and inspirational speaker. The ceremony was performed by Sarah A. Walters, of

this month at Norwich, Ct., where he can be addressed for engagements. Address him at No. 21 Fairmount

L. M. Rose writes from Elgin, Ill. "The cause here is prospering. Mrs. Disembodied Spirits is a Fraud,' seems L. A. Roberts was here last week and to be progressing favorable to Spirits." gave another of her convincing materiallzing seances. The First Society continues meetings regularly Sunday even-

G. W. Kates and wife will hold meet-December. Address them accordingly, pregnable.

The Campbell Brothers, slate-writers

C. H. Horine writes that Mrs. Elsie Reynolds informs him that she will re- dence, R. I.: "I see that your special turn to Chicago for a two weeks' so- correspondent in Washington, during journ, and will hold seances for materi-lation. All who feel interested can in the report in saying that Mrs. Nellie address him at 508 44 E. Place, to learn Palmer Ressegue was president of the of times and places that seances will be Rhode Island State Association. The

Mrs. L. A. Roberts, materializing medium, has returned to the city and is located at 3616 State street.

Hon. Andrew C. Dunn writes: have just finished reading 'Ghost Land,' and have been fairly entranced over its contents. I never have read a book from which I have gained so much true spiritual knowledge as from this one, ganized October 6, 1897." Every inquirer and every Spiritualist who desires to know, should read it carefully.'

Henry Orsay writes: "A very enthusiastic and well-attended meeting of delegates to the Southwest Spiritualists' associotion, took place October 24, at the temple of the First Spiritual Church of Dallas, Texas, under the presidency of D. B. Woods. Resolutions were passed looking to the permanency of the association and a preamble adopted setting forth the aims and objects of the society, after which the following named officers were elected for dent, Austin; D. B. Woods, first vice- ing of our cause," president, Dallas: T. B. Harr ond vice-president, Dallas; T. E. Brow-der, third vice-president, Reno; H. Holten, fourth vice-president, Lampasas; T. J. Lee, fifth vice-president, Nashville, Tenn.: A. Mayers, sixth vice-president, New Orleans, La.; R. C. Travers, secretary and treasurer, Dallas; trustees, H. C. Humboldt, Shreveport, La. R. O. Freeman, Little Rock, Ark.; Elmer Brown, Forrest City, Ark.; George Thompson, Austin. A committee of was appointed by the chair to draft a constitution and by-laws and report same at a meeting to be held on Monday evening, October 25. At night the little temple 'around the corner' was comfortably filled to hear the pastor expound on the unchristianlike attitude of the orthodox ministry towards abounds with spiritual teachings."

Mrs. Loe F. Prior writes from Chattanooga, Tenn.: "I am in Chatanooga, Tenn., for a short time. I have organized a very nice society here, with over name in full and gave mine. This was forty members. I hold two meetings a tures, and Thursday evenings to test the teaching, when it comes from the work. The Unitarian church where we higher intelligences, freed from adulmeet is filled to the doors, with only terations and frauds so common these standing room each evening. I am glad times." to report great interest in Spiritualism here in the South"

Moses Hull is lecturing in Buffalo. N. Y., this month. Until after Thanksgiving he can be addressed at 248 North Division street, Buffalo, N. Y. He would like week-day evening work during the month not too far from Buffalo. He has given up his January appointments in New England, and is ready to go where he may be called for that month.

J. T. Seeley writes: "Having discovspirits. I would be much pleased to have a decided success. Brother Baxter as the same appear in your valuable paper. tached to the leg or indicator of the rostrum of this society. His tests are small planchette table, which writes messages very nicely."

J. W. Ring writes from Galveston, Tex.: "The cause is moving on very nicely in the city by the sea; excellent music which is so beneficial; goodsized, audiences of interested thinking people, with the writer as pastor."

Emma J. Huff, the corresponding secretary of the Southern Cassadaga Camp, Lake Helen, Fla., has returned from her northern trip and will answer all letters of inquiry concerning the camp and coming session of 1898, commencing February 6.

M. W. Lyman writes from Springfield, Mass.: "Mrs. M. S. Pepper, of Providence, president of the Rhode Island Association of Spiritualists, and one of the best platform test mediums in the world, has been here two Sundays, October 24 and 31, at the hall of the First Spiritualist Society. She had very large audiences, and her lectures were very convincing to the many strangers and skeptics present. Harrison D. Barrett, of Boston, will lecture here November 7 and 14, and Dr. C. W. Hidden, of Newburyport, Mass., November 21 and 28. The lyceum and Ladies' Aid are flourishing.

Mrs. Maud Lord Drake is in Beatrice

Mrs. Carrie Miller writes: "I must compliment you on securing Mrs. Annie Besant's lectures. 'They are fine."

G. W. Kates writes from Rochester N. Y .: "The First Spiritual Church of Rochester, N. Y., is making progress. W. H. Bach writes from Lily Dale, during October. A hall has been leased three pages of proof have already been can meet at all desired times. That is given me for correction. I received a an advance step beyond having a hall personal letter of recommendation and for Sundays only; but we shall hope that the birth city of Modern Spiritual-Will C. Hodge, inspirational speaker, ism may ere long have an edifice dedicated to the cause. Mrs. Kates and myself are being earnestly supported in our efforts to develop a representative society here, and trust that no one will further seek to place any barrier in the way. We need help, and trust such to meet all demands this year of jubilee. We need every possible help for the fiftieth anniversary celebration,

during the jubilee to follow. We trust Prof. W. M. Lockwood is lecturing all friends of the cause, at least in Rochester, may rally now around the banner of truth and progress.' A. F. Hill writes from Boston, Mass. The debate at Boston on the subject. 'Resolved, that the Materialization of

ism. Not many with knowledge of materialization has taken part in the debate. At first I quoted from histories. showing that materialization had an important ancient history. The most ings in Titusville, Pa., during Novem- educated of our opponents admitted ber; returning to Rochester, N. Y., for that my position on this point was im-

Mrs. Ella Gibson Magoon writes from and spirit artists, will spend the winter Davenport, Iowa: "Dr. Magoon and in Chicago and St. Louis. They start myself have been meeting with good for Chiengo about November 15, where success in this city for a week past. they will remain about a week, and We have been lecturing and doing fine thence to St. Louis, and will return to senuce work with interested audiences Chicago later. They have many dates in the Tri-City' vicinity. Many people booked already for both cities. Their from Rock Island and Moline have been permanent address is Box 25, Lily Dale, in attendance, and bestoying active interest in the work," Beni, F. Prouty writes from Provi-

officers of this association are as follows: Mrs. May S. Pepper, of Providence, president; S. K. Doe, of Pawtucket, vice-president; Benj. F. Prouty of Providence, secretary; Geo. C. Pierce, of Providence, treasurer; J. R. Bailey, of Woonsocket, Ida P. A. Whitlock, of Providence, and Samuel Merchant, of Woonsocket, directors. Or-

Geo II. Brooks has just closed a very successful six weeks' engagement with the Unity Society of Milwaukee, Wis. He left the society on a good foundation, and it will continue to do a good work. He goes to Lansing, Mich., for two Sundays in November, to commence his missionary work for the State, and if the friends there will notify him at once of their desire for him to come to them, he will make arrangements as soon as possible for complying with their request. Address him at present at 129 River street, Lansing, Mich. Mr. Brooks says: "Come, friends the ensuing year: Henry Orsay, presi-

Jas. Dixon writes that the First Spir itualist Society of Homestead, Pa., has opened its meetings again. October 20 and 27, Lyman C. Howe was speaker. Mr. Thos. Wisdom, of Mt. Washington, Pa., is speaker, and Mrs. Gillard, of Fair Haven, Pa., test medium for No-

Dr. M. Muchlenbruch has just closed ils engagement with the society at San Jose, Cal., and goes now to San Francisco. He lectures, gives tests from the platform and psychometric readings. He would like engagements vith eastern societies after the month of March next. Address him at Box 118, Oakland, Cal.

Geo. W. Johnson writes from Fresno, Cal.: "Spiritualism is to me the most sacred of all isms. I received my first Spiritualism in spite of the Bible, which lesson in Indiana in 1850. Rode horse back twenty-six miles to get it from a writing medium; received a letter from my brother who had been in spirit world twelve years. He signed his a stunner to me, and since then I have week: Sunday services devoted to lec- been an investigator and dear lover of

D. L. Carpenter writes from Fort Wayne, Ind.: "It seems that some of our orthodox friends think that the Anti-Spiritualist society have only to sound the death-knell of Spiritualism and announce the funeral and then pro ceed to bury it. Now if they think the cause is dead they would have been sadly disappointed if they had witpessed the large audiences that attended Brother J. Frank Baxter's lectures at the First Spiritual Society on last Sunday evening, and at a benefit given way of conversing with by him on Wednesday evening. It was a lecturer and test medium, is one of simply of a lead pencil at- the best we have ever had upon the clear and to the point. Spiritualism is quite a lively corpse, notwithstanding the evidence of the 'antis' to the con-

Mrs. Thomas M. Locke writes as follows in reference to the Philadelphia Spiritualist Society, Handel and Haydn Hall, 8th and Spring Garden: "Mrs. C. Fannie Allyn is serving this society this month with great success. She is an earnest, active worker, and never wearies in her efforts to aid the society that employs her. She is a true humanitarian and practices what she preaches She takes great interest in the children and in lyceum work. All societies wishing an effective worker would do well to employ her. We opened our meetings in September and our audiences have been steadily increasing since that time. The officers of this society are as follows: Thomas M. Locke, president Samuel S. Wheeler, first vice-president Charles Hammar, second vice-president; Mrs. Thomas M. Locke, treasurer;

Galloway, historian." Dr. J. W. Briggs writes of the good work going on in Cincinnati. The First German Spiritualist Society conducts its exercises in German. J. J. Bronnet The Church of the Spirit has resumed is president. The Philosophical Society of Mr. Perkins at Joliet each Sunday meetings. Carrie F. Loring, of Brain- meets at 14th and Central avenue every morning.

Charles GeFrorer, secretary; Mary R

Sunday evening: It is in charge of Prof. Ernesi. The Union Society meets in-Odd Fellows' Temple, 7th and Elm streets, at 8 p. m. The Ethical Spiritnalists meet at 6th and Walnut. Mrs. Greenemeyer serves the society in Anderson, Ind., the month of November, and Richmond, Ind., in December. A circle is held every Thursday afternoon at Douglas Hall, corner 6th and Walnut, Mrs. Kopp and Mrs. Meyers, mediums. First Spiritual Endeavor Soclety meets at Ideal Hall 632 Madison avenue, Covington, Ky., every Sunday

Mr. C. E. Winans, the materializing medium, is now located at 918 Fourth avenue. South. Minneapolis. Minn., where all mail should be addressed relative to engagements.

Dr. Adah Horman (nee Sheehan) will serve the First Association of Philadelphia, as speaker, for the month of November. She will be at Lima, O., for he Sundays of December. Week-night engagements in the vicinity of above points can be had by addressing her at 3217 Hewson street, Philadelphia, Pa. or Elsinore Gate and Russell street, Cincinnati. O. The Doctor has some dates open. Would like to correspond with societies.

S. W. Fain writes: "Yes, I attend meetin', and every sermon I hear shows me more clearly the absurdities of orthodox doctrine. They fire it into the Spiritualists and witch-craft, and still have the pleasure of knowing that there is a hell prepared for the sinner, where he can bask in the warmth of fire and brimstone, and where the saintly old mother can look down from paradise shall be freely given, that there may be and pleasantly smile at her wicked son, here a working force that shall be able as he writhes in eternal misery."

D. P. Shattuck, M. D., writes: "The Progressive Thinker is read with interest at our home every week. the many good articles it publishes and wish that more of our friends could enjoy the same."

F. Jackson writes: "Mrs. Frances Ruddick is doing a grand work in Ionesboro and Marion, Ind. She is a fine independent slate-writer." Secretary writes from Cincinnati. O .:

The Ethical Spiritual Society of this city which was duly incorporated and opened Douglas Hall in September with Mr. and Mrs. Ricker as lecturers and mediums, has been very successful. Mrs. Ricker gives her tests with eyes thoroughly blindfolded, and it is most convincing to all who hear her, as no one can fail to admit that it must be the work of an unseen power and not her own. She is a grand medium for a grand control, and is growing every day n power both as a lecturer and test medinm." Mrs. D. L. Druliner writes: "There is

greatly needed movement on foot in Chicago. It is the establishment of a mediums' home in Chicago. The movement is under the auspices of the Lalies' Charitable Aid Society, of which Mrs. C. H. Horine, of 508 44th Place, i president, and Mrs. C. Dominy, of 5832 aSalle street, is secretary. It includes all Chicago societies and all Spiritualsts. The organization meets every Wednesday at 2 p. m., at Mrs. D. L. Druliner's, 93 Bowen avenue. Either of the above named ladies invite correspondence from any and all that feel interested in the movement."

G. C. Love, the talented speaker from Oregon, writes: "On the 15th of this month I will go to DeKalb and Sycanore. Ill., remaining until the 20th. During my stay in Chicago I have lecfured and followed with tests on two Sunday evenings for the Church of the Students of Nature, their pastor being absent from the city. They have my, best wishes for all that is for the best, and I hope they will yet become so strong in numbers that a larger hall will be found necessary. I have visited and helped as best I could the Universal Spiritual Church on 63d street and Stewart avenue. I have attended a number of meetings of the First Society of the South Side, where my short talks and tests were well received. Will be glad to answer calls from those desiring my services. Address me at 54 South Sheldon street, Chicago, Ill."

Mrs. F. A. Logan writes: "The inspirfortable, quiet, sunny hall, right over the progressive lyceum, in Pythian Casle, 9091/2 Market street, San Francisco As In years agone I trust to the ange world to send those who vibrate with my spirit in the sphere of harmony to participate in the deliberations, and true to their trust we have the right talent in music, and speech to have on each occasion, a soulful, spiritual feast. Sunday last Miss L. M. Cummings, of Boston, gave the opening address, on vibrations and spiritual illumination. Many others participated in the exercises. I intend that the Circle of Harmony will meet at the same time every Sunday from 11 till 2, in the same place, whether we are in the form or only in

Dr. Marcotte writes: "We wish to no tify our many friends and Spiritualists in Chicago and elsewhere, that we are now permanently located in the lovely Carlyle Flats on Cottage Grove avenue. Having met with so many misfortunes in Chicago the last seven weeks, we could not do our work properly. With the assistance of our many friends, we are now able to work a before. We would be pleased to hear from all outside friends. Chicago Spiritualists and investigators are respectfully invited to call. Mrs. Marcotte gives sittings daily. Consultations in French, English and German, Stella, the wonderful child trance medium, gives sittings daily."

The next regular meeting of the Band of Harmony of the Church of the Soul will be on Thursday, November 11, at the home of Mr. and Mrs. J. W. LeSuer, No. 84 North 52d avenue, near the terminus of the Lake street elevated. A special programme has been prepared, and all interested are cordially invited.

G. F. Perkins writes: "I opine your enterprise in publishing the debate in full between Moses Hull and W. R. Covert will do more to open the eyes of the blind than any or all the articles upon the ancient occultism of Hindoo jugglery, or even accounts of marvelous manifestations, etc. This is an age of talk, a time of animated pictures, a day of comparison, when opinion must match opinion. I wish a million conies of this debate could be published and sent to all the brainy church members and liberals, as a missionary tract."

Mrs. Lizzie A. Koch writes from Anderson. Ind.: "The Madison Avenue Temple Society had for the month of October, Mrs. Eva Pfunter, of Indian-She delivered some very fine lectures to good houses. It did not seem as if the fighting parsons had done us much damage. I believe Mrs. Greenameyer, of Cincinnati, is to serve the society for November. We have three good trumpet mediums here and they say they turn people away, for they have so many to sit for."

The Beacon Light Spiritual Church will discontinue the afternoon meetings on Sunday, and conduct only the even ing meetings at 7:30, and Thursdays at 2:30 p. m., at 617 N. Clark street, for a weeks owing to the engagement

Seeing that the critics, "higher" and otherwise, have about pulverized the dogme of the Infallible Authority of the Bible and are most successfully demonstrating the human authorship and imperfections of that book, the time has come when our aim and effort should be to clearly present the spirit-ual philosophy on its merits. Whatever excellencies the past has had,

The living present contains them all In the spirit that molds the age." WHAT IS WANTED basic fact-spirit-communion-and phil-

England.

on all sides, is, demonstration of the osophic presentation of the great spir itual principles which are involved in Spiritualism. EXPOSITORY LECTURES.

which embody the teachings and revelations of Spiritualism, are greatly needed. The world requires the com forting thoughts and stimulating ideas of the glad tidings of man's natural spiritual existence here and hereafter, and the Spiritual Philosophy (which deals with life and its duties, explains spiritual involution and evolution, and sets forth the spirit's progressive experiences on this side and beyond the grave), when simply and clearly stated, s calculated to win the approval of the thinkers and students who are trying to solve the riddles of consciousness, and man's moral and spiritual experiences.

THE NEW TIME is demanding new interpretations. The old theology, philosophy and science are all in the melting pot. Whatever was true; good and beautiful in them will

remain; the dross will be cast out. It

is for Spiritualism to take the refined gold and give it a new setting. OUR PRESENT DUTY is to show the better way. To apply our knowledge, our inspirations, to constructive ends. The iconoclastic labors of fifty years have opened the way to the builders. What is to occupy the

ground? LET THE DEAD PAST (with its ruined anities and isms) bury its dead, be it ours to march into and take possession of the promised land and erect thereon the Temple of the Religion of Humanity. Let us cease from railing, and try our hands at help-

THE GOSPEL OF THE SPIRIT is the Gospel of Love, of forbearance, of sympathy, of personal purity and uprightness. :Can we not invite everyone to join us,: to partake of the feast of reason and flow of soul?

TO THE MATERIALIST,

we can say Spiritualism offers you what you deed—evidence, facts. Come and investigate and see for yourself. To the mourner we can say: Dry your tears and be comforted; you can re-ceive partismal benedictions and inspiring ministrations from those you love. Why seek ye the living among the dend?

· TOUTHE PESSIMIST we can say; The spirit is monarch in the realm of mind; as a man thinks so is he. Turn about, my friend, face the sun instead of looking at the shadows. Be cheerful, look at the good things and beauties of life, and see the light immorial shiplug, even through the Valley of Death, touching to glory even physical realm.

TO THE SECTARIANS we can say: Cease your babbling-be still and hearken, and know that Infinite Goodness and Wisdom are eternal, that Life is Divine, and the spirit everlastingly pure and true. Let the broken tablets of stone (the creeds and ologies) lie where they have fallen. The living God has graven his commands on the Spirit, in our very nature, and no man is shut off from knowledge of ers have made it possible for me to re- Him, from His inspirations, from His

TO OURSELVES

we can say, it is our duty and high calling to let the light shine before menthat we, by our fidelity, sobriety, gen leness, sympathy, and fraternal help fulness, may see that we have walked and talked with angels, and have been benefited thereby.

TO BE CONTENT AND HAPPY. Use "Garland" Stoves and Ranges.

Mrs. Reilly's Verified Dream.

Mrs. Rachel Reilly arrived in New York lately from England on the steamer St. Paul, with her daughter-inlaw, Mrs. Thomas Reilly, of St. Louis. The two went to the Washington Hotel, to await the coming of Thomas Reilly, the son of one of the women and the husband of the other. Reilly had left his old mother in England a year ago, and had sent his wife to bring her to this country, where she was to make

her home with them.

On Monday Reilly had not appeared as expected, and the wife, much agitated, told the hotel manager that she feared something had happened to him, as she had dreamed early Sunday morning that she saw him in a terrible accident, and reaching out to her, call ing for help. Reilly was among those killed in the train wreck near Garrison's, which occurred about the hour of his wife's dream.

To the Spiritualists of Indiana.

Kind Friends:-It is my desire to hear from every locality in the state where a society of Spiritualists can be organ ized and chartered with the National Association: It requires at least seven members to get a charter and every place where that number or more can be found, there ought to be a society formed, and when the state is thorough ly organized, circuits should be formed and mediums and speakers set to work on theme one following the other on the rounds, thereby saving much of the normous expense of traveling long dis tances, he is now the case. I would also likė to see quarterly meetings car ried on In every county or district, for 1 believely greater enthusiasm would be created and more and better work be done.

Will parties interested please write me, giving full particulars as to the number of Spiritualists (their names and addresses), in their respective lo calities, and the number that will unite in forming a society; also what they can do to help us to come and organize and charter them with the N. S. A.? Let us hear at once from every locality in the state where a society can be

Address me for the month of Novem ber at Rochester, Ind. Home address 416 Newland avenue, Jamestown, N. Y. E. W. SPRAGUE, Missionary and special financial agent for the N. S. A.

formed.

The good are heaven's peculiar care.

don, England.

We quite understand the desire of the Catholic Church to recapture Eugland. She is the centre of a wide empire, and the richest country in the world. priests pray for England in the hope that they may yet be able to prey, on England. CONFESSION.

Josephine Coquard, who stabled the

Menard, cure of St. Medard, Paris, is unmarried, and is said to have pestered the Abbe for the last three years with her cases of conscience and wild declarations of love. Confession sometimes proves a trying ordeal for both penitent and priest. HIS DUEL.

The Archbishop of Vienna having interceded with the Pope on behalf of Count Badeni, on account of his duel, the Papal absolution was sent by tele-

graph. Without it the Count must

have been excommunicated, and

doomed to Davy Jones' locker. THE REV. MR. HAWEIS has been facetiously earnest on the subject of church collections. According to the Daily News, he last Sunday brought his congregation perilously near to an explosion of laughter. After stating that Christians did not worship copper, but sometimes worshiped gold bethought himself and acknowledged that they sometimes sacrificed to the god of copper in church. There was a sanction in the Christian records for copper tribute in the story of the

seemed to him that he had been preach ing to a church full of widows. REVOLT OF THE CLERGY.

had. Then he added that it sometimes

It was with dreadful alarm that we turned over the pages of the Nineteenth Century to read "The Coming Revolt of the Clergy!" by the Rev. Heneage Jebb. What outburst of revolution was to be expected from our magnifi cent army of sky-pilots? Would the State, the bishops, or only society in general, be overturned? Happily, we discovered nothing but a country cleric's grumble, that he had not benefited as he expected under the Agricultural Rates Act. It is only a parson considering his own pecuniary interests. We breathe again.

AT THE CHURCH CONGRESS there was lamentation at the decline in the supply of curates. The sky-pilot business is still fairly attractive, needing little brains and less work. But it is not esteemed as formerly, and young men of talent will not choose a carcer which they must either be dull or dishonest.

From Light, London, Eng.

SPIRITUAL CREATIONS.

Very few days pass without our being challenged to "justify the ways of God to man" in presence of the miseries of the world. It is never an easy task to accept the challenge, and we question whether any one could accept it and come off a perfect conqueror. What an apparent tragedy life seems-at times! and if we follow it up to "orthodoxy's" bitter end-an everlasting hell tragedy becomes the horror and scandal of the universe. TO BEGIN WITH.

much of the seeming misery of the world is not misery. Everything is relative to the recipient, whether it is a bad smell, or the loss of a great battle, or the absence of any provision for next week's rent. What would madden one man, used to a certain standard or mode of life, is a matter of no particular concern to another.

EVERYTHING REALLY TURNS upon our notion of the sort of account that is being kept, and the time of its closing-and upon what is being worked out on this distressful side of very best parts of our great heritageand the very finest parts of human pature itself. No struggle, no man; no struggle, no delight of victory: no struggle, no hope, no real joy. art, literature, music, poetry and all that mighty world of emotion for which Shakespeare stands, owe most to that which lies the negrest to the heart-ache and even the heart-break of the world.

GOD IS MAKING MAN, and this is His method-for all we know, the only method-certainly the only method that seems compatible with man's freedom and self-reliance, as a naturally progressive being. This is a view of the case which is but seldom taken, and yet it seems so obvious. The reason why this view is not taken is that we are enormously in bondage to two grave sources of error-that God is a person in our sense of the word "person," and that God is able to do all things, and is absolutely free to do as He pleases. We call these "grave sources of error."

IN A VERY EXALTED SENSE, God is a person, but we have got no standard of measurement by which we can postulate Him. His personality, because it is so absolutely high and so purely spiritual, is beyond our comprehension and our ken; so that it is not right for us to discuss His doings from the standpoint of personality as we

AN ERROR, TOO.

is it to say that God can do all things. He is not superior to mathematics. He could not cause 3 and 2 to be arithmetically 7. Neither could He create-a self-poised creature of a given kind without the necessary experience and discipline. Neither can He transcend the laws of His own universe. He cannot contradict Himself. An error, also. is it to say that God is absolutely free to do as He pleases. He is not in the slightest degree able to be unjust or to bring confusion into natural law. Even if He mised the dead, it would have to be in harmony with some deep law of life-otherwise old Chaos would come again; and Chaos would be no cure.

PROCEEDING FROM THIS, It is easy to see that the world's history could not have been otherwise than it is; that man's liability to err and to suffer could not be otherwise than it is; that the road by which hu-manity is marching toward its goal

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

could not be otherwise than it is.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the wellknown author. Price 15 cents. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa C. Couger. Excellent for every family. Cloth, \$2.

From Two Worlds, London, From The Freethinker, Lon- From Harbinger of Light, THE WORLD BEAUTIFUL Melbourne, Australia.

and the second second

In the present issue we reprint from The Banner of Light an article by a veteran Spiritualist (Mr. E. Giles, of Boston) on Andrew Jackson Davis, with special reference to his original work, "Nature's Divine Revelations," which we have several times referred to as the basis of the Harmonial or Spiritual Philosophy. When referring to it last December, we gave a series of its affirmations, and showed that they pre-sented a sound and philosophical basis on which to erect a substantial and harmonious system; involving, as there suggested, one continuous round of evo lution, from the monad to the highest

celestial spirit. · THE SPIRIT WORLD.

In previous articles we had referred to the evolution of suns and planets, and we now purpose to present what the seer discloses in reference to the spirit-world and the state of man after the change called death. First, he asserts that a man begins to die from the time he reaches physical maturity: the spirit is continually developing and extending its faculties and putting them forward as feelers into the higher spheres. As the body gradually becomes incapable of performing offices required by the spirit, the hold of the latter is loosened, and when the moment of dissolution occurs the sen sation, or clothing medium of the spirit becomes its form, corresponding with the physical tenement it has just vacated but free from its infirmities.

ANY STRUGGLE or contortion in death is not necessarily an indication of pain, but rather of the effort of disengagement. THE PLACID SMILE

so often observed at the last is the re sult of the pleasant impression produced by the realization of the improved conditions manifest to the open-

ng spiritual perception. THE SPIRIT SPHERES. He describes the spirit spheres as containing all the beauties of the pat ural sphere combined and perfected, in creasing in refinement and beauty in

each ascending plane. THERE ARE GARDENS in which he says: "All flowers, and even their leaves, are observed as so many voices proclaiming the beauty of interior perfection, and the infinite source from which they sprang. Every plant, flower, bird and tree is perceived and appreciated as the express creation of Divine love and Divine action." That is to say, that the love of God is more clearly and distinctly visible in his works than in the mundane condition. Everything teaches a lesson, instruction and admonition are not derived from speech, but from action and rep-

FIELDS OF THOUGHT.

He observes that spirits were engaged in exploring the field of thought. and searching deeply into the causes of things; and thus they learn of love and accumulate wisdom; all is activity and

IN THE HIGHER SPHERES there is more of contemplation; spirits often find it difficult at first to realize that they are what is called "dead," all about them appearing so real and natural: it seems to them that they are only transferred to a country they knew not.

THE HARMONY OF NATURE appears like music, though it is sensed through the eyes rather than the cars and conversation is carried on by thought rather than speech.

MUTUAL ATTACHMENTS. Here is a sentence which when realized should bring comfort to many; One more important truth it is well to relate and that is that those who form a mutual attachment while on earth, which is pure and true, continue to preserve an affection for one another throughout the spiritual spheres." And if one has progressed further than the other, the one possessing wisdom will pervade and cultivate the love of the other, until their natures become assimilated and they are fully suited to associate with each other. Parents who love their children on earth continue to love them hereafter.

FORMER EXPERIENCE.

It was also perceived by the seer that the former experience of every person, both male and female, is treasured up in memory, from which they can extract representations of what they previously knew or experienced. Everything is indelibly impressed on the memory, and is mirrored forth with a vividness proportionate to the straigth of the impression: disagreeable reminiscences are depicted in the depths and concealed from the view of any other being by the prevalence of the more pleasant experiences which are frequently recalled, but it is only as this preponderance exists that they can be kept from intruding themselves.

THE PICTURES OF SPIRIT LIFE which are graphically described by the seer are exceedingly beautiful and consistent: they comprehend the unfoldment of the many faculties of the interior man that spiritual investigation and psychic science have during the past three or four decades been making manifest to mankind, but which were unknown at the time the revelation was given.

SPIRITUAL DISPENSATION. Furthermore, that the modern spiritual dispensation was distinctly fore-seen by him, as shown in the following extract: "It is a truth that spirits com mune with one another while one is in the body and the other in the higher spheres, and this, too, when the person

in the body is unconscious of the influx, and hence cannot be convinced of the fact; and this truth will ere long present itself in the form of a living demonstration, and the world will half with delight the ushering in of that era when the interior of men will be opened and the spiritual communion will be established."

Since the advent of MODERN SPIRITUALISM

vast amount of evidence has accumulated corroborative of what was rerealed by or through Andrew Jackson Davis, and tending to demonstrate the continuity of individuality, memory, af fection and sympathy with those left behind; and that psychometric impressions adhere to the soul as well as to the physical organism, the latter being proven by the fact that automatic writng received from an individual spirit when submitted, without any clue to its source, to psychometers in the body elicits the character of the spirit who instigated it, and in some instances the name. Instances of the latter are given by Hudson Tuttle, Professor Buchanan and other reliable authorities.

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

HUDSON TUTTLE.

C. P. B.: Q. If all life comes from antecedent life, and spirit organism continues to hold its organic form, will not the source of life and spirit, in the course of time, become exhausted?

A. The process of individualization of spirit will stop long before there is exhaustion of material or force. The plan of creation is not to convert everything into intelfectual entities. This may be considered an unsupported assertion, and as having no authority except that of the spirit intelligence who gave it, yet there are parallels in the forms of physical life. Nature stopped the production of the immense saurians of the Saurian Age, although there was abundance of material, and the mammoth perished, while the conditions for its multiplication were the same they had been when he roamed in immense herds over the plains.

Baron J. Mikos, Austria: Q. Is the soul (spirit) of a new-born infant immortal in case of death? I am of the opinion that immortality begins only with the acquirement of the full consciousness of the "ego," which a newborn child could not possess.

A. "A spirit is not necessarily immortal, but can become gradually extinguished, like a lamp burning for an indefinite time and then going out. Such is the fact with the lower races of mankind. They exist after death, but with them there is no progress, no desire for the immortal state, and slowly, atom by atom (of their spiritual substance) is absorbed into the bosom of the universal spiritether, as the spirit of the animal is immediately after death. If it be asked at what age the spirit of man retains its identity, it may be said in reply, that no certain date can be given, for that depends on the development of the parents."-Psychic Science.

A Reader: Q. What is the difference between a materialized form and an etherealization?

A. Etherealizations are the shadowy forms through which objects appear distinctly. Materializations, where the more substantial qualities belonging to physical matter are manifested.

This subject has been fully discussed in a preceding number of The Progressive Thinker.

T. M. Rooney: Q. Recently a slate-written message sent me by a medium in St. Louis, was signed E. V. Wil son. I am unacquainted with the name and ask who he is, and what did he do in earth-life?

A. E. V. Wilson was well known to the early Spiritualists, as a medium and lecturer. He was probably one of the most distinctive characters of the first advocates. Fearless, uncompromising and direct in his methods, he was feared by enemies whom he unmercifully criticised. He was an iconoclast, proud of his strength to destroy.

P. R.: Q. Are not mediums who are immoral better

A. He who stands representative of the dead, and their mouthpiece to the living, ought to be the best and the purest. The idea entertained by some leading Spi itualists that it is desirable to convert to the belief in Spiritualism, even by manifestations that are fraudulent saps the foundation of the philosophy, and is the paralle of the teachings of the church fathers, that it is laudable to lie for Christ's sake. "If you were thirsty would you refuse water if brought in a soiled and broken pitcher?" Yes, if a clean and whole one could be had for the asking. Mediumship legitimately leads to a higher life, and its debasement is by its prostitution to sordid gain and selfish ends. Charity covers a multitude of sins, but it is false sympathy which spares the offender at the untold cost of the innocent. The putting farward of one known to be deprayed and unprincipled, or wanting in moral character, as a trusted medium, and recommending him,

is a crime against Spiritualism and its believers. The words of James Burns, editor of the Medium, one of the most devoted of men, who sacrificed his life in his efforts to extend a knowledge of the new philosophy, are as timely and true now as they were years ago when written. He wrote of one Walker, whom Dr. Peebles introduced to him, after this pretended medium went to England to escape from the notorious Toronto affair in which his partner in iniquity lost his life.

Knowing his character, Mr. Burns screened and rec ommended him. He soon had cause for regret. His remarks on this dereliction to duty will deeply impress many who have committed the same error in their charity for the short-comings of mediums.

"Now, we fear that in screening this man, and charita "Now, we tear that in screening time have been most committed a grave fault, for which we have been most vigorously punished. Several others we treated in a simflar lenient manner and they all faithfully joined Walker in his attack upon us. It is really hard to know what is right in such matters. It seems cruel to expose the sins and faults of others; for no one is perfect; and the best of us would not like to be turned inside out. Again it appears to be highly injudicious to promote the professional career, in Spiritualism, of bad people. Our twenty years' experience teaches us that such mediums go from bad to worse. Mr. Peebles picked up three gutter waifs and made spiritual apostles of them; and the result has been more harm than all the good Mr. Peebles' spiritual work has accomplished. We have to some extent helped in this work, and with the very best of motives; but had we committed the crimes imputed to these persons, and stood the demands of the law in respect thereto, we could not have suffered more bitterly than we have done for long years; and it is not all over yet."

C. L.: Q. Can you explain the cause of prickling vibrations which go over me at times in waves? Sometimes when talking with a medium friend, we both feel the waves simultaneously, and so strongly that the tears

A. These are indications of a highly sensitive organism, and rightly cultivated, will give mediumship of a rare order.

A. C.: Q. For what purpose is the metal Uranium used?

A. Uranium is a somewhat rare metal, resembling fron in color; tarnishing yellow in the air. It has no use as a metal; but as an oxide it is used as a coloring for porcelain and glass, imparting a beautiful greenish-yellow fluorescence which nothing else can give.

A crowd always thinks with its sympathy, never with its reason.—W. R. Alger.

A MODERN MYSTERY.

A Sharon Artist Photographs a Celestial Visitor Who Has Been Dead 30 Years.

A NUT FOR THOSE VERSED IN THE OCCULT SCIENCE TO CRACK-ALL THE PARTIES CON-CERNED PERSONS OF THE HIGHEST MORAL STANDING AND NO POSSIBLE CHANCE OF COLLUSION OR TRICKERY.

During the past fifty years, since the advent of Modern Spiritualism through the agency of the phenomena first given by the Fox sisters, and from thence down to the present day there has perhaps not been an event wrapped in more profound mystery than the experience of N. E. Coombs, the well-known East State street, Sharon, pho-

Mr. Coombs is not anxious to proclaim what happened from the housetops, as it were, but related the ineident to your reporter some days ago while in private conversation, with reference to a book on Spiritualism, written by A. B. Richmond, the well-known criminal lawyer of Meadville, and one who stands second to none in his profession in legal acumen.

Since then we visited Mr. Coombs with a view of getting his consent to the publication of the facts and with the full assurance that the names of the family in question would not be brought before the general public, he consented. The story related in its simplicity is this: The artist referred to was called into the country to photograph the old homestead of one of the best-known families in Western Pennsylvania and which stands high both in the social and financial scale. They, as a household, are positively without reproach and as far removed from a belief in the occult as it is possible to be; and yet what we are about to record has set them to thinking that possibly there are more mysteries in heaven and earth than were ever dreamed of in the philosophy of Horatio.

But to our story. Mr. Coombs repaired to the scene of action and got the family in such positions as they desired and touched the button and the action of light and the chemicals did the rest. He returned to his studio and when he developed the negative in his darkened room, where the actinic ray of sunshine or light, is not permitted to enter, he found not only the portraits of those who were present in the flesh, but a well-defined shadow of one who, while he doubtless was present, was yet an invisible accompaniment, at least so to those who are incapable of seeing clairvoyantly. The photographer, as was the contract, finished his work and submitted it to the family, who instantly recognized the spirit picture as being a correct representation of their aged grandfather, who had passed peacefully in the fullness of years to the great unknowable beyond more than thirty years before. Prior to his death his usual place, when the weather was fine, was in his arm chair on the very porch where the family sat when the negative was taken by our Sharon man. Back of his accustomed place is a window, the panes of which are still the same, barring, perhaps, a few accidents, and all are of the old 8x10 or 10x12 pattern peculiar to the days of Auld Lang Syne. It is upon one of these window panes that the shadow picture of the venerable patriarch is printed in the picture, and when compared with an old daguerreotype, which is still in the possession of the family, is a correct likeness even to his peculiar manner of tying his necktie. There is not the slightest doubt of it reflecting the old man's features, and that there was a possibility of the camera taking in its scope a portrait on or in the house, that is impossible, as but one picture of the dead man exists and that encased and hidden away in a chest of drawers only to be brought out at intervals in loving remembrance of the departed. All our readers can readily see why the family desire that their names shall be withheld and as that can neither add to nor detract from our story we will keep that portion of the incident inviolate, although Mr.

Coombs is at liberty to reveal the names to his friends. That such things have happened before is claimed by many, but here is a case that admits of no charge of trickery neither on the part of the family nor the photographer, for he never saw either the old gentlemen nor a picture or likeness of the subject, of any kind whatever.

The latter afterward returned to the house and examined the window carefully as possible, but all subsequent experiments failed to produce like results, or the faintest semblance of what had transpired before.

It is a well-known fact in photography that the camera reveals many details that pass unnoticed before the keenest eye. For example, millions of minute stars have been photographed, which could not be detected by the eve. though assisted by the strongest lenses. The spokes of a rapidly revolving wheel are readily separated by its extreme sensitiveness, where the mortal eye can see only the

This, to our readers, is perhaps not as lucid an explanation as could be desired, but it is not our purpose to attempt to explain that which has puzzled the most profound scientists and which has baffled the most honest and astute investigators.

What we have related can possibly be explained in the course of years, but at this time even the advocates of Spiritualism declare they can not account for the phenomena, much less undertake to enter into a detailed demonstration from cause to effect. It is due both the public and also Mr. Coombs to say that he is not a believer in Spiritualism, having never had any experience along that line except that related herewith. He has the reputation here, where he has done business for many years, of an honest man, not given to vagaries or the stuff that dreams are made of .- Pittsburg (Pa.) Leader, Oct. 26, 1897.

LIFE IS LOVE.

Where can we go that love is not? What desert or what sea Can keep us far from that bright star That guides our destiny?

Oh! oft I hear an answering voice To mortal sense unknown, While thought, a queen with royal mien, Builds her enchanted throne-

Out of the things that men despise She reareth tower and dome, And 'neath the skies their turrets rise And shine a perfect home.

Out of the little things of life, Smiles, tears, and deeds out-wrought. She builds-with care her temples fair, By angel artists taught.

Out of the little things of earth She buildeth things sublime, But the grandest life is born of strife, That comes like the winter's rime-

In the midst of darkness, or like storms When wrathful winds sweep by, And trooping clouds hang low like shrouds O'er the face of the midnight sky.

Out of the changing hopes and fears And the schemes that men pursue, Are the pictures made in light or shade. Of life's dissolving view. BELLE BUSH. Seminary, Belvidere, N. J.

Noble women oft do great deeds in humbleness,-German motto.

Hypocrisy is the necessary burden of villainy, affecta-

N. S. A. CONVENTION (Continued from page 5.)

the Association \$15 for myself, and \$50 for a stenographer.! This does not compensate me for the work I have done at night, the articles written and published in the interest of the N. S. A., nor for the over-exertion made to keep up with the work. I do not utter this statement as a complaint, but submit it as an explanation of what I must now mention. I have drawn no salary from the N. S_4/A . since January 17, 1897, nor have I been compensated for my loss of time at conventions, mass meetings and camps in N. S. A. work. All of my expenses are yet unsettled, while my receipts are in hand ready for the N. S. A. treasury as soon as my accounts are audited.

I have given the N. S. A. credit for

all of my Sunday earnings from March 24 to October 3, eleven in all. On these eleven Sundays I have received in round numbers \$200 for my work, and I have only charged \$5 per Sunday against the N. S. A., giving it \$145 net. while in reality I was drawing no salary from it. I ask the privilege of submitting my yearly receipts and expenditures to the auditing committee, with the added privilege of making a personal statement to the committee. I do this in view of the fact that I have been charged with drawing a double salary—one from the N. S. A., and the other from the Banner of Light. I have done double work, but I have only had one salary since March 24, a salary smaller than it would have been had I been able to devote my whole time to editorial work. Of the value of my work, in behalf of

the N. S. A., since I have been connected with it, I leave it for others to say. Since going into the Banner office I have sought to create an interest in organization throughout the world. I have served you for four years to the best of my ability. I have made mistakes, but have sought eagerly to rectify them when discovered. The N. S. A. has had my best thought, my sincerest devotion. I have often set aside personal interests for the sake of the N. S. A., and during those four years I have traveled far and wide, an aggregate distance of 100,000 miles, and have spoken 650 times in its interests. I have only missed two hoard meetings in that time, as before stated. I ask the closest scrutiny of my record as an official, and request that my friends and enemies be given an opportunity to look over the work actually done. During my four years' service, I have been forced to contend with ill health to some extent. I regret this deeply, as I could have done far better work otherwise. I was in a very critical state during the past season, but I wish to say now that it was not my work in my two-fold capacity that made me ill. I could have stood that work, had I not been exposed to menial and physical been exposed to mental and physical suffering that can never come to me again. It is due me, the N. S. A., and the Banner of Light this this statement be placed on record. If I liave failed to do my duty by the Association, it has not been from any wilful intent. I have tried to do right—tried to push the N. S. A. to the front, and ask only that reward that is given honest effort and reward that is given honest effort and sincere devotion to principle.

REVIEW OF THE FIELD. The past year has been a fruitful one in spiritual progress. Investigation is rife, and as an organized body, Spiritualists now have an opportunity to do a great reform work in the world. We must give the world till the truth we possess, and open the door wider to the reception of new and higher truth from the other side of life. The N. S. A. is the proper instrument through which this work can be done.

We have purchased the library of the late Prof. A. E. Worthen, State Geologist of Illinois, also a number of valuable books now out of print, at a total cost of \$92. We have scattered our tracts broadcast, have sent our missionaries into new fields, and have push the work everywhere with voice and pen. Such missionaries as E. W. Sprague, Mrs. Loe F. Prior, Mrs. E. A. Bedell and C. W. Taylor have made records of which they may well be proud, I need not specialize their work: its results are known to you all, and we should give "honor to whom honor

Mrs. G. S. Clendaniel and Mrs. Francis Dingman represented the N. S. A. at the National Mother's Convention, in compliance with the vote of the last convention. Secretary Woodbury and Mrs. Richmond were our delegates to the National Convention of the Secularists.

The Scandinavian Spiritualist, The Medium, The Dawning Light, Philosophical Journal, Light of Truth, The Progressive Thinker and Banner of Light have been the firm supporters of the N. S. A. throughout the year. No one realizes more fully than I do the aid these journals have rendered us. The Spiritualist press will unitedly support a straight-forward business organization. We must not forget the secular press at this time. It has been uniformly just and fair. The Associated and United Press Associations have given our great meetings due notice, and have spoken courteously of our efforts and workers. Let us re-member that we can have the friendship of the press so long as we deserve

We have not accomplished any mira cles during the past year. We have all done our very best, and we render to you to-day the accounts of our stewardship. We claim that the work has been well and successfully done. The stringer gency of the times has hurt us, but your officials have done their conscientious duty and rest the case in your hands. The N. S. A. is a potent factor in Spiritualistic work, and should be loyally sustained. It is the Moses to lead Spiritualism to the "Promised Land" of righteousness, and will be a safe guide so long as it is true to the truths of pure Spiritualism,

Last October Mr. J. R. Francis, the genial editor of The Progressive Thinker, published the report of the President of the N. S. A. in full, and made up a special edition of his excellent paper containing it. This special issue he caused to be circulated widely throughout the country. From the many thousand copies disposed of, Mr. Francis hoped to place that report be-fore 1,000,000 readers of disposed of 3,000 copies of that edition myself. Mr. Francis did this at his own ontion. without even a hint from the N. S. A. officials that such a step would please them. I feel especially grateful to Mr. Francis for this great effort and sacrifice on his part. It gave the Spiritualists of this world a cleaner knowledge of the aims, claims and purposes of the N. S. A. than had ever been given be fore. I recommend that suitable acknowledgement of this devoted service on his part be made by this conven-

tion. I close my lengthy paper with feelings of deepest emotion. My mind sweeps over the four years of hard, untiring labor that has been given to this Association by many of us who are connected with it to-day. We may have made mistakes, but when the full history of Spiritualism shall be written a century hence, those who have sac tion, a part of the chosen trappings of folly. Johnson. rificed and tolled for the good of the Price \$1. For sale at this office.

N. S. A. of to-day will be given due credit for their labors, and awarded the praise of having tried most conscientiously to do something for the good of their fellowmen. I enter no eulogy they have done speaks for itself. They have been only a means to the divine end of trying to aid humanity in its struggle upward.

My eye scans the horizon of the fut-

ure most hopefully. The sacred asso ciations of the past four years are hallowed memories to spur us on to great er efforts for the future. I can see the changing panorama of the dead years but dimly-the kindly words, the warm handclasps, the hearty "God speeds," the tear-dimmed eyes, the voices husky with emotion, the tender invocation for angel guidance, the fervent prayers and the joyous assurances of a happy meet ing in the "land beyond the cloud-rift" make sacred and holy the present hour linked as it is with the silent but glorious past. For the sympathy that has been given me so freely in my many weary weeks of physical and mental anguish, for the timely ministrations of friends and physicians when illness has swept over me, for the succor that has been at hand when disaster seemed imminent, I am grateful to you and all of my co-workers in Spiritualism. 'I have tried to do my duty—tried to prove my sincerity by my devotion to my religion My record is before you and the world. I make no excuses for myself, nor do I ask immunity at your hands for any wrong that I have done. I thank the Spiritualists of this Continent for their confidence and unfaltering trust in me. I am inspired by it to a greater effort to nobler living, and a more earnest de votion to duty.

I turn to the work of this convention, pledging my fealty to the N. S. A., to you and to Spiritualism anew, and assure you that I am as ready to defend the right as I perceive it as ever before.
Respectfully, submitted,
HARRISON D. BARRETT,

NOT A BIT SUPERSTITIOUS.

No, I am not superstitious. If not absolutely vicious

In a man To admit himself so small that he must

scan Every little sign and omen As the menace of a foeman. Still, I'm free to say that Friday Never, never would be my day

For a venture, for I'm sure 'twould Though I am not superstitious, not

Really, I've no toleration Of that nervous hesitation And that irksome perturbation Which I've seen. When a dinner party chanced to be

thirteen. Why, I've seen that arrant folly Make a whole crowd melancholy, With their whining and their flimsy,

Foolish reasons for the whimsey. Still, I own I hate to be the last to sit, Though I am not superstitious, not Certain things may be propitious,

Though they hardly seem but adventitious, And it's hardly superstitious

To perceive Which is which, and so, accordingly, believe. Now there's nothing makes me sadder Than to walk beneath a ladder,

But I grow a good deal bolder When the moon is at my shoulder. And to spill the salt! It takes away my grit, Though I am not superstitious, not a

bit. Surely nothing can be clearer Than that evil marches nearer By the breaking of a mirror,

And it's true That a howling dog in night-time makes For his keen scent makes no errors And he smells the King of Terrors Here's another thing. Take heed, sir.

If your nose should start to bleed, sir, And should bleed only three drops and then should quit.

Though I am not superstitious, not It is sad to see what uses Some folks make of vain excuses

Rather than admit abuses Of the mind, When they're rather superstitiously inclined,

Just to put it in plain English: It would seem they can't distinguish Between false and foolish cases And the few which have a basis ln experience, which even I admit, Though I am not superstitious, not a -New York Sun.

Weighing Her Magic Force. Eusapia Paladino enjoys the distinction of having lasted longer than any other of the mediums who have performed, or seemed to perform, psychological wonders. Professor Van der Naillen, of San Francisco, witnessed some of her performances in the South of France. She was subjected to the most rigorous tests, being evidently suspected of fraud, but she achieved

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There are hundreds of mediums who take no Spiritual-

ist paper. They should bear this fact in mind, that unless they assist in this struggle against the members of the Anti-Spiritualist Convention they may find themselves in the future abridged of their rights. They hould subscribe for The Progressive Thinker at once, as it is leading in this conflict. See the fine premium offered. Trial subscription 25 cents for three months. But we prefer you roll in the dollars.

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.. RELIGION...

of their fellowmen. I enter no eulogy of their fellowmen. I enter no eulogy upon them nor their labors. What what the property is the property of their fellowmen. I enter no eulogy and their fellowmen. I enter no Spiritual Universe,

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THEO. KUNDINGER,
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Drs. Peebles & Burroughs

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Drs. Peobles & Burdrughs—My Dest Doctors:—I received your letter last evening, and I hasten to say
that your medicine and treatment was very thorough—it has entirely cured me. Words will not express the loy I feel to be relieved of the pains that I
endured. I have no trouble with my lungs now; they
are all right. I hope I may see you sometime and
thank you for the kindness you have shown me.

Very respectfully,
Mas. H. Perry,

Mas. H. Perry, Oct. 29, 1897... 519 Ruth ave.. Los Augeles, Calif.

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dies for sore and weak eyes. The gold

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K. NOTICE.

Oct. 80, 1897.

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The Hindoo Gandhi.

Mr. Virchand R. Gandhi, of Bombay, India, spoke on the occult philosophy of salvation at the People's church lately in Washington, D. C. He entertained

a large audience.

He reviewed the meaning which the word "salvation" had to the followers of various sects. "We do not believe," said Mr. Gandhi, "in that God who lives apart from us and not in us. God is a conception of the human mind, and different minds hold different concep-

"If the Creator, as conceived by the average Christian," continued the speaker, "created matter out of nothing and made man at one great stroke, that Creator ought, in justice, to have created all things in a state of perfect happiness." Gandhi answered the Christian "free will" argument by saying that a merciful father would not put into the hands of his untried son something which might do that son great damage, especially if that father were omniscient and knew that his child would suffer great hardship.

If the universe began from nothing, it would go back to nothing. It was impossible to believe such a proposition. Mr. Gandhi argued that matter had no beginning of which the mind could conceive, and that it would have no ending. The human soul had not reached its highest condition. It was in a transitory state. He did not believe that the soul would fly away at death. He thought this idea absurd. Salvation, according to occult science, was the highest permanent perfection of the human soul. It did not merge into anything or sit at the right hand of any unknown person.

PASSED TO SPIRIT-LIFE.

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

Mrs. Marinda White, aged 88 years, the mother of Charley M. White, whose residence is at 1416 Montrose Boulevard, passed to spirit-life the 27th of October, 1897. The obsequies were at her son Milton's home, in Waukesha, Wis. She was a firm believer in Spiritualism, and a constant reader of The Progressive Thinker. J. W.

Samuel Silsbee, M. D., born February 22, 1870, passed from his mortal embediment October 27, 1897, at the home of his only son, S. W. Silsbee, Esq., 410 North Central Avenue, Austin, Ill. Many years of his long life were spent in the line of his profession at Cincinnati and New York City. In the latter he was the first president of the Spiritual Ethical Society, under the pastorate of Mrs. Nellie Brigham. Faithful as a husband, father and physician, a lover of science and scholarly pursuits, he has laid up enduring treasures for the Beyond. His life companion for

fifty-seven years survives him. Amid floral offerings and affection's Woodstock, Ore., October 15, tribute of tears, we whispered with and Dr. C. E. Watkins, Ayer, Mass: for him. All things are well, and in obedience to his request the lifeless clay was borne to Graceland crematory. EMMA N. WARNE.

Died, at Colorado Springs, Colo., Dr. E. C. Kimball, at his residence, October

The immediate cause of his death was heart failure superinduced by a complication of diseases which has long rendered him a sufferer. Modest, unnssuming, and naturally of a retiring disposition, he went on his way, always ready to lend a helping hand to the needy. His charities were numerous, but were never learned from his lins. Dr. Kimball was a Spiritualist and had been one ever since he was a young man. Was president of the Spiritual Society organized here some years ago. His home was the home of the many mediums that came here in the interest HELEN F. WAY. Colorado Springs, Col.

Mrs. Elizabeth Keyser departed this life Thursday evening, October 14, at 6 o'clock in her 69th year, at Kalamazoo. Mich. A faithful and loving wife a devoted mother, a loving friend, she has only "gone before" to receive the spiritual crown of immortality she so richly merits. Farewell, my friend, a long, loving farewell. Your pure spirit has crossed the silent river of death to your spiritual home. But the memory of your beautiful life and character will dwell in my heart forever.

Fools Not All Dead.

Miss Aliza Hernandez, of No. 313 West Twenty-sixth street, appeared in court in New York, against Mrs. Hoffman, a fortune-teller, who unites sep-arated lovers and secures husbands. Miss Hernandez, in return for \$10 was given a powder, and, under instructions arose at midnight, arrayed herself in white, placed the powder in a blue dish, arranged yellow papers around it, and lit them. She failed to see her future husband, but was nearly smothered by the smoke. The fortune-teller was

OF INTEREST TO SPIRITUALISTS. Anyone who is sick and failed to find relief, should send their name and address (with stamp for reply) to Dr. J. CRAIG, Sacramento, Cali., and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a correct diagnosis,

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Modern Miracle--Helps His Patients to Make Money.

Let others who are sick, write these parties and find out if it is true. Woodstock, Ore., October 15, 1897.

Dear Doctor and Friend:-As I have kept silent so far, it is no reason that I am deaf and dumb. I must unload or I shall explode. My wife, A. M. Howes, commenced treating with you about three months ago, at my earnest request, for I seemed to know that you could help her. She was a poor, sickly little woman, weighing 105 pounds, with a broken down constitution; was a confirmed invalid, with hardly life enough to drag herself around, and she has been in that condition most of the time for years, and we have tried all the M. Ds. in this city-or not all, but many of them. We have paid many a doctor \$2.50 for a prescription, and \$2.50 more for getting it filled; then o'clock. we have poured it into her stomach, in doses large enough and strong enough to kill a horse, and still we did not succeed in killing her (for a wonder) Of course, she was a little doubtful when I proposed to her to try your method-for my income is only \$20 a mouth; but I insisted, and now she weighs 125 pounds, cheeks red, step elastic, appetite the best it has been for fifteen years, and she is standing behind the counter, in a large department store, earning \$25 a month, and feeling

better if possible every day. She says, too, that she never gets tired any more, and she is doing work that would have been utterly impossible for her to do four months ago, and doing it easy, Now, I am a believer in miracles, but this is the first time. I have ever had the pleasure of seeing one performed; and believe me, when I tell you that when I took \$5 of my very small income, and sent it to you each month, I never, so beln me God, spent money that did me so much good, or brought me such returns. I shall send, or give away the books you sent us, and shall endeavor to send you all the sick people I can. The night that we received the first medicine from you, I brought it home from the express office, and my wife was feeling miserable, with a terrible pain in the back of the head, at base of the brain, and in the side near the heart. I rubbed the liniment on thoroughly, and she went to sleep, and woke in the morning feeling better, and now she has lost all her aches and pains-and such an appetite. Oh, Lord! ou ought to see her eat. Talk about diet! The question is to get enough for her to eat. And now, may the Great first cause, or whatever you may term

healthy and happy family, and your friend until death. EARL E. HOWES.

it, the spirit world, bless you and

yours, is the earnest and constant prayer of a father and husband of a

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testa ment Scriptures which prove or imply Spiritualism; together with a brief his tory of the origin of many of the important books of the Bible." By Moses Hull. The well-known talenter and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritual ism. As its title denotes, it is a veri-table encyclopedia of infomation on the subject. Price \$1. For sale at this

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this faraday. Price 15 cents. For sale at office.

O piritualists should bear by a vast army of church mem-

bers and ministers of the gospel who are determined to abridge ualism and suppress mediumship. The their rights. They have organized. war has already commenced. The They are strong. They are determined men and women, and they met at Anenemy is active, ever on the alert, and derson, Ind., and commenced proceeddetermined to pursue to the end their ings by calling themselves "The Antideadly work. Moses Hull, in meeting Spiritualist Convention." Spiritualists | Elder Covert in debate, has done much must meet in battle array that vast to encourage Spiritualists. He is the army in order to maintain their rights. hero of many hard-fought battles; no The Progressive Thinker will lead in one is more valiant or better equipped this conflict. Send in your subscrip- than he is to enter the arena of debate. tions at once. See to it that every | The Progressive Thinker will publish Spiritualist in your vicinity subscribes the Hull-Covert debate, and bring its for the paper. They should read the readers in touch with what is going Hull and Covert debate. Roll in your on. Send in your subscriptions! Roll dollars at once to assist in the struggle. in your dollars! Scatter the import-

Sunday Spiritualist Meetings in Chicago.

The Lake View Spiritual Union has resumed its regular 3 o'clock Sunday afternoon meetings at Hillinger's Hall corner Sheffield and Belmont avenues. Meetings will be conducted by Mr. and Mrs. Carl A. Wickland, assisted by Mr. Walter Finch, from England, and a true worker in the cause of Spiritual

The Beacon Light Spiritual Church, 617 N. Olark street. Meetings Sunday evenings at 7:30 and Thursdays at 2:30 p. m. Conducted by Geo. F. Perkins.

Liberal Spiritualists, No. 107 South Paulina street, corner of West Madison street. Conference, 2:30 p. m. Five or ten minutes allowed each speaker or medium from audience. At 7:30, Dr. and Mrs. Noyes, assisted by able speakers and mediums.

First Spiritual Temple, No. 11 Ada street, Services at 2:30 and 8 p. m. Mrs. Lucille DeLoux, pastor, assisted by Mr. W. C. Barnes, test medium.

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

Irene M. Dobson, lecturerand test medium, will hold meetings every Sunday at 8 p. m., at her parlors, 3517 Indiana avenue, for investigators of Spiritualism; also will hold meetings every Sunday at 8 p. m., at Newman Hall, 63d street and Stewart avenue.

The First Society of the South Side, at Unity Hall, 77 Thirty-first street. Conference meeting at 2:30 p. m. Mrs. Georgia G. Cooley, of California, will lecture and give spirit messages at 7:30

Spiritual Trinity Church. Dr. J. M. Temple, pastor, will lecture and give spirit messages at Forrest avenue tem-ple, at 2:30 and 7:30 p. m. All welcome. The Progressive Spiritual Church, G.

V. Cordingley, pastor, meets in Handel Hall, No. 40 Randolph street, room 409, between State and Wabash. (Take elevator.) Services at 2:30 and 7:30 The Church of Malachi, under the pastorate of Dr. C. C. Henderson, holds

regular Sunday services in Kenwood Hall, 4308 Cottage Grove avenue. Mr. Clark, test medium, will assist the pas-tor. Services at 3 and 8 p. m. All are welcome. The First Spiritualist Society will hold regular meetings at Bock's Hall,

No. 11526 Michigan avenue, Kensington, every Sunday evening. Mrs. Lee Norie Claman, pastor. The Spiritualists' Church of Students

of Nature meets every Sunday evening at Monsen's Hall, 1052 Milwaukee avenue. Mrs. M. Summers, pastor. Spiritual Endeavor Society meets at No. 1 South Hoyne avenue, near Lake street, at 8 p. m. Sarah E. Bromwell,

pastor. West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m. Universal Spiritual Society, Hopkins' hall, No. 528 West Sixty-third street, Englewood (over postoffice). W. T.

Parker, pastor. Conference at 3 p. m. Lecture and spirit messages at 7:30. Christian Spiritual Society holds meetings in Hygeia hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m.

Church of the Star of truth, Wicker Park hall, No. 501 West North avenue Services every Sunday evening at 7:30

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

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