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

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PROGRESSING.

The Young People's Weekly is the name of a nice little paper printed in Chicago by Mr. David C. Cook for general circulation in Sunday-schools. is a non-secturian paper, and the stories remind one of the Golden Days. In the issue for September 5, some one asks a question which I copy, with the editor's reply thereto:

"I have lately had a great sorrow overtake me, and it does not seem as if I could say, 'Thy will, not mine, be done.' Do you think that friends we have lost, see and know what we are doing here on earth?"

(You do not tell me what your sorrow was, but think it must be that you have lately lost a dear friend. Your question is one which is often asked, and about which we have very little light from the Bible. But all the light ve have goes to show that those who have passed out of the body do know what is going on here, and are interested in the same; also that they are helpful to us. In one place the Bible speaks of our being "compassed about with a great crowd of witnesses;" and in another place says, "Are they not all ministering spirits?" There are all ministering spirits?" There are many similar passages. I think there is a oneness of all life, so far as there is life, and that separation from the body only increases this. I think Jesus taught this in the parable of the judgment, when He spoke of separating the good from the evil, as the shepherd separates the sheep from the goats, and would say to those on his right hand, "Come ye blessed, * * for I was hungry, and ye gave me meat," etc. Of ourse there are many here whom we do not know, and it would take eternity to become acquainted with all, and for our love to grow so large that we should feel a oneness with every one. I cannot see why our dying should separate us from those we love here, but instead I think it should unite us still closer to them and to Jesus.—Ed.) Now, of course, there are a few thoughts in the above answer that Spir-

Hualists do not altogether sanction, but the trend of it smacks very strongly of Spiritualism. I opine that the edi tor has been reading Moses Hull's "Encyclopedia of Biblical Spiritualism." Ida Reed Smith has a very good story in the paper, called "The Floyd Boys." It tells about Mr. Floyd's brother-in-law having cheated him out of some money, and, after Floyd's death, the man allowed his family to become almost destitute, while he was a rich man, made so by the providential loan he had falled to repay. But a heroic act performed by one of the boys awoke their uncle's better self, and "penitence came to Cyrus Thatcher's softened heart that he had ever penitonce that made him say to some unseen presence that he felt near him: I'm sorry, Will, I'm sorry; but where I wronged you, I'll try to make it right with the boys. I'll give them what you'd like best for them to have; as much as a man may, I'll right the wrong I did you so many years ago; I'll make it up to the boys, Will."

And the story ends by saying that he took the whole family home with him. Now, if there isn't true Spiritualist tenching in this story, then there is no such thing. I will say this much in conclusion, that without in the least desiring to boom this particular paper, as there are a number of objectionable things in it, but my point is that it is the best orthodox Sunday-school paper I have ever read.

Thope The Progressive Thinker man can see his way to publishing the Hull-Covert debate in pamphlet form at an early date. I am happy to say that Moses is my personal friend, but I consider Mr. Covert an inconsequential squirt. Yours for the truth, U. G. FIGLEY. Ney, Ohio.

An Open Letter to the Hon. A. B. Richmond.

Dear Sir:-I have read your recent contribution to The Progressive Thinker on the "Atom and Infinite Mind." You ought to recognize the fact that life and matter are indestructible; hence, logically, are self-existent, and like unto time and space preclude a creator; that life and matter are distinct factors; that mind is evolved from life consequent upon its organic union with matter; and thence it follows that all intelligence is evolved from the same source; that all phenomena result from the counter action of insensate cosmic forces resident in life and matter, and are co-existent therewith: that the constant antagonism of insensate forces results in constant warfare, thus precluding order or harmony; that instead of fixed laws producing definite results, we find constant change is the unfixed law of nature in all her operations; that nature never duplicates; that all phenomena differ from all preceding phenomena; that she works toward no predetermined pur-

In view of the many dire calamities through which the earth has passed, and daily exist, if we concede a Supreme Ruler we have a monster such hideous mien that He is intuitively hated without being seen.'

Yerily, my God is not a monster. He is in harmony with phenomena. He is not infinite in wisdom or power, yet He is adorable. He is unchangeable. He is incapable of anger, hate or revenge. GEO. M. RAMSEY.

Clokey, Pa.

Frugality is founded on the principle that all riches have limits.—Burke.

When the state is most corrupt, then the laws are most multiplied.—Tacitus. He who has health has hope; and he who has hope has everything.-Ara-

Every noble acquisition is attended with its risks; he who fears to encountor the one must not expect to obtain the other.-Metastasio.

A FARMER MEDIUM.

Test Conditions.

Our farmer medium, H. F. Coates,

entertained some sixteen of us some-

time ago, to the entire satisfaction of all, and proved beyond a doubt that spirits do return and can make them selves manifest to their friends. His phase has been trumpet and dark circle, but acting upon your idea of a test, a number of believers and skeptics were invited to the residence of J. F. Marks, the city electrician. After the circle was formed, a committee was asked to examine both cabinet and medium, and everything was pronounced satisfactory. The medium took his place in the cabinet, and, after placing mosquito netting over him, it was tacked securely to the floor, and examined by all and pronounced secure. Then the light was lowered and every-thing was ready. We were requested to sing a song and repeat the Lord's Prayer, after which the spirits began

Quite a number came and talked, but a great many that came were not strong enough to say anything. After the materializing seance was over, the light was extinguished and the medium still remained in the cabinet tacked down and the circle outside joined hands. Strange to say, the trumpettalking went on just the same; writing was heard on the slates and tablet; the guitar was played and a 16-pound music-box was wound up and carried around the room playing. Now, all of these instruments were on a table outside of the cabinet and inside of the

Spirits, like mortals, lose their power, so we were finally thanked and dismissed. At no time was the light extinguished during the materializing seance. The cabinet consisted of curtains hung in the corner of the room, where there was no opening and no possible way of practicing any deception. The light was turned on, another examination made, and the medium found as when placed in the cabinet Everyone present pronounced the se-ance a success. Since this first test he has given a number of materializing seances with success, and we can rec ommend him in his various phases to

one who was there. Mattoon, Ill.

Feast of the Evening.

Te the Editor:---The Progressive Thinker is the

for it as we do for the rising of the sun, on the

day upon which it is due, and it is the feast of

MRS. EMMA FOSTER.

Liberal Sunday-School Pa- A Successful Seance Under Materialization Under Strict Test Conditions.

To the Editor:-Probably there is no phase of phenomena presented by our mediums that has caused more discussion or has been more puzzling to Spiritualists and investigators than the phenomenon known as materialization.

phase to any extent it is well known that for the most part that which is claimed as materialization is too often personation by the medium, and in many cases downright fraud, the socalled spirits being nothing more than confederates. No seance is valuable to the student

conditions that preclude the aid of earthly helpers, and such other safeguards as to put it beyond the power of the medium to produce the manifesta-It is my purpose to give a straight-

of the phenomena unless held under

forward account of a seance held by the lady whose name heads this article, and let the reader draw his or her own On Tuesday evening, October 2, the writer was one of about twenty persons

who assembled in the parlors of Dr. Arthur, who resides at No. 2127 Wa-bash avenue, where the seance was The cabinet is formed by curtains placed against two sides of a solid wall in one corner of the room. A pair of new and improved steel

handcuffs, to which was attached a chain about three feet in length and having a staple at the end of the chain was produced and inspected by all who chose to do so, after which the staple was driven firmly into the framework

Two ladies present were called to disrobe the medium, replacing her ordinary apparel with black garments

She then took her seat in the cabinet and the handcuffs were placed upon her wrists, the keyholes being sealed by gentleman present.

After singing a few moments, full forms began to appear, clothed in a profusion of white drapery and differing entirely in highth, form and features from the medium.

Two or more forms were repeatedly seen at the same time, and what was especially gratifying was the fact that

satisfactorily explain, the phenomena occurring in their presence on any other hypothesis than the spiritual. WILL C. HODGE. 98 Ogden Avenue, Chicago, Ill.

OVER THE COALS. Poser for Orthodox Preach-

This morning's mail brought me a letter hauling me over the coals for the challenge issued to Elder Covert in a recent issue of The Progressive Thinker. While I am afflicted with a malady that prevents my opening my mouth and compels me to live on "spoon victuals," my mind is perfectly clear, and it does not take a mouth to

operate a typewriter. 🦠 The customary argument is made and as others may be met with the same explanation, I wish to make an examination of the passage quoted.

When we mention the test that the Bible gives to prove whether you are a believer or not, the answer always giv en by professors of religion is. that was for the apostles, not for us. That settles the argument, as usually no Bible is at hand, and the contrary can not be proven. Now, good Spiritualists, paste this in your hats and keep

it ready for business. The passage referred to will be found in Mark xvi:15-19. It reads as follows: "And he (Jesus) said unto them, Go ye into all the world, and preach the gospel to every creature. "He that believeth and is baptized

shall be saved; but he, that believeth "And these signs shall follow them that believe: In my name shall they

cast out devils; they shall speak with new tongues: "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on

the sick, and they shall recover." The foregoing is the entire passage. I ask anyone to point out a single thing that would indicate that this test was to be applied to the apostles. On the contrary it says exactly the opposite.

Let us examine it. "Go ye into all the world and preach the gospel to every creature." Not only to man—the book says "to every crea-

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." That leaves very little room for questioning. The apost tles were instructed by their leader to go and preach the gospel to every creature, and they that believed would be saved, and they who did not would be damned. All about the creatures preached to. Not a word about the

best Spiritual paper in the round world. We look "preached to. Not a word about the apostles believing."

"And these signs shall follow them that believe;" not follow the apostles. Not follow Jesus, but follow them that Not follow Jesus, but follow thei believe. In good grammar "that" should never be used to indicate persons, but I suppose we pught not to expect good grammar from the Bible.
But there is no argument on this

point. If you are a "believer," the Bible says you can handle serpents, drink poisons, heal the sick, drive out devils, speak with new tongues; if you cannot do it. and claim to be a believer you are a fraud and should be treated as such. As God is the same to-day, yesterday and forever, it is useless to say the time has gone by.

My critic informed me that if "anyone

should attempt the foat and should die, would be responsible for his death." Well, if anyone is foolish enough to try it, it will not be much of a load of responsibility to carry. There is a consolation in that.

Now, good Christian brethren, your preachers have told you this applied to the apostles, but if you have read thus far, you ought to know hetter. Do not say I have misquoted. Take your Bible and read for yourself. Then take it to your preacher and ask him why the Bible commentators do not attempt to explain it? Ask them why they pur t off with the statement "This saying is peculiar to Mark," when it is one of the most important events in the life of Jesus. Do not let them put you off with the statement that the commentators do handle it; make them show the explanation to you. They cannot do it Jesus had been crucified, rose from the dead, visited his Irlands and was taking his final leave of them. At such a time he would naturally give complete and final instructions to them. That it is so considered is evidenced by the fact that the 15th and 16th verse are used by clergymen to prove the necessity of baptism. If any instructions

left by the Nazarene had any potency, these should have the greates For years we have been asked to submit to tests to prove our mediumship An inspirational speaker has to take subjects from the audience and give lectures and poems upon them to prove his mediumship. Physical mediums are chained to the floor, tied up in sacks, bound with fetters of all kinds; materializing mediums are stripped of every rag of clothing, sometimes provided with other clothing, and some-

times left in a state of nudity to ma-

terialize clothing to cover the forms.

Our orthodox brothers say this is right and proper. But for many years they have been going the rounds with the statement on their lips that they are God's special agents and are doing his work. It is time we had some proof of it. They have collected millions of dollars by this method. When a medium happens to get caught, whether a true expose or not, an action for obtaining money under false preferres is at once begun. They will not give us a test at such times.

I would do better by our orthodox friends. I would let them make the test; if they cannot do it, punish them as we would any other person who is guilty of similar offenses. Lily Dale, N. Y. - W. H. BACH.

Every man is a volume if you know how to read him. Channing. There can be no civility without deep morality.-Emerson.

Spontaneous Manifestations.

ENA, ILLUSTRATING SPIRIT his condemnation of divorces. He POWER-VISION OF ANOTHER likens the divorce laws of the country POWER-VISION OF ANOTHER WORLD-CHAIR GOT THE POW-ER-A MEDIUM IN CHURCH.

Santa Monica, Cal.-William Graham, a consumptive, and his wife lived in a cottage here. On Saturday night Graham, apparently died. An undertaker was called in and prepared the body for burial. The frenzied young wife was finally allowed to go into the room, and in a paroxysm of grief, she threw herself upon the body, straining it to her breast and calling to her loved one to come back.

It was some minutes before she could be led away, and then it was noticed that a slight shudder ran through the man's body. Restoratives and massage were applied, and within an hour Gra-

ham was able to speak. Graham says that he went out of thi life and journeyed into another country He describes a beautiful road lined with stately trees; strains of music were in the air, and he says that along a pathway his father came to meet him He tells of their greeting and conver-sation, and then of his being torn away and called back to his worn and aching body by the insistent calls of his wife. Graham is still alive, but he cannot last more than a few days.

IN A TRANCE HE SPEAKS. Laporte, Ind.-The Rev. John Kaufman (as set forth by the New York Daily Journal), whose home is near Nappanee, Elkhart County, this State, is endowed with a faculty which is of gifted with the peculiar power of preaching while in an apparent state of somnambulism. This word does not quite express the phenomenon, for he is semi-conscious before he delivers himself of his wonderful sermons. He is an enigma to himself and friends, and many physicians have studied his case without being able to account for the strange faculty which he possesses or of reaching an understanding of it He has been in the ministry over twen ty years, being first a Baptist, but his strange power dates from the time when,, at a camp-meeting held near Terre Haute, some years ago, he became a convert to Methodism. He attended this meeting regularly, and toward its close became wonderfully impressed with that faith—so much so that he decided to join the Methodists. He did so, but before the close of the meeting his nervous system gave way, and he was laid on a bed of sickness for several weeks. When he arose from

his hed his mental condition had undergone an entire change. He was transformed from a lively, active, matter-offact person to a man of a dreamy cast of mentality. He would sit for hours further end of the church and a voice range out, "I do! I do!" silently poring over the Bible, without paying the slightest attention to what might be transpiring around him. During these periods it was impossible to engage him in conversation. Pulling him by the arm or pushing up lightly against him would not draw his attention from his dreamy study, and among his friends it was soon understood that while these spells were on him he was not to be interfered with. During one of these reveries he astonished those about him by launching forth in a voice that was strange to them. He repeated his text, and then poured forth a ser mon of great power and beauty. His naturally rough tones were changed to a voice of the purest tenor, musical and flexible, and his words flowed with the

ease of a polished orator. The first sermon preached to the nembers of his household was broken short by his falling forward as if shot He was assisted to his bed and a physician found Mr. Kaufman in a deep sleep, with heart beating regularly. It was impossible to wake him, and he slept for several hours. Since that time his Sunday morning sermons have been delivered under these strange circum-

TRANCES STRAIN HIM. He occasionally preaches through the

week, but finds the strain too great, and when he does so is compelled to forego the following Sunday's sermon A peculiar feature of his case is that this power is exercised only in the morning. In the evening his sermons are delivered in a rather coarse voice, and neither his manner nor matter is then up to the average country minis-He is well aware of his amazing gift

but talks of it only when forced to do so, as if it were something that should not be discussed. He gives one the impression that his power is of supernat ural origin, and that the human mind cannot comprehend it. All his mornings, except Sundays, are given up to his dreamy studies of the Bible. On Sunday he communes with himself until the hour for going to church. He is then accompanied by an attendant, who waits close beside him while he preaches. After he reaches the pulpit his motions appear mechanical, as if he were acting a part in a religious drama. When he rises to speak he stretches forth his right arm and assumes a rigid position. He remains thus with closed eyes for a few minutes without uttering a sound. Sometimes he prefaces his discourses by singing a hymn, but usually he commences by repeating his text. His delivery at first is in a slow and distinct voice, but as he progresses his utterance is more rapid and his voice searches every cranny of the edifice like the notes of a clarion. He electrifies his congregation and brings tears or smiles from his hearers at will. POWERS OF CLAIRVOYANCE.

He claims not to know upon what subject he will speak at a given time. The inspiration comes while he stands before the congregation with outstretched arm, and he sometimes speaks upon the same subject consecutively, but never in the same terms. note of warning runs all through his discourse, and he claims to be able to see great calamities ahead for the country unless the people turn more sinceremen fight their enemies.—Grant.

SPONTANEOUS SPIRIT PHENOM-1 ly to God. He is especially severe in to a great road smoothly paved, over which an ever-increasing throng is passing to destruction. He claims to be able to see this road in his inspired moments, guarded by long lines of de-mons of horrible shape and hideous as-

pect. He can hear their satanic shrieks and view their mad joy as they leap around the mouth of Hell, where this smooth road lands its victims; and when he paints this scene the blood of the bravest sinner curdles in his veins. In fact, his pictures are sometimes so terrible that many resident's refuse to

hear him at all. He has been known to preach powerfully for three hours at a stretch, but usually his sermons are from an hour to an hour and a half in length. Oceasionally he preaches but ten or fifteen minutes, but his short talks are equally mons. When in this trance-like condition he is entirely insensible to the things which take place about him. Nothing can disturb him: nothing can air is peopled with good and bad spirits that he can see them doing battle for the possession of human souls, and at times he describes these battles as they

take place amidst the congregation present. These portrayals of a superhuman scene are so vividly brought out that their realism is startling. He claims to be able to tell the just from the unjust, and he has been known to expose the dark and evil intentions of members of his congregation so corthe most remarkable order. He is rectly that they have made confession of the facts to him.

CAN SEE SIN AND CRIME.

Above the just he see a pillar of beautiful light which reaches from heaven and rests on the head of the righteous; above the unjust he can see a tower in gloom. Many thrilling and dramatic scenes have taken place during his seron his favorite theme, divorce. He was denouncing the iniquity of the calculating scoundrel who deliberately planued the wicked and trumped-up charge that merely for the sake of setting himself free in the eyes of the law from his matrimonial obligations. In the sight of God he said these double-dyed scoundrels are infinitely worse than murder-

"I see their hideous presence here!" he cried in piercing tones. "There and there the hell-born demons are fighting. The home of the damned yawns frightfully close. Repent, repent, brother, for the time is close at hand!" Just then a loud cry was heard from the

The cry came from a well-known member of the church. He rose and sought to rush to the repentant bench. but fell in the aisle. When he was picked up he was dead. The physicians ascribed sudden excitement as the cause of his death. At another time Mr. Kaufman was the means of preventing a murder that was planned. One of the conspirators, a son of the intended victim, heard him preach. The minister's words made such a powerful impression on his mind that the young man revealed the plot to Mr. Kaufman during the following evening, and the crime was thus averted. Hundreds of similar incidents have taken place since this wonderful endowment has mani-

fested itself in Mr. Kaufman. At the close of his sermons he collapses and goes into a profound sleep. The attendant can generally tell when he is about to need his assistance, and catches him as he falls forward insensible. He remains in this condition several hours. After regaining consciousness he is unable to recall a single word of the eloquent discourse he has given, neither has he the faintest conception as to the time occupied in its delivery. He preaches as the words are given to him and desists in like manner. He uses the choicest language in these inspired moments, but when conversing with him he is slow of speech and by no means pleasing in manner. The change in his voice has puzzzled the physicians as greatly as the phenomenon of his preaching.

Talmage Says They Return. The great divine says:

The world never had but one Neal Dow, and may never have another. He has been an illumination to the century. The stand he took has directly and indirectly saved hundreds of thousands from drunkard's graves. Derided, belittled, caricatured, maligned for a quarter of a century as few men have been, he has lived on until at his decease universal newspaperdom speaks his praise, and the eulogisms of his career on this side of the sea have been caught up by the cathedral organ sounding his requiem on the other. whole life has been for God and the world's betterment. God let him live for near a century,

to show what good babits and cheerful-ness and faith in the final triumph of all that is good, can do for a man in this world, and to add to the number of those who would be on the other side to attend his entrance. But he will come back again! "Yes," say some of you, with Martha, about Lazarus to lesus. "I know he will rise at the resurrection of the last day." Ah! I do not mean that. Ministering spirits are all the time coming and going between earth' and heaven—the Bible teaches it and do you suppose the old hero just ascended will not come down and help us in the battle that still goes on? He

Every noble work is at first impossi-Reproof should not exhaust its pow ers on petty failings.—Anon. Weak men fight their friends, strong

LIFE CAREER OF A FRIEND Its Sad Results in the Spirit

World.

AS TOLD BY JOHN PIERPOINT, THROUGH THE MEDIUMSHIP OF LIDA B. BROWNE.

Let me relate to you the life history. of a friend, and its effects on his sphere of usefulness in spirit-life. As a youth he was always in advance of his fellow playmates, was the leader in all sports, at the head of his class in school, and looked upon by all as a promising boy. His parents were well-to-do, and their fondest hopes were centered on their son. Anything he wished for was granted him, and life was one round of pleasure. He was not taught self-restraint or to look out for the rights of others. In his mind he was the one to be considered, and grew up a selfish,

headstrong young man. Adversity came to his father; busi-ness failures that left him stranded on the financial rocks, and his mother, being delicate, never recovered from the shock of the loss of her beautiful home. She had never looked poverty in the face, and sank under what she termed disgrace. After the mother's passing out of the physical, the son became a wanderer, and traveled from one place to another until he finally reached one of the mining towns of the West. Here all was new to him, and with a reckless, daring spirit he entered into the struggle for gold, winning success.

Never being used to self-denial in any direction, and in this place where the greatest freedom abounded and no moral restraint whatever, he plunged deep-ly into all the follies of the day. Drinking, gambling, and profanity became daily occurrences, and having got from the earth what men prize most, he became a leader in the camp and of

nfluence and power. This influence could have been wielded for good, but alas it was not. The selfishness fostered when a child became intolerant when a man. Those who would not yield to his will felt the iron hand placed on them. There were some grand, noble souls in the community, men who had left as good homes as he had, but they had not met with prosperity, so had to bend to his will and become his servants to do his bidding. Some rebelled at his harsh and domineering spirit, but found they were not powerful enough to cope with the autocrat, so finally held their peace,

Thus things went on for some time. The more gold he got, the more oppressdown and cut on the wages of his employes. Those working in his mines could finally stand it no longer, and a strike was the result with a demand for less hours' work and better pay. He laughed at their threats, and to quell the uprising asked assistance from the United States troops stationed some miles away. In the fray many lives of the laborers were lost for they

were shot down without mercy.

The misery that came to their wives and children would have turned a softer heart, but long accustomed to being obeyed, he was unrelenting to those who defied him or resisted his will. Sickness and hunger came to many families, and those who gladly would have helped them, feared to do so lest they lose their means of livelihood.

The reign of this multi-millionaire was suddenly brought to a close by the bullet of a companion during a quarrel at a gambling table. He had no warning, but was thrust out of the mortal form instantly, with no opportunity to repent of his evil deeds or make reparation to those he had injured. What of his entrance into the spirit-world? He had never given any attention to a future life, but his whole thought had been devoted to money-getting and the gratification of his aims and desires.

It was some time before this man fully realized he was no more flesh and blood, but a spirit who must atone for he past. All was so real that he hought himself transported to some strange place, or that he would soon wake up and find it a dream. The first face he beheld was that of his mother. That puzzled him, as he had almost forgotten her in his rush for gold and the ndulgence in so-called pleasures. Her words of greeting were, "Oh, my son!" and she weut tenderly over him

By gradual stages he was made to realize where he was, what his mission must be, and how great had been his transgressions. Those whom he had injured in earth life, whose death he and caused at the time of the strike, he had to sue for pardon. His position was one of meekness; he had to bend to the authority of others, but they were teachers whom he knew were in the right, and that it was best for him to

seek kuowledge of. It was no easy task to lift this man out of his darkened condition. Many years have passed, as you count time, and he is still far from the man he would have been had he received different training when young, been placed in other surroundings and done deeds of uprightness. Think of this, you who are on a similar road! Stop and consider where it will all end! Death does not stop the sufferings of the inner consciousness.

This man knew he was doing wrong, but thought when he had amassed wealth enough and got along in years he would return East, settle down in some good community, and join the church. He did not expect to be cut short in his career, but now seeing results that follow from a certain course of action, is deeply grieved at the misery he caused, and wishes me to relate his history for the benefit of some who may be just entering on a life of indulgence. If this should prevent one soul from following in his footsteps, he will feel amply repaid, and this honest con-fession will help him in his progression.

Fraternally, JOHN PIERPOINT.

Resentment seems to have been given

us by nature for defense and for de-fanse only; it is the safeguard of jus-tice, and the security of innocence. Adam Smith.

the evening, looked forward to and most thoroughly enjoyed. Kalamazoo, Mich.

The "Y. P. S. I." These letters must become familiar to every Spiritualist. I do not feel like giving my time to any other movement than the Young People's Spiritual In stitute. It absorbs all of my time and interest at present, and I trust will during many years. Ever since my early devotion to the cause of Spiritualism, and the lack of young associates there from, I have planned for young people's societies. The Lyceum developed dra matic clubs, debating societies, etc., as auxiliaries, but they never had any perpetuity, because there was no co-operation. An isolated movement will not

succeed. There must be fraternity. When we realize that numerous others are pursuing the same objects of attainment that we are, and are in fraternal co-operation, our efforts and interest will increase. With a realizing sense by the Spiritualists, that societies exist everywhere, our interest

will be greater. The young people are more clannish than are the elderly. We do not have the young allied with our cause, for the reason that no inducement is given them. The Lyceum suffers more for the want of young men and women than it does for children. We hope that the "Y. P. S. I." will remedy all this. As the Spiritualists are usually slow to encourage any organized effort, we cannot hope that the young people will create institutes with great rapidity for awhile. But they are sure to be developed. There will be given untiring effort to obtain them. The promises are already a manifest of wide

spread interest. The organized institutes are enthus instic and doing good work. The so cial and educational interests are already making good progress. Literature, music and mediumship are sure to result with much prominence. All societies and localities should move at once toward a local institute of the "Y. Address me at Titusville, Pa., during November, or permanently at Rochester, N. Y. Fraternally, G. W. KATES.

Deliver me, O Lord, from that evil man, myself.—T. Brooks. Human science is an uncertain guess

-Prior Each one sees what he carries in his heart,-Goethe. Midas longed for gold. He got it, so

and he with his long ears, was little the better for it.—Carlyle. If hours did not hang heavy what would become of scandal?-Bancroft. In persons grafted in a serious trust

that whatever he touched became gold,

negligence is a crime.-Shakspeare,

in the cabinet while other forms were outside and in full view of every person in the room.

MRS. WM. WAGNER.

One of the fluest things presented was a form clothed with trailing, and pure white garments, who horrowed a handkerchief of a lady present, and standing in full view of the entire cirle manipulated it until it assumed the size of a good sized table spread, changing the texture until it assumed the appearance of the finest lace. This the members of the circle were not only allowed to handle but it was thrown over the head and shoulders of a young lady present, and was then taken by the form and again manipulated until it again assumed the form of a handker-chief and was handed to the owner.

Another manifestation was by a sister who claims to have died in a pesthouse in this city, and who presented herself, beautiful in form and feature and was clad in the order to which she belonged. Her make-up was simply perfect and taken altogether was per haps the finest manifestation during the entire evening.

Others followed with long, black flowing hair, pronounced types of the brunette; and still others who were per-These were so distinct in form, size

and feature from the medium that no

one could mistake one for the other.

There were not so many forms as us ually appear in seances of this kind, but what was lacking in number was more than made up in quality, and satisfactory to the entire circle, and there was not a dissenting voice as to the genuineness of the manifestations. The light was regulated from the cabinet, was uniformly good and at times so bright that every object in the room could be distinctly seen, while confederates were simply out of the question. Mr. Ben Foster, husband of the medium, is manager of the seances, and is himself one of the finest mediums in the country for physical manifestations noon and evening at Arlington hall,

in the light, and is now giving a series of public seances every Sunday aftercorner 31st street and Indiana avenue, in connection with the meetings held by Dr. Arthur. Their residence is at 2255 South Park avenue, flat 32, and to any South Fark avenue, nat 32, and to any who may have a lingering suspicion of trap doors and confed ates, it is only necessary to say that arrangements can be made at any time for scances in your homes and plactically under your own conditions.

A \$500 CHALLENGE. As the Anti-Spiritualist organization

is so fresh with challenges to mediums, here is one for the Antis: Five hundred dollars will be posted that Covert and his gang cannot duplicate the manifestations of Ben nor of Emma Foster, under the same conditions, nor can they

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.

SPEECH.

We'll try and keep track of the gentleman's statements and affirmations, but these are not arguments. As to all nations believing in it, that is no argument in favor of the fraud. fact, as all the heathen believe in idols. Now, Paul says, there is nothing in an idol. Great minds of the past believed in idols, and millions to-day bow down and worship idols made with their own hands, and they will tell you more wonderful things that their idols have performed than he has told us about the performance of the phenomena of Modern Spiritualism.

MORE MISEBABLE CLAP-TRAP.

I am so glad my opponent showed his cloven foot on the Bible and the Holy Spirit that inspired it. He compares God Almighty, the Father of us all, and the Holy Spirit and the Lord Jesus Christ to mediums, with all their wonderful phenomena and brings them and their phenomena down to the level of mediums and the so-called phenomena of Modern Spiritualism. And then in to the small part of her brain, and St. Paul came in and how can we counterfeit a thing if there is nothing to and as God wrote the law which has been recognized in all nations, and its moral superiority acknowledged above the moral superiority of any other code ever written, therefore he assumes because God gave such law in He told Nicodemus, "Verily, verily, I say unto thee, exthe presence of two or three million people, that is slate- cept a man be born again of the truth and of the spirit, writing. That is the kind of message you get for twenty- he cannot enter into the kingdom of God." You don't five and fifty cents from some low mulatto woman down receive such teachings from Modern Spiritualism. on the street. Thus he drags God Amighty down to the level of a miserable mulatto. If the messages written on one miracle did he quote that was ever performed by the the slate contained law and logic, and light and life, or spirits of the dead, but were performed by the spirit of morality, as written by the great Father of us all on God Almighty. Mount Sinai, I would have some respect for the slate-writing, if I had no respect for the slate-writer. But the shazzar, who wrote that handwriting on the wall? There great fact is, what God wrote in the past has come down through all ages of the world. "And heaven and earth not a soothsayer in all the land that could read the handthrough all ages of the world. "And heaven and earth shall pass away," says Jesus, "but my words shall never pass away." Whenever the mediums of Modern Spirit-

MISERABLE MEDIUMS.

gentleman's comprehension was dull, or he ought to have united and prayed so that the very place where they called up the spirits to refresh his memory. I did not say stood was shaken, to say that that shaking was done by his arguments were clap-trap. I said the paraphernalia that the medium uses in order to get the phenomena of dian, is a burlesque if not blasphemy upon the Holy Spiritualism—you might call that clap-trap, and if it is not that, what is it? He can define it. I suppose he back on the day of pentecost and shook the place where would call it the inner, or the holiest of the holies of the the Apostles and the holy men of God stood, but that sanctuary. But see the presumption of them! Because God wrote a law, and because God has done wonderful things in the past, then these miserable mediums pretend to come and duplicate the work of God Almighty. Why, and let them have such a spirit as that. If at these setalk about Balaam's mule! Its cheek isn't to be comances there will come from heaven as a mighty rushing of pared to the cheek of the medium. I admit that about wind a spirit that will fill with peace and joy and make the first medium we read of was one of those long-eared the heart clean and the society so pure that the "wicked ought not to object to that.

WHAT PROFESSOR CROOKES SAW.

Now, he comes to us with Professor Crookes, with his wonderful phenomena that Professor Crookes saw in the light. Well, I will read a little about what Professor Crookes says. It was in the London Daily Telegraph of March 13, 1874: "Science and Spiritualism. In the Press yesterday, Mr. William Crookes, F. R. S., prints an account of a seance at his house, in which Miss Fay exhibited some wonderful phenomena while under severe scientific conditions. The sitting took place on Friday evening, February 19, in the presence of several wellknown men of science. On Mr. Crookes' suggestion, the medium was so placed as to form a part of an electric current connected with a galvanometer, indicating on a graduated circle the exact deflection produced by the current. In each hand Miss Fay held the terminal of a wire, and the fact that she kept continuous hold of the terminals was guaranteed by the amount of deflection of the galvanic needle and by flashes of light which accompanied each change of position or breaking of contact. This method was agreed to by the savants present as affording absolute certainty that the medium could not remove her hand or touch from the wires, whether in a trance or otherwise, without it being made known by the galvanometer. The sitting was held in a well-lighted drawing-room, the medium thus tied down by electricity being screened by a curtain."

A CRAZY LOT!

Why what fool couldn't hold a seance in a lighted room if he put up a big curtain screen between himself and the people? I know people advertise to hold trumpet seances in the light. They do in the light of day by taking you into a dark room. Now, see the difference between his mediums and Christ. He said when they blindfolded Jesus Christ, and tied him, then he said Jesus Christ could do nothing; but if you want a modern medium to do anything, why you have to blindfold him and tie him before you get him to work. There's the difference between Jesus and the mediums. Oh, what a difference! Why, they tied this woman-tied her. Who? Ev Fayborn over in Ohio, known as a miserable person over in Ohio, who went over to Europe, and came back and was exposed, and I exposed her last winter in St. Louis so she had to leave the city. And Dr. Becker and Professor Hagaman performed the very same trick at Findlay, and will perform the very same trick here that fooled Prof. Crookes. Ev Fay now comes out and says that Spiritualism is a fraud, and that she performed those tricks which fooled that crazy Prof. Crookes through fraud. The old sight. The Spiritualists tell us they can demonstrate imman's crazy, just as Prof. Hare was crazy, and as Judge and died crazy.

Why, it was the confederates of the mediums that per-formed these tricks on Professor Crookes. While mit fraud and will talk through the horn, but he doesn't he was watching the medium, the confederate per-formed the trick. There's the real secret of it. There's strate him to be a fraud, which he is and he knows it. the real reason of it. For Ev Fay has been exposed in And he is not only a fraud, but every other medium that her moral standing, her social standing, and in all her pretends to do the same thing. So, then, there is the

MR. COVERT REPLIES TO MR. HULL'S SECOND | tricks. I have a picture of her here, and could show you exactly how she was tied and fastened at the time she fooled Prof. Crookes. Nothing but a miserable, lowdown sleight-of-hand performance trick, and yet the Spiritualism of all Europe rests upon that miserable

THE QUESTION OF HISTORY.

Now, as to history. He repeats what some of these men say. I say there is not an authentic case recorded in history, outside of Divine Revelations, and there is not in Divine Revelations where the spirits of the dead came back and took possession of the organism of the living. That is Modern Spiritualism, that is, that the spirits of the dead come back and take possession of the organism of the medium. Last Sunday, one of the mediums, Madam Garrett, of Cincinnati, claimed to be controlled by a Catholic Irish priest-pretended that that priest-the spirit of a good man, came back and took possession of her organism and talked through her. When I met Madthe beginning he had the audacity to ask the question, took charge of her organism, and thus talked through her. Now, where do we find in Scripture any such doccounterfeit? He has now simply explained his position trine as that. There is no such doctrine, that the spirit that Modern Spiritualism is a miserable, low counterfeit of the dead, of those who have died, come back and take of God, the Holy Spirit, Christ and the true religion. As possession of her organism, or that the spirits of the dead God spoke on the mountain, surrounded by light and fire, came back and performed those phenomena referred to in the New Testament.

As to the other great miracles worked by the Lord, not

writing on the wall. When Daniel was called, Daniel acknowledged that only the spirit of the most high God ualism will write some communication that will stand through eternity to come, we will have some respect for their writing, I repeat, if not for the writer. and passed out of the form, as our Spiritualist friends would say. As for the coming of the Holy Spirit on the As to the miserable clap-trap to which I referred, the day of pentecost, as to that day and time when the church the capricious spirit that came back of some poor old Inspirit was not the spirit of some poor Indian chief that had gone out of the form, but was the spirit of God Almighty, and that, too, in fulfillment of a divine prophecy, trivial message on a slate. I affirm if the God of heaven could write nothing better, and if we have no other evidences of immortality and if that is the best that the spirits can do, I am here to say I have no respect for such spirits and you will never make a convert out of me.

I understand that the Lord worked in the night and he also worked in the day, and thus gives the lie to the spirto have spiritual phenomena.

As to the materializing scance spoken of, oh, let them uake and tremble, let the face of the medium become so like Moses's that he will have to place a veil over it. Let

INFIDELITY AND SPOOKS.

Now, he says or he undertakes to show because we duplicate the seance of the miserable mediums we are mean, base fellows, and now he compares us to Jannes and Jambres, etc. Why, that is the side he is on. It is he and his mediums that are pretending to duplicate the works of God Almighty.

They say God wrote on a slate, and therefore they can write on a slate. They say God talked through a horn, therefore they can talk through a horn. They say God walked on the water, therefore they can walk on the water if they have a plank under them. They say that Moses materialized on the mountain in the light and so they can materialize. They say the Lord Jesus rose up and passed through the air and therefore Home, that miserable fraud that was detected in Europe, but swung on invisible wires, also passed through the air. It is his mediums that are the imitators. It is his mediums that are the counterfeiters, trying to counterfeit the work of God Almighty, trying to duplicate the works of the Holy Spirit, trying to outdo the works of the Lord Jesus Christ who is crowned in heaven Lord of all. Is it any wonder my friend, Professor Grimes says. "Spiritualism is nothing but infidelity with a spook in it; take out the spook and there is nothing but infidelity left, and take out the infidelity and there is nothing but a spook left." For, if he cannot make you believe that the Bible teaches what it does not, then he begins to make fun of the Bible.

IMMORTALITY TAKEN ON FAITH.

Now, as to immortality, I affirm that no man knows it. There is the difference between Christianity and Spiritualism. The child of God must walk by faith and not by mortality, that they can bring the spirits of the dead back Edmunds was crazy, and as Horace Greeley became a and show them to us. Now would be a good time to Democrat and a Spiritualist, of course he became crazy bring them. Oh, he goes back, away back, some time in nd died crazy.

The past. Why, it is modern Spiritualism we are talking about. They call them up all around us. This tooter simply a good; old man who is crazy on that subject. through the tin horn behind me on the platform here.

point at issue: Here are these mediums claiming to produce the phenomena upon which Modern Spiritualism rests. Now, then, if he or any other medium can produce any phenomenon that we cannot demonstrate to be a fraud, why do they not bring it forth?

"Jesus could do nothing when he was tied." He say Jesus didn't know the man that hit him. Wait, wait till we come to judgment. Wait till the worlds pass away Wait till the brightness of his coming. Wait till we stand before Christ to give an account of the deeds done in the body, and see it Jesus does not know who that man was that struck him before Pilate, for he shall render to every man according as he has done. To deny the knowledge of the Lord Jesus Christ is simply to class him with human beings. He knew, but he did not tell. And thus when he was put in the grave, did they not watch him and guard him and seal the grave, and yet did not the Lord Jesus Christ come forth again? Even surrounded by the guards and by the unbelievers, performing the greatest work that was ever performed in that he brought life and immortality to light through the Gospel.

HOW SPIRITS OUGHT TO COME.

Now, as to this thing of people coming back and talking to us, ask the question whether it is reasonable, as he inquires. If they do come back and if they did, would it not be more reasonable for the little child to come to its mother than to have to go around and have its little body pulled through an old tin horn at fifty cents a seance? Mother, oh, mother! If your loved ones come back, don't you think they would come to you? Husband, if your wife is true to you and has gone into the spirit land, don't you think if she would come back she would come to you? Daughter, if that mother of yours loved you, who has passed to the spirit land, don't you think if she would come back again she would come to you and not go away down to some medium that she never saw in this life, and thus have you, a poor daughter, pay fifty cents or a dollar, to get the chance to communicate with your sainted mother? If there was any reason at all in the dead coming back, it seems to me they would come direct to their friends and not circulate around between slates and through old tin horns and all that kind of paraphernalia.

HOW THE DEVIL SCARED THE PREACHER.

Now, as to modern phenomena being held in the light. to which he refers, there are certain phenomena that can be given in the light with confederates. As to the tables that were moved, it is all gammon; there was never a rock unless there was a rogue behind it. There was never a table moved unless some person or thing moved it, physical being. I remember of a minister that once went to a seance. The table moved; he got up on it and the table commenced to go up and he jumped and ran and said it was the devil that moved it. In place of that it was two mediums, or two men in the cellar had a pole and they reached up through a hole in the floor and lifted it up. That is the secret of all table moving; they are either moved by wires or physical connection of some kind, that is the way. And if there is any medium can move a table by spiritual power, here is your chance. I will let you have part of my time if you will come up and move it by any unseen power. Now, suppose you do move it with an unseen power, how do you know that unseen power is the power of a spirit? That is the question I would like

As to these men, Wallace and Crookes, that we hear so much about, I want to tell you that they are simply crazy Spiritualists, just the same as Prof. Hare and others.

THE MILLIONAIRE.

The Most Inexplicable Being of the Human Race,

> "Vice is a monster of such hideous mien That to be hated needs but to be seen; Yet seen too oft, familiar with her face, We first endure, then pity, then embrace."

Of all classes of human beings in this wide world, the millionaire is the most inexplicable and mysterious to solve. The motive that urges him on to pile up wealth, fellows, and they haven't got over it yet as far as I know. durst not join themselves thereto," then we might have after having made enough to supply all the needed wants They are the best class. It generally takes an empty head for some things to get in. If the head was filled full, peat it. Why, he undertakes to make God Almighty talk to attribute to good and honorable motives. Labor and how could the spirit get in? So it is no credit to him to class himself with such an animal. I didn't class him to tumble and roll his eyes like a dying calf and to wrap a duty and commendable to all, but this unbounded avathere, but he is putting himself on the same ground. He himself in cloths and to tie his hand with ropes, and thus rice, that never is content, but crics morel morel augurs under condition seemingly very secure write some little an unbalanced mind, a derangement of the brain, that makes the person a dangerous citizen, and all such should be watched and guarded as carefully as the animal stricken with the hydrophobia. The disease is not only infectious, but works evil in a thousand ways. It would seem that they have adopted the adage, "There is not an honest man. The world is a cheat and he is a fool that doesn't take a hand in it." Urged on by such demoralitualistic philosophy that darkness is necessary in order | izing conceptions of mankind, they plunge into every scheme for acquiring riches, honorable or dishonorable, void of all sense of justice, they rob the poor as readily as give us the seance of Mount Sinai, let the mountains | the rich. Destitute of benevolence and conscientiousness, without which man is a monster, they view with indifference the thousands around them suffering for the comthe voice of thunder be so great that the people shall quake and fear and then I will begin to have a little respect, perhaps, for your scances.

The the thick that is more malignant, they plot to rob the laboring classes of their hard-carned wealth. This is graphically illustrated in our representatives in office, men who in the common walks of life were honest, but when exposed to temptation (as our heading shows) being placed in power soon imbibe the infection, losing their manhood by becoming tools, and join hands with our enemies to overthrow our republican government. Such conduct seems more criminal in our officials than others. Elected to office by the people who confidently trusted them to frame and administer the laws for the good of all classes, men fed with liberal salaries of their own making, from the hands of toil-for such men to betray their constituents, turning traitors, is the climax of crime! Are we to sink to a level, or below the nations of Europe? Have our fond anticipations of a free government for the toiling millions become a farce? A bloated aristocracy controlling legislators and congress, making laws to enrich themselves and their abettors at the expense of suffering millions, should alarm every voter in the land.

Citizens, awakel Ring the alarm bells far and near; every man to his post, study your own interest and that of your posterity? Let the coming four years be a school of jurisprudence or law, in which every voter shall earn a diploma fitting each one to perform his duty at the ballot box in an intelligent manner that will give justice to all and special privileges to none.

The following dines from Pope I deem appropriate to this subject:ic or

"Fraternal love but serves the virtuous mind to wake, As the small people stirs the peaceful lake; The center moved, a circle straight succeeds, Another still, and still another spreads. Friend, parent, neighbor, first it doth embrace, His country next, and next all human race; Wide and more wide, the o'erflowings of the mind Take every creature in of every kind; Earth smiles around with boundless bounty blest, And heaven beholds its image in his breast. Palouse, Wash. HARRISON AUGIR.

Prosperity is no just scale; adversity is the only balance to weigh friends. Plutarch.

Waste of time is the most extravagant and costly of all expenses.—Theophrastus.

He deserves small trust who is not privy counselor to

CHRISTIANS AT WORK.

WHEN BEING SKINNED BY A CHRISTIAN over to the next grand jury under a bond of \$200. The complaining witness PROFESSOR—ALL THESE HEARTLESS, DIA-BOLICAL PARTICIPATORS IN THIS CRIME a common prostitute, a procures, and with living in adultery. At the time of this arrest Elder Covert claimed he could prove the truth of his assertions, and the could prove the truth of his assertions. AND DESIRE TO SEE SPIRITUALISM AND ME-

A cat was vivisected at 5 o'clock yesterday afternoon in the quarters of the Young Men's Christian Association in the Kittredge Building. Prof. C. E. Haskell, the physical director of the association institute, was the one who carved up the chloroformed animal alive. Those who watched and took great delight in the brutal affair were seventeen members of the junior gymnasium class rangset in plant of the settified that he had not referred particularly to Mrs. A number of ladles who were present at the lecture were called to the stand and testified positively as to the use of the opprobrious epithets by Elder Covert, A couple of witnesses from Cincinnati also testified to Mrs. Garrett's good character. ing in age from 12 to 16 years. It was in Prof. Haskell's good character.

office adjoining the symposium that the vivisection took. The defendant was placed on the office adjoining the gymnasium that the vivisection took

Prof. Haskell was graduated in 1893 from the Young any knowledge of the Mary Garrett Men's Christian Association Training School for Physical Directors, located at Springfield, Mass. From 1898 to 1894 he served as physical director for the Y. M. C. A. at Cambridge, Mass., and from 1894 to 1897 he served as physical director for the Y. M. C. A. Savaral leading was some other Mary Garrett who wrote a letter to whom he referred. He denied having called her a common a procures. the same capacity at San Antonio, Tex. Since last April he has been the physical director of the Y. M. C. A. in

A physical director in the Denver association does not spend all his time in the gymnasium. At certain times he instructs a class in physiology in the Young Men's Christian Association Institute, the pupils being members Daily Courier, November 5, 1897. of the Y. M. C. A.

MERELY A REHEARSAL.

When the class, which is composed of young men be-

through it a large tack with the aid of a hammer. The boys watched with interest this process against which the cat was unable to struggle.

One of the tacks came out, and was driven in again, the blows being heavy enough to insure the fact that the cat's paw would not again be released.

CONSCIOUS OF TORTURE.

Then Prof. Haskell used his dissecting instruments upon the cat. With a scalpel he cut the cat's breast open the full length, and he had gotten well on with the process of skinning it when the animal began to show signs

INCLVV IMOUGHT.

Volume I. Nicely bound in cloth, 579 large, beautifully printed pages. Portraits of several of the best peakers and mediums. The matter all "ginal and respect to the Spiritual Philosophy. By Moars Hull. Price the full length, and he had gotten well on with the process of skinning it when the animal began to show signs

INCLVV IMOUGHT.

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Elder Covert Bound Over to the Grand Jury.

Their Heartless Vivisection of a Poor Cat. The preliminary examination of Eligible Their Heartless Vivisection of a Poor Cat. The preliminary examination of Eligible The Poor Cat. The preliminary examination of Eligible Their Heartless Vivisection of a Poor Cat. THE ANIMAL SHOWED SIGNS OF RESISTANCE anti-spiritualist lecturer being bound by witnesses from Cincinnati, where Mrs. Garrett lives. But at the trial he changed his plan of defense and simply presented witnesses who testified that

stand and denied having used the alleged libelous words and denied having Several ladies were called to the stand who testified that Mr. Covert did not use the language attributed to him.

Justice Dwiggins held that the evidence was sufficient to warrant Elder

When the class, which is composed of young men between 18 and 20 years, meets at 7 o'clock this evening it is Prof. Haskell's intention, he states, to vivisect a cat in their presence. Not having done any of that work recently, he felt that he needed practice in advance, that the real job might be done up neatly. Accordingly and without consulting the feelings of the cat family, he procured a cat which he told the junior gymnasium class he would cut up for their benefit yesterday afternoon.

Prof. Haskell was able to carry out the programme, thanks to the number of homeless and worthless cats in this city.

At 5 o'clock seventeen members of the Junior gymnasium, ranging from 12 to 16 years of age, crowded into from the pokingly said. The cat, a black and white one, was placed in a gunny sack. While one of the boys helped to hold the struggling creature the professor chloroformed it sufficiently to permit him

TO CUT IT UP ALIVE.

Then the cat was laid on its back upon a small table and Prof. Haskell nailed each of its feet to the table, driving the content of the progressive Thinker, and sample took and professor through it a large tack with the aid of a hammer. The layer wetched with interest this process action to the professor of the profess

Out of the Depths Into the Light.

NEW THOUGHT.

EVERY SPIRITUALIST AND FREETHINKER SHOULD READ

he Progressive Thinker,

and thus keep well in line with the advanced thought of the Subscribe for it, Only One Dollar per year; three months for 25 cents. Direct all orders to J. R. FRANCIS, 40 Loomis street, Chicago, III.

of resistance. The professor forthwith dropped his surgical instruments and poured some more chloroform into his victim's nose. Meanwhile one of the boys had been pulling the cat's tail, thus adding to the discomfort which | Human Culture and Cure. t probably felt on account of the process of being skinned Part First. The Philosophy of Cure. Paper covered to probably felt on account of the process of being skinned alive, to which it was being subjected.

When the animal's feelings on the subject had been subdued by the second application of chloroform the vivisection went on and the animal was rapidly cut up. The Social Upbuilding, boys watched the process with much satisfaction. When and Ennobling of Humanity. Paper cover, 15 cents. the neck was cut into one of the youngsters said to the Health and Power. others, "That's where they get the tin can." When the throat was penetrated Prof. Haskell called it an inspection of the "voice box," He cut out portions of the ribs and bisected one of the kidneys, that the boys might behold and grow wise. Then he inserted a tube in the severed wind pipe and inflated the lungs.

AMUSED THE BOYS.

This pleased the members of the junior class so that they wanted him to do it again. Accordingly he severed the whole thing from the rest of the cats's body and, holding the wind pipe and the lungs up in the air, inflated them again. One of the lungs leaked slightly, whereupon a junior excited much merriment by remarking, "It is

The different organs in the mutilated body were pointed out to the boys and their functions mentioned. This was given by Prof. Haskell as a sufficient excuse for the brutal exhibition, and upon which one of the youthful spectators passed the criticism, "It would be awful for a person to be cut up like that."

Several of the youngsters who had heard of appendicitis asked the professor to show them the vermiform appendix. He made diligent search for the same, but failed to find it, and those who were of such an inquiring mind had to be content with another look at the lungs and

When Secretary Whitehead of the Humane Society learned of the matter last even he was very indignant over it. "Vivisection," said he "is reprehensible in any event. When it is made in the presence of boys it is brutalizing in the extreme. I shall make it as warm as possible for Prof. Haskell and any others who may be responsible for the brutal exhibition held at the rooms of the Young Men's Christian Association this afternoon. I understand that another cat is to be vivisected there at 7 o'clock to-night. Perhaps it may not come off. Certainly it will not if the Humane Society can stop it."

THE QUESTION SETTLED

THE QUESTION SETTLED

Is a carcial comparison of Biblical and Modern Spirite

salism. Nobock of the century has made so many converts to Modern Spiritualism as this. The athor's alim. faithfully to compare the Bible with modern phenomena and philosophy, has been accomplished. The adaptation of Spiritualism to the wants of humanity; its spiritual insure of man, and the objections of the Converse of the phenomena and philosophy, has been accomplished. The adaptation of Spiritualism to the wants of humanity; its spiritual is moral tendency; the Bible potential of salidism. The author's converts to Modern Spiritualism as this. The athor's alim. In the Author's converts to Modern Spiritualism as this. The athor's alim. In the Author's converts to Modern Spiritualism as this. The athor's alim. In the Author's converts to Modern Spiritualism as this. The athor's alim. Although the Author's converts to Modern Spiritualism as the Dible with modern phenomena and philosophy, has been accomplished. The adaptation of Spiritualism as this. The athor's alim. The Author's alim. No book of the century has made so many converts to Modern Spiritualism as this. The athor's alim. The Author's alim. No book of the century has made so many converts to Modern Spiritualism as this. The athor's alim. No book of the century has made so many converts to Modern Spiritualism as this. The athor's alim. No book of the century has made so many converts to Modern Spiritualism as this. The athor's alim. No book of the century has made so many converts to Modern Spiritualism. The delim. No book of the century has made so many converts to Modern brutalizing in the extreme. I shall make it as warm as Denver (Col.) Republican.

Give a boy address and accomplishments and you give him the mastery of palaces and fortunes where he goes .-

To accept good advice is but to increase one's own abil-

ity.-Geothe. The devil never tempted a man whom he found judiciously employed.—Spurgeon.

er.-William Pitt.

Eloquence is in the assembly, not merely in the speak-

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We are continuing to study the methods by which man tries to turn sickness into health, for it is a most interesting fact that there is no attempt so absurd as to be always unsuccessful-no ignorance so dense that it does not sometimes simple on to truth.

If you cut your finger and a friend ties a rag around it or if the wound be more serious, and the surgeon sews its edges and straps it with adhesive plaster, every one recognizes that man mortal has been playing the doctor. And when a man or woman has devoted years to a careful study of the human body; and has traced every nerve by which you see, or hear or feel; and knows the shape, position and function of every organ; and has performed difficult operations with success, you gladly trust to such skill if a surgical operation be a necessity. You see careful training on the one hand, and a successful surgical operation on the other, and the cause and effect seem closely connected. It happens that the same doctor has experimented with certain drugs and knows much of their general effects. When he deems it necessary he can produce a purge or a vomit; but for the most part he feels on uncertain ground, and now-a-days would rather look for the most part he feels on wounds by a touch. The pilgrim finds health at the the cause of your sickness than write the old prescription. But for the most part the patients get well; and whether for wound or sickness the doctor is still counted as a friend in need. We seem to understand his methods. If his books and go to his school ourselves. But amidst confusion the thinker notices that an unknown force is this field of what the world calls "common sense" appears something mysterious, for although these doctors have in spite of the old drug, the cold water treatment or the prescription and treatment of the sick man.

DIFFERENT KINDS OF DOCTORS.

Here is one doctor who hardly enters your room before he seems to know your aches and pains, and to understand your case; while his fellow of the same school asks many questions, and goes blundering along from one declares this power is an effect of imagination. Who patient to another. One doctor brings sunshine with him, and the patient feels better for his visit, and longs for his return. Another doctor looks very solemn, and talks Latin about your case, yet does you no good. The "com- the power of mind over matter. They know very little mon sense" of the nineteenth century sends you to a spe- about it, but all unwittingly they are opening the gate to cialist whenever possible. For your eye you visit the oc- this invisible wherein the next step is psychometry, or ulist; for your tooth, the dentist. And you feel that the the power of the soul. And beyond even that, is the man who studies chiefly the liver, or brain, or kidney mighty truth of soul intercourse with its brother soul. should have most special skill.

These are truths of to-day, but is that any reason we should shut our eyes to truths of yesterday and to-mor- moves forward by steps. The old drug was the best posrow? When the frenzied fakeer cuts his face, limbs and sible in its day, and is still sometimes better than higher body, standing before us with every wound streaming forces ignorantly used. Knowledge wielded by intelliwith blood, and we see the adept close those wounds with a touch that instantly heals them, we are in the presence and diplomas the ignorant doctor is ever a quack. In our of a surgery that works without needles and adhesive next article we will talk about these higher forces, and plaster, and knows nothing of the long study of nerve and | what they are capable of doing for humanity. muscle and bone. It is as much a fact as the other, but if we are wise we shall notice that neither the doctor nor his patient are what we call "normal" men. They both live lives that subdue the body and exalt the mind, but in the process they become fierce funatics, unfitted for everyday life here. We presently discover that fakeer doctor could not heal our wound, or set our broken bone. For that reason some will call him a "humbug," but the thinker will recognize the fact and seek the hidden truth.

The dervish is nearer our level, for his patients are the public around him. And when he walks on their bodies and limbs and many are healed, we know there is an exhibition of power not recorded in our medical works. We call it "imagination" or "faith." But in reality that doctor and his patients are in such mental harmony that his magnetic force changes the molecular vibration of their atoms from the expression of fever or exhaustion to vibrations which express health to the mortal. It is true the patient and his doctor know nothing of such laws of Nature. To both alike the result seems above law, and therefore miraculous; ample proof that their religion is true, and every other religion is false. A man must broaden into much knowledge of manhood physical, mental and spiritual, before it is possible for him to comprehend the universal truth back of such healing, or to understand that the tread of the dervish is only an outward expression of an inward truth. Yet with both dervish and fakeer, the power is limited. Your wound would most likely refuse to heal at the touch of the adept. In all probability you would be none the better for that dervish foot upon your limb. Many of his patients go un-

FAITH CURES, ETC., ETC.

ing said. The cures at Lourdes in France are no fiction. health are often answered. We have the faith cure sys- ures represent septillions, and not quadrillions. tem, and cures in the name of Jesus, that come exactly as laws of Nature are already open secrets, and taught by tify me in speaking of the residue of matter. learned men, we have to-day in many parts of our counof some patients, and fail with others. But I know some for this small vessel to get [sic] full of air?" of her students who have shocked their teacher by using | Then this quoted writer goes on to show that it would a banner without God or Jesus upon it. They cure and

many schools, and those who have studied in none fail four ciphers, or 40,000 will remain; that is 40,000 secin some cases and succeed in others. Each is inclined to onds; dividing by 60 we have 666 2-3 minutes which gives shake his head at the failure of his brother, and point to exactly 11 1-9 hours! Not much of an eternity after all. his own successes. But the most mischievous of all ignorant practice is the attempt to mix magnetism and re-

As we see, outside of surgery, and somewhat even in that, we have many failures owing to ignorance of the ex- | Self is the only prison that can ever bind the soul istence of these forces of Nature. And until man of to- Love is the only angel who can bid the gates unroll; day is ready to study them patiently, and thus destroy his And when he comes to call thee, arise and follow fastown ignorance, he will continue to believe there is some His way may lie through darkness, but it leads to light at special virtue in a system or a name, and pay out his money for teachings that leave him just where he was at the beginning. If he be a natural healer he will effect some cures whether he attend a class or not and if he have no such power neither class teaching nor diploma will help his unfortunate patient. Since we are studying both doctors and patients, let us watch some of the effects of this ignorance upon the patient. Everyone knows the great change that has come over medical practice in the ast half century. The letting of blood is exploded. The levered patient is fed, not starved. And the old heroic doses of horrible drugs are well nigh obsolete. But if all It is not until we have passed through the furnace that such practice was wrong yesterday the world is by no we are made to know how much dross there is in our commeans satisfied that all is right to-day. People are rather position.—Colton.

afraid of the diploma that not only permitted that kind of treatment, but swore it was the best possible, at the very time Habnemann was practically doing away with drugs, and denying the value of blood-letting. And the one was making quite as many cures as the other. The fight ended in a compromise. The homeopathist gives stronger medicine, and the old school weaker doses as a result of that battle. The patient is the better off for the battle, but every now and then he dies all the same.

The cold water cure, and the bath treatment in every variety, have each their merits. And many a cure has been wrought by electricity, and the sun's rays through colored glass. In other words the field for treatment of diseases has broadened. The trained physician has commenced to claim any or all of these systems of cure as within his province, and thus is becoming a true eclectic. But when he perceives cases effected by faith and prayer, or watches virtue done up in a parcel and sent by post, the poor doctor gets out of his depth. He asserts that the patient was either not sick, or is not cured. But the world moves on all the same. The dervish tramples on shrine. The magnetizer gives you strength by his fingers. The gifted healer sends his power to a distant sufferer. And the last school of to-day just sits silent and meditates. In all alike the most of the patients get well, we choose we make our son just such a doctor; or we read and the rest sleep into eternity. And amidst all this being wielded that effects the cure, whether by the aid or the same books and the same teachers, they differ in their electric bath. It shows its power even when wielded in almost total ignorance. Some day when knowledge rules it will shower blessings upon humanity.

THE HIGHER, FINER FORCES.

· We discover that if we should hope to use this power we must enter the realm of the invisible. The old school knows what imagination is? We don't explain anything unknown by giving it a name. Others seeking to understand this power, talk learnedly about psychology, and and the results of such greetings to the mortal. We must not miss a step if we would learn our lesson. Nature gence is the only true physician; and in spite of colleges

San Leandro, Cal.

MY SOUL SOLILOQUY.

----[-]-]-

Alone to-night, and starless is my sky; My cross seems heavy with afflictions great; Ocean's moan like a heart's low cry-Sings the hour is twelve, 'tis growing late!

Awake! awake, my soul! prepare to meet the light Rising with dawning splendor from the dome; Its majesty in folds of welcome yet more bright Will lead thee home, "Sweet Home!"

God changeth not; forever is the same; And if with lifted hearts we pray-We rise above the valley dark and dim, To glories of a new-born day. Love is life, and God is love:

Life the child of love, the very breath Of all things that pulsate or move; Love conquers all, e'en beautiful death.

There is no end to life; change only comes! The grandest roses bloom in darkest hours. O soul! be ready to be wafted home, Amid the fragrant love-twined bowers. ROSE L. BUSHNELL. Summerland, Cal.

Startling Figures,

To the Editor:-We are often startled by some immense row of figures and are led to false conclusions Now let us study the experiences of to-day in so-called thereby. In The Progressive Thinker of October 23 civilized countries, and watch these same forces wielded Hon. A. B. Richmond carelessly quotes somebody, withby men and women who don't understand them, and out noticing "somebody's" ridiculous conclusions. The therefore call them "God." The writer has visited a first quotation is as follows: "He says according to the church in Canada whose walls are decorated with crutches best authorities a glass bulb (containing about a pint) left by poor sufferers suddenly cured while mass was be- contains a quadrillion molecules, or expressed in figures 1,000,000,000,000,000,000,000, which is inconceived Many go there sick, and come away well. Prayers for able to the human mind." No doubt of it! but these fig-

Then we quote further: "Now when exhausted to in the name of Allah, or Buddha, or Brahm, or by the millionth of an atmosphere we still have a trillion molemedicine man of the savages. And notwithstanding these cules left in the bulb-a number quite sufficient to jus

"To suggest some idea of this vast number I take the try healing still counted as a divine mystery, and taught exhausted bulb and perforate it by a spark from the infor so many dollars a head in about twelve lessons. Mrs. duction coil. The spark produces a hole of microscopical Eddy has started a school which works under the banner fineness-yet sufficient to allow molecules to penetrate of Jesus. She denies the existence of matter; and sneers and destroy the vacuum. Let us suppose the molecules to at the idea that immortal men and women can wield any be of such a size that at every second of time a hundred forces of nature for our good. Her students effect cures millions could enter-how long think you would it take

take "almost an eternity" to fill it with air! Shades of all ye dead mathematicians! Just think of it! We have Many a magnetizer who knows nothing of Mrs. Eddy, only to divide a trillion by a hundred millions to get the and never took a lesson in Christian science, has seen the seconds. The trillion consists of a unit (1) and twelve weak grow strong and the sick become well under his ciphers; the hundred millions of a unit and eight ciphers. treatment. But all alike, doctors who have studied in Strike eight ciphers from divisor and dividend, a unit and B. R. ANDERSON. Concordia, Kans.

Amor Emancipator.

-Henry Van Dyke.

"The Legion That Never Was 'Listed. There's a legion that never was listed, That carries no banner or crest. But split in a thousand detachments Is breaking the ground for the rest.

-Rudyard Kipling.

THE LYCEUM MOVEMENT.

The National Lyceum Association, Its Officers, Etc.—Training School Notes.

To the Editor:-The friends of the lyceum throughout the country may be interested to know that a child has been born to the National Spiritualists' Association and duly christened "The National Lyceum Association."

I am rejoiced to affiounce that the lyceum movement was considered of so butch importance by the N. S. A. during its late convention, that a committee was appointed to look after the matter and make out a report. Said committee attended faithfully to its duties and prepared an article recommending that the N. S. A. should favor the organization of a "National Lyceum Association" and grant it a charter for the sum of ten dollars.

The article also recommended that "The National Lyceum Association" should have the power to grant state charters and the state organization grant charters to local lyceum organizations.

The article prepared by the committee on lyceum work was adopted by the convention. As a result, a National lyceum was organized. The officers elected to serve the ensuing year are as follows: Conductor, J. B. Hatch, Jr. Mass.; assistant conductor, Prof. Charles W. Stanglen, Md.; Guardian, Mrs. May Stephens, Washington, D. C.; secretary, Mattie E. Hull, Mass.; treasurer, W. H. Bach, New York.

No word is needed from me in recommendation of the persons elected to fill the offices of the new organization. They are not only persons who have had a large experience in the work, they are known to be indefatigable in their endeavors to make the lyceum a success where they have had an opportunity to work.

No organization can accomplish anything without funds. The officers of the N. L. A. do not ask for large sums of money. There is immediate need of a sufficient amount to procure a charter and get necessary printing done. It is hoped after the N. L. S. has got into working order, that there will be interest enough in the movement to warrant the organizing of state lyceums. Such organizations will be granted a charter by the N. L. A. for the sum of five dollars. Lyceums for local work can also obtain charters from the state for five dollars, or if already chartered, and so desire, arrangements will be made whereby such charters can be surrendered and without cost, be given in exchange a charter which will make them auxiliaries to the N. I. A.

This may seem to many who are interested in the lyce um work a gigantic scheme, but it has long been urged that every state and local Spiritualist society should have as an adjunct, a lyceum organization. If this is so, we may as reasonably urge that there should be a National organization in connection with the N. S. A. for the purpose of organizing the forces for the most effective work in every department.

The question may arise: "What benefit will arise from the new organization? The chief object of the N. L. A. will be to institute lycoums in those places where a sufficient number of persons can be brought together to fill the offices of such an organization and aid them in devising ways and means tomake the work a success.

One purpose of the N. L. A. is to effect the arrange ment whereby the lyceums of the country can be brought within touch of each other, that they may work methodically, and in closer sympathy for the spiritual growth of the children. Another purpose of the N. L. A. is to devise some plan whereby proper literature can be furnished the lyceum, object lessons prepared, and a stimulus in a general way introduced into the work.

The time was so brief while the convention was in session, and there was so much work to be done, there was no opportunity to formulate a constitution and by-laws for the N. L. A. A. committee was appointed to look after that matter with the instruction that they should be made as simple as possible, setting forth its aims and purposes in the plainest and most practical manner.

It is a lamentable fact that the Spiritualists are so recreant in their duty to their children in leaving them to drift into the different denominational Sunday-schools to be entertained and instructed on that day in regard to things to which they themselves will not listen. It is not unusual to hear parents say: "It has been a difficult matter for me to outgrow the orthodox teachings that were impressed upon my mind when I was a child. I rejoice every day that I have been led to the light and know that Spiritualism is true." In hundreds of instances, I have known these parents to send their children to listen to the teachings they have tried so long to outgrow, and more, where their children were liable to hear Spiritualism denounced as "the Devil's doctrine." Spiritualists, arraign you as guilty of a great wrong when you withhold from your children the knowledge that has made you so glad. Is Spiritualism helpful to you? Then it must be to your children. Does it light the dark places in life's journey, and smooth the path that would otherwise seem more rough? Then it will do as much for your children. In the name of the children you love and who love you, why not lead them into the paths that are pleasant and peaceful, under the guidance of Spiritualism? I must confess I have but little patience with those parents who allow their children to grow up with a constant fear of death, and morbid ideas relative to funerals and graveyards.

While pleading for an increased interest in the lyceum, would not be understood as endorsing sectarian teachng among the children, even in the name of Spiritualism. There is enough to teach them morally and spiritually in connection with object lessons, that will lead them into a field so broad and practical, they cannot be limited to sectarian lines.

I fully appreciate the untiring efforts of those who have labored to make the lyceum a success. I have been pained that they have received so little sympathy and cooperation on the part of Spiritualists, and while I have known they have worked according to their best inspiration, I have felt there has not been enough originality in the work.

In some localities, "The Lyceum Manual" is as closely followed as a score of years ago; the program is the same from Sunday to Sunday; calisthenics are without variation; when maxims are called for, it not unfrequently occurs that the same ones are repeated that were given by their elders years before. I Under such conditions I am not surprised that children lose their interest in the lyceum and beg to be excused from attending its meetings. We all like change-change of scene, change of diet, change of dress, change of study, change of work; in no sphere is change more beneficial than the sphere of childhood and diversion is the panacea many times for aching little heads and listless spirits.

Another point I would wouch briefly, that is the entertainment phase that occupies so prominent a place in our lyceums. I have felt many times that a desire to teach the children to amuse and entertain their friends has been considered more important than the growth and unfoldment of the minds of children. It should have its place, but should not be made the paramount object of the lyceum. I make note of this, because in many instances when I have asked parents to send their children to the lyceum they have consented assuring me that their children were "fond of singing and speaking pieces in public." Such work should receive certain amount of attention and is necessary, but we should consider it is only a small part of the lyceum work.

I always visit lyceums when I have an opportunity, and as far as I can, make observations of the work and note the progress from year to year. I have found those Ivceums where the lessons are brought within the comprehension of the children, and long speeches from the adults are less frequent, and the most originality and

versatility introduced into the work, there has been the

I did not intend to make my communication so long while there is more of which I would like to write, I will eserve it until some future time.

Friends of the lyceum, let me hear from you; any renittance, however small, will be gratefully received. We desire to procure a charter as soon as possible, and get into working order.

MATTIE E. HULL, Secretary N. L. A.

THE TRAINING SCHOOL—EXPLANATIONS AND OTHER INFORMATION.

As secretary of the Spiritualist Training School, of Ohio, I feel compelled to inform those who have secured he three-dollar scholarships or intend to do so, with the understanding it admits them to the Home Department studies, that the three dollars secures the privileges of that department, but the expense of the books to be used in the home studies is exclusive of all this.

Rev. A. J. Weaver, superintendent of the educational lepartment, has communicated the same in articles he has sent to the Spiritualist papers, but so few subscribers have sent for the books, I feel to make the statement here.

In conversation with Mr. Weaver while we were in Washington, he informed Mr. Hull and myself that very few orders had been received for the books to be used in the first course of study in the Home Department of the Fraining School.

"The Fairy Land of Science," and "The Bible of To-Day" are the books selected for the first course of study. emphasize the word study, because it is intended the pupils shall do more than simply to read the books.

In reference to the selection made by our worthy superintendent, I desire to say he canvassed the situation horoughly, examined many books, consulted with members of the school, and came to the conclusion there were two important points to consider: First, that we must make an effort to procure the best books we could possibly find for the smallest investment. Second, that a knowledge of science and the Bible were important to those who desired to become public teachers.

The books herein named are the best for the outlay that could be found. Miss Arabella Buckley, author of 'The Fairy Land of Science," was for a long time the private secretary of Professor Huxley. This volume is not only instructive but charming, as were the fairy tales that captivated us when we were children. Every chapter leads us into the Temple of Nature and deals with common things in a manner so simple a child may understand, at the same time so beautifully does the author portray the methods by which Nature does her work, it becomes fascinating, and at the same time reveals the magnificent truths discovered by the scientist and presented by actual demonstration.

The other volume selected by Mr. Weaver for home study, "The Bible of To-Day," by Jno. W. Chadwick, furnishes all the information we have on the origin of the Bible. This book contains about four hundred pages, takes up every book in the Bible and gives its origin.

In addition to the studies of the above named books, excellent reading matter will be furnished in a monthly publication called "The Teacher." It will be sent grauitously to every person holding a scholarship certificate. Mr. Weaver will be editor-in-chief of this magazine, and of course, contribute generously from his pen. Articles will be regularly furnished by Moses Hull, the writer, and others. The editor will aim to make the magazine original in character and first-class in every respect. This publication will not in any way infringe upon the province of the other Spiritualist journals, as it will be the organ of the Training School. As such, we hope it will meet the favor of all who are interested in the enterprise. It will be furnished at fifty cents per year to those who are not subscribers to the school.

There is still another privilege granted the pupils, that of sending questions to Mr. Weaver or Mr. Hull pertaining to the studies or to other matters connected with the school, and receiving personal replies. A method of correspondence will be instituted between pupils and teachers which will be explained in the columns of The

The Teacher was formerly a quarterly published in the interest of the National Religious Camp Association, whose headquarters are at Mantua, Ohio. It has been secured by the management of the Training School. The first number under the new management will be issued in November and duly sent to those who are entitled to the

I cannot close this communication without informing | To Advance Humane Education the readers of this paper that the Spiritualist Training School received the hearty endorsement of the late N. S A. convention. Mr. Hull was appointed chairman of a committee to consider the subject of schools in connection with Spiritualistic work. The committee prepared an article recommending the Training School and its curriculum, which was thoroughly discussed in the convention and adopted without the change of a word.

Once more I urge that those who are interested in the welfare of our cause to take hold of the work. Reader, it does not follow because you are "too old" to take up these matters personally, or because there is no one in your family who desires to become a pupil in this school, that there is nothing for you to do. We are in receipt of letters every week from those who desire to enter this school and have not the means to do so. Can you not do a little missionary work in this matter and invest for some one who would make good use of the training received in this school?

I ask again that those who desire the full benefit of the Home Department work, send at once to Rev. A. J. Weaver, Old Orchard, Maine, and obtain the books herein mentioned. Those who have sent the three dollars are called upon for two dollars and five cents, the cost of the books, postpaid; those who desire the scholarship and the books, will send five dollars and five cents. Mr. Weaver charges nothing for his trouble in procuring and sending the books, he also gives the pupils the full commission allowed on the purchase of every book.

Any one desirous of communicating with the writer in regard to matters pertaining to the school in general, will please address until further notice, Stoneham, Mass. MATTIE E. HULL,

Secretary S. T. S.

THE LAND OF THE BY-AND-BY.

I know of a land, 'tis the soul's ideal. And its cities are glinted with gold, But the world has said it cannot be real, And it smiles at the tales I've told; But the gardens and flowers and homes over there, That gleam on my mental sky.

Have room and space in that land somewhere. In the land of the By-and-by. There are gems and jewels of artistic hue. That sparkle with radiant flame,

And many a form ethereal as dew. That bore an humble name, Rises glorious and fair in that land over there; So close does it seem, and nigh, And none seem burdened with worldly care In the beautiful By-and-by.

But the road that leads to this ideal land Is strewn with the waste of years, And the wrecks of ships on its glittering strand Tell of sorrow's bitter tears; But the day will come with its golden dawn.

And hearts will cease to sigh, When we reach the land of the ideal morn, And rest in the By-and-by. BISHOP A. BEALS. Summerland, Cal.

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PART 1.—METAPHYSICAL PHENOMENA.
Chap. 1. Philosophy of Phenomena; 2. Metaphysical: 4. Functional Phenomena; 5.
Man; 6. Objective and Subjective Phenomena; 7.
"Who by searching can find God?" 8. Hyperbole Metaphysical: 9. "To the Unknown God, Whom ye Ignorantly Worthpir." 10. "The Father is greater than 1;"
11. True and Spurlous Gods; 12. "I am the Resurrection and the Life;" 18. An Imaginary God and some of His Exploits; 14. "He is Free whom the Truth hath made free;" 15. All Animates Originate from Erga: 16. Trance Phenomenon; 17. Philosophy of Healing; 18. Worship of Deity; 18. Sense and Nonsense Intermixed; 20. Plurality and Trunity of God; 21, Vagaries; 22. Misapprehension; 23. What is Sin? 24. Suns, Planets and Satchilics of the Universe; 25. Beginning without Ending; 24. Design or Accident, Which? 27. Chance versus Law; 28, Summarj.

PART II.—PHYSICAL PHENOMENA.

which? 27, Cubnice versus Law; 28, Summary.

PART II.—PHYSICAL PHENDMENA.
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APPENDIX.—Problems; Physical and Metaphysical Phenomena, ad infinitum.

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J. R. FRANCIS, Editor and Publisher.

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SATURDAY, NOVEMBER 20, 1897

STRENGTH FROM OPPOSITION.

Spiritualists have reason to be grate ful to Messrs Covert, Becker & Co., for their zealous effort to arouse them from a prolonged stupor which threatened their destruction. The church encouraged this attack, but when they shall see the result, the men trying to save hell from obliteration will be the bes abused of all that godly host.

No cause was ever advanced by falsehood. Persecution adds no laurels to those who employ it. The truth will survive though Devils combine to sup

We have maintained in these columns that Christianity is the persecuting religion of the world; that from its incep tion it has been tyrannical and oppress ive. All history confirms this position. It is verified at this time by its organ ized attempt to suppress communica tions from the spirit world.

Did the calling of the Nazarene a wine-bibber, an adulterer, a disturber of the peace, culminating in his cruci fixion, as his worshipers represent, re tard the Christian movement? Did the persecution of the Mormons, and the killing of the Smiths make one Mormon less? Did the Pope's bull against the comet arrest that body in its course; or another bull, bidding Vesuvius when vomiting lava and flame, to cease its action, check the laws of nature in

Opposition begets opposition. If all Spiritualists feel as we do they will come nearer to each other, gather around the common standard, organize wherever a half dozen believers may be found, keep thoroughly advised of the progress of the strife, uphold the hands of those in front, and, to the

"Danined be he who first cries hold

AN APPEAL FOR CHARITY.

There is now being held in Constanti nople a charity bazaar, for the benefit | no one to stand up for that truth. of the families of Turkish soldiers killed or wounded in the late war with Greece. There are many women and children who were made wholly destitute by the war, and are now in a suffering condition. They appeal to the outside world for help. An arrangement has been made with the Hamburg-American steamship line for free transportation of all freight intended for the bazaar. The steamer will leave New York for Constantinople on the 27th of January next. All goods of whatever character, clothing, dry goods, fancy articles, toys, cooking riensils, anything which will sell in a bazaar, are solicited, and may be shipped to the Turkish Consulate General, 24 State street, New York, while moneys and checks should be directed to the Turkish Legation, Washington,

Here is a chance for the generous to ald our common humanity without regard to race or creed. Who will respond to the importunities of the sufferers? We would love to see a liberal response from all quarters. Distress should not appeal in vain on such an occasion. An organized movement for relief would be the most effective missionary that could be sent to that country at this time.

DISINTEGRATION AT WORK.

A feud between the Presbyterian church and Princeton University threatens to result in a separation be tween those ecclesiastical bodies. The University, formerly presided over by that radical religionist, Jonathan Edwards, has continued the most popular seat of education for the Presbyterian clergy for more than one hundred and tifty years. The quarrel arose out of the fact that Rev. Dr. Shields signed a petition for a tavern license in Princeton, such license carrying with it the right to sell intoxicants to travelers by

It is probable Doctor Shields thought. if the God incarnate in flesh manufactured wine for a drunken mob of revelers at a Jewish wedding there would be no impropriety, taking him for example, to license the selling of it to the weary traveler. Be this as it may it is reported the University sustains the dominle against the action of both church and synod which condemned the act showing they have more respect for the doings of "our Lord" than for churchly action.

GLASS HOUSES.

The Rev. C. L. Perry, a Presbyterian sas, was convicted last week at Paw-nee, Ok., of wrecking the Farmers' and Mechanics' bank of that place. He was cashier and president of the bank when it failed eight months ago. Citizens of the Pawnee and Osage nations lost between \$40,000 and \$50,000 by the failure of the bank, which only had sixty cents on hand at the time.—Kansas

Such men don't like Spiritualists. They combine with other preachers to

Spiritualists, Stand by Your Cause! Be on the Alert for Every Move of the Enemy!

We expect Spiritualism to be misstated, misrepresented, maligned and in their souls cursed by the orthodox church of the country. Such has always been the case and such will it ever be so long as orthodoxy possesses a creed, because Spiritualism is a foe to creed first, last and all the time; a foe to anything that limits the liberty and dwarfs the mentality of human beings; a foe to bigotry and hypocrisy, and while it sanctions no personal warfare, nothing degrading or tending to encourage the animal in man, but few of the warriors in the ranks are cowards, at least among the leaders.

THE OLD VETERANS

are used to war; they have encountered obstacles similar to those now confronting them for almost a half century, and are as willing to take the field again, now that the enemy are concentrating their forces.

This move on the part of the Antis will redound to the benefit of our cause in the end; of this there is no doubt, because it will enthuse our workers to redouble their energy; because they can see the telling effect of their labor; because of the almost superhuman effort of the fast declining foe. They cannot, they dare not meet our able scientific lecturers in open debate from week to week and month to month, with their flimsy theories of "faith in the Lord Jesus Christ and him crucified," and the infallibility of a man-made book, a priest-made Bible, but they can go lobbying sneakingly into our legislatures and our congress and with their wealth, their prejudicial eloquence and their threats of boycott at the polls, influence legislation against our cause that will create no end of excited by reports of certain mesmeric trouble. We are not afraid of their bravery but

KNOW THEIR CUNNING.

scheming propensities; we have obtained this by our veteranship in the work, by the battles of the past.

It is not that we are alarmed at this great movement against Spiritualism that the columns of The Progressive Thinker have been thrown open to the use of the warriors, but that we love the cause and feel sensitive to the stabs upon its body, to the assaults now intended to be fatal, by a vicious and unprincipled enemy.

There is no fear that all the anti-Spiritualist organizations that the ministerial fraternity can institute will kill Spiritualism; there is no fear that the friends "over there" will fail to return through every possible avenue because a few bigoted, hidebound preachers and priests choose to call them humbugs, wraiths and devils; there is no fear but that the intelligence of the general public is now fully enough developed to realize that they have been taught a great error by these salaried "servants of the Lord," and that there is something to learn, something to gain that is not obtainable from books alone. There is no fear but that Spiritualism will live and grow and become engrafted into the hearts of the people in the course of time; for there is in it a plausible truth, an understandable philosophy and a provable phenomena relating to evidence of a future state, that part of life heretofore reached through faith and hollow-toned theories; the light longed for and eagerly sought by the great majority of people at some period of their existence; but the progress of that truth can be greatly impeded by a bitter | proposed to use you as a tool to aid in warfare against it; a battle along the line of prejudice, and sending Spiritualism kiting with Beecher's Life of Christ.

The wheels of progress are about to roll over their prostrate forms and they are angry, and

WILL MAKE A DESPERATE STRUGGLE

to maintain their pet theories against our natural philosophy, a struggle made forceful by their sensing the impending death to their creeds and their tyranny; to their hold upon the public mind and the public purse. When they see their thinking, investigating and wealthy members falling into our lines they are frenzied beyond endurance and may be expected to carry all the points they think will injure our cause if their plans are not frustrated, are not nipped in the bud.

There are no laurels in religion for Spiritualism to covet as an incentive to warfare; the high and holy name given to itself has only been a bugbear to frighten human beings into the web of their own misery, into the dark and gloomy cell of their own blindness. Spiritualism envies them not their name, nor desires to wrest from them their gaudy temples and gilded palaces, but will make them respect its truths, phenomena, philosophy and all, as they now respect the superstitions of ancient mythology from mere hearsay. This will take time, phenomena and literature; but truth furnishes its own proof, and with that proof is able to cope with every foe. Truth can exist even without the human consciousness, but would not be recognized as such; its presence would not be appreciated without the intellect of man, therefore man having once found the truth must claim it, as the right of discovery entitles him to it, and he should hold it up to his fellowman that he, too, may know it. Truth is right and leads no one into error. Spiritualism is proven to be a truth, and rightly understood will lead man above revenge, hate, fraud, selfishness, envy, and the desire to annihilate those who seek to destroy it, but

THE SPIRIT OF SELF-PROTECTION.

self-preservation runs through all organized life and why should not man, the spirit, cling to that which he has proven a truth, that which is his in very nature?

Spiritualism does not deny that there is a God, but differs from orthodoxy in the nature of that God, in that it denies the possibility of a personal, individualized infinity, in that it takes its God in the form of nature, in the aggregated intelligence of the universe, in the law of attraction of gravitation, in love, in molecular induction, and not a jealous, revengeful, murderous, licentious personality; the good and true in man and the beautiful, the divine in nature.

But with all our knowledge as Spiritualists, with all our proof, we are face to face with an ugly foe and to advance our cause beyond their line we must be up and doing; we must meet their accusations before a critical, a prejudiced public with our most convincing proofs and our best and most scientific analysis, and educate them out of the error of their way of thinking. We have Biblical scholars and can

MEET THEM AND WIN

upon their own ground, and if they come over upon our soil the victory will be ours with greater ease. But we must keep on the move, we must be on the alert, now that we are into it, and before the world with our fight, and be assured that those who gave us our truth, our proof of a future life, will be at our side to impress and

THE BABS AND BRAY EXPOSED THE DONKEY.

We are told in fable of an egotistic donkey who wished to magnify his greatness, so he covered himself with a lion's skin and lay in wait to digitien his enemy. His true character was betrayed in attempting to imitate the lion's roar, which proved to be an ass's bray, and he had neglected to cover his long ears. This event is supplised to lrave occurred when snakes talked and walked on their tails, as told in Bible

Moral-Impostors frequently betray their real character by some triding neglect or some shameful errop

Now don't suspicion The Progressive Thinker would intimate, or even suggest, that Rev. H. J. Becker, while antmadverting against Spiritualism. showed ass's ears or gave a donkey's bray. He is too learned and too shrewd for that, for he is a Christian preacher free from guile; but we fear he has been misled by Brother Covert, that St. Louis preacher who is overflowing with generous impulses towards the Spiritualists. But that is a matter for the head and tail of the Indiana octopus, the president and treasurer, to settle between themselves. Did they make a dupe of Prof. Grimes? Or, in his senility, did he misstate the facts? Quoting from what the Chronicle published. and credited to Rev. Becker:

"Anti-Spiritualists claim that Spiritualism grew from him [Grimes] mesmerizing Andrew Jackson Davis at Poughkeepsie, N. Y., in 1843. Davis wrote the original Spiritualist Bible. It was called the 'Divine Revelations of Andrew Jackson Davis,' and was talked off to copyists while he was in the mesmeric sleep." Then we are in-formed Grimes was made chairman of the executive board in honor of his mesmerizing Davis.

This same Davis published in 1859 his "Magic Staff, an Autobiography of A. J. Davis," a 12mo volume of 552 pages. On page 201—the book is before us as we write—he tells of "the villagers of Poughkeepsie being greatly miracles then being performed by an itinerant expositor of phrenological science. Flaming announcements were made through show-bills headed 'Mesmerism,' a word novel to me, which stated that 'Professor Grimes will continue to exhibit experiments at the village hall." Then he tells of being invited to a sitting with the Professor at Hatch's Hotel; of Grimes working over him for nearly two hours, and of his failure to make any impression on him.

Mr. Davis says, on page 200:
"I make this statement to correct the subsequent unqualified assertion of Mr. Grimes, that he was the first to magnetize me, and to reject me as a subject for experimentation, 'because,' as he alleged in my own hearing—'he receignized a clairvoyant propensity in my mental organism, which would not serve his public purpose." On these two pages Professor Grimes' name occurs three times, and nowhere else in

On page 303 of the "Magic Staff" Mr. Davis begins an account of his dictating his first book, Nature's Divine Revelations. Dr. Lyons was the operator. and Mr. Fishbough the amanuensis. Three witnesses were generally present at each session, one of whom was Dr.

T. Lea Smith. We have seen that Davis denied indignantly Grimes' claim that he was the first to mesmerize him. He shows in his book that Wm. Levingston performed that service. More than fifty-four years after that attempt and failure on the part of Grimes to bring the boy Davis under his magnetic control this unsuccessful professor is converted into the mesmeric operator while Davis dictated a huge volume. It won't do, Mr. Grimes, it won't do, even if it is

preachers said was entitled "The Divine Revelations of Andrew Jackson Davis." was named in fact "Nature's Divine Revelations, by A. J. Davis." Now, Elder Becker, try again, and see if you cannot get nearer the truth next time. Don't mistrust we are done with you, for you have been too economical with the facts to allow your statemen to go into history.

THE FRAUDS.

Rev. H. J. Becker, president of the octopus, lately organized at Anderson, Ind. in his late manifesto, as appeared in the Chronicle, from which we conied two weeks ago, said:

"We have already secured thirty or forty old mediums who hold certificates of membership from all of the state associations, as well as the National Association, to do this work"-"to show that Spiritualism is a lie and fraud."

We thank the zealous priest for this information. It tells better than words of ours of what kind of material this octopus is composed. For fifty years Spiritualists have done the best they were capable, to extinguish fraud, to drive false mediums from their ranks. There are still others they would gladly part with. It is proper the cheats combine and organize, with a Christian priest at their head, to strike down the honest and true. Mr. Becker and his combine are welcome to all the impostors who have gone out from us from whatever cause, and to any others still lingering among us. Relieved of their presence and their depressing example the good, the true and the brave will

take their places.
But observe; These renegade Spirit unlistic mediums who now raise the cry of fraud, have literally stolen the pile divert attention from themselves, Spiritualists learned to their sorrow that these tricksters were fakes. They were exposed and were driven from us scorn. After practicing their vile arts until exposed they fied to the enemy where they always belonged. They add mit their past false character. They concede they were frauds then. We in less that are frauds now. sist they are frauds now. They are frauds in every relation of life. Re-lleved of their vicious contamination the worthy, the honest, and the sincere will come to the front. Some of these ex-mediums who were unsuccession their efforts to gull the public are now shining lights in the church. They become members for the purpose of ex-mediums who were unsuccessful in whitewashing their characters, black-ened, not by association with Spiritualists, but by their own infamous doings.

HELD TO THE GRAND JURY. Rev. W. R. Covert, the head and front of the Anti-Spiritualists' League of America, has been prosecuted in St. Louis, on the complaint of Mrs. Mary Garrett, a medium, for criminal libel. He was held under bonds to await the action of the grand jury. He may find "There are other hearts to ache" be-

sides those he assails.

CIRCUMSTANCES ARE SUCH THAT HE CANNOT ACT AS GENERAL MISSIONARY.

We are sorry to learn that Mr. Hull finds it will be impossible for him to act as General Missionary, in behalf of Spiritualism, hence we will drop the effort to raise money for that purpose for the present, as it will interfere with the plans of the National Association. which has selected November 21 for each society (a fact we had forgotten) to raise funds in its behalf. We hope that every Spiritualist society in this broad land will take up a collection on that day for the National Association, as suggested by Secretary Woodbury in another column.

A CHAINED BIBLE.

An act of the British Parliament of 1547, just 350 years ago, entitled "An act for the advancement of religion," had a special clause prohibiting persons not duly appointed, from reading the Bible in any church. Says Knight's England, vol. 2, p. 492:

"The man who sought to know the truth might muse over the chained volume, but he was not to read any por-tion of it to the less instructed bystanders. Noblemen and gentlemen might read the Bible aloud to their families. Ladies might only read it privately, and so also might merchants. The qualified permission to read the Scriptures [was]extended to all but artificers, prentices, journeymen, and serving men."

Had the same law continued in force, and been extended to America, and made perpetual, witchcraft would not have played havoc in both countries. No imitation of Abraham in his proposed burnt offering to Jahvah, no lopping off of hands, no plucking out of eyes, no sex emasculation on the suggestion of "our Savior," would have followed. The youth of the country of both sexes would not have been corrupted by reading its inspired and obscene pages. Embezzlers would have received no instructions to make to themselves mammons of unrighteous-

It was especially advantageous to the clergy, this law restricting the reading of the Bible by the masses, because the book was too holy for them to read. It conferred special privileges on priests, privileges they have monopolized as rights ever since. Thus prohibited from the masses by severe penalties the Bible became a fetich to be coveted. A thing denied must be possessed at any cost, without regard to its value. Once in possession it passes on from generation to generation becoming more and more sacred with the growing years.

WILLIAM AND THE HANGMEN.

There have been conventions of almost every stripe and feather, of those who wished by combination to enhance their profits or gain some benefit; car conductors, engineers, brakemen, county officers, farmers and laborers on strikes, but it has been reserved for this year for the first time to see a gathering of public executioners! The hangmen and headsmen of Europe met the other day in social gathering. Banqueted, wined, toasted, and were hilarlous over their horrible profession. We presume that they discussed the most neat and humane method of death; by the noose the knife, the ax, the guillotine or electricity, and told gruesome stories of their own prowess in performing a "beautiful job."

Be that as it may, one crowned head was so much in sympathy and oncness sent congratulations and medals! Only one ruler in all Europe could do this, and he the mane butcher, William, of Germany! Think of it! the emperor who asserts that he is king by will of God, is God's representative, and there-in reaffirms the doctrine of the Christian church maintained for 1,900 years almost, and repeated by its priests, congratulates the hounds who do this terrible work! And this a Christian land, after nearly 2,000 years of the teachings of Christ! Was it worse under the golden rule of Augustus when Ohristianity was first introduced? Even Nero would not have joined hands with his public executioners.

CHURCH SLAVES.

Rev. Mr. Pooley, of the Methodists, was recently assigned to one of the denominational churches in Rockford, Ill. At a reception of the new preacher, Mrs. S. B. Wilkins, representing the Dorcas Society, took occasion to go a little outside of the ordinary, and discoursed directly to the dominie as fol-

laws: "The majority who listen to you, Dr. Pooley, are women; the majority who come to the prayer meetings are wo men; the majority on the official board are—not women. When women give their pocketbooks and their prayers they should have a vote in the board meetings and a chance to say how the money shall be used."

W. made her point very clear. In doing so she made some other points which is probably true of nearly ev ery other orthodox church in America women constitute a majority of all the churches. They are put forward to do the work of the church but are denied a voice in its proceedings. How much does this fall short of slavery?

ORGANIZED.

Reports still come to us from our neighboring city of Rockford as to an awakening of interest in Spiritualism ferer's hue and cry of "stop thief!" to in that locality. They have just reorganized, and soon will have a membership of several hundred. The material is there. They have been sleeping; butthe new octopus has aroused them to life. They should take immediate measures to place The Progressive Thinker in the hands of every friend of the cause. This done their success

Let Spiritualists everywhere copy the example of our Rockford friends, and organize at once. Don't wait for others, but go to work yourselves, and organize now.

TRUST IN THE FUTURE.

its name and symbol, will accept, transform, and transcend all that was heluful in the creed of the last nineteen centuries," remarks an English fournal. ist, in reviewing the great revolution now in progress regarding religious thought. This is a hopeful, and we be-lieve a truthful view of the subject; for we believe the present and coming generations, with broader knowledge and larger sympathies, are, and will be, better qualified to interpret and construct creeds, if they are needed, than have been past generations with their more limited knowledge.

TRUTH AND VICTORY!

Moses Hull Has Somewhat to Say about that Missionary Enterprise.

To the Editor:-I am thankful to you for the proposition you made, backed by one hundred dollars, to put a mis-sionary on the track of the Anti-Spiritualistic gang. I rejoice that you can read the signs of the times sufficiently clearly to see the necessity for such

Personally, also I am glad of that particular confidence you place in my ability and integrity which you manifested when you selected me as the one to do that work. I hope I may ever be worthy of that confidence. I also re-joice that my friend, Theodore J. Mayer, of Washington, seconded your motion in so noble and so substantial a manner. A few such Spiritualists as he and yourself would place our cause where it belongs. I am sorry that there are any papers or any men and women who pretend to be Spiritualists, who are so shortsighted as to pour cold water on such a movement. Some Spiritualists are good for nothing but to trig the wheels of Spiritualism; the worst of all is, they always place the trigs on the wrong side. Spiritualism should immediately be set night before that portion of the world whose minds have been abused by these enemies of all righteousness.

I say all this not because I was concerned in the matter, or because it would have made an opening for me to work. I was not consulted in the matter at all. If I had been I would have said it will be impossible for me to accept a position which would require my

I am sorry now to get a letter from a very dear friend, which says: "I am afraid that we cannot raise that missionary one thousand dollars to fee you for fighting Satan."

In answer to the above I will say, while it will be impossible for me now to arrange to accept the one thousand dollars. I would like to see the amount raised. It should be done. Where are our rich Spiritualists? Are they going to sit still, until all is lost? Jeremiah speaks of those "whose strength is to sit still." I think we have a great many of that kind of soldiers in our

In the name of all that is sacred, if our religion is good for anything, let us work and sacrifice for it; if it is not, let us abandon it.

·Now I will say, all of my Sundays until next September are taken except those of January and May. Those Sundays were taken, but I persuaded the parties to release me from filling my appointments on those days because of the immense distance from my other work, all except the first Sunday in May. Therefore, unless others call for these Sundays I could devote them to this work. I have already had calls to go and counteract the work of these uccessors to Jannes and Jambres. Wherever I can do so I shall go, even without the help of this fund. But the thought has occurred to me that if a fund could be raised, whether large or small, and placed in the hands of Brother Francis, Brother Mayer, or some other responsible person, then whenever they write for my services on account of the work of these incendiaries, I could write them, "Yes, raise money for hall rent and railroad fare and make the admittance to the meetings free, and I will go."

There is no use for us to try to fight these Anti-Spiritualists if we close the door against those who cannot pay an admittance fee. I would then go and speak three or four times, as occasion might require. Then I would take up collections in the name of those who had raised this fund; whatever amount could be thus collected I would credit to the fund, then I would charge this fund with my time at the rate of five dollars a day, from the time I left my appointment until I got back. In that way I think a few hundred dollars l go a long ways in this work.

These are the very best terms I can offer; if others can go on better terms and they are capable of doing the work and are accepted by those who raise the money, I will cheerfully contribute my portion of a thousand dollars to carry this work forward.

This work must be done, and the quicker we get at it the better. I assure you also that this is no mere boys' play. Men must go out well equipped or they had better stay at home. They will leave the cause in a worse condition than they found it.
Yours in the fight for Truth and Vic-

MOSES HULL. tory. MOSES HULL.
P. S.—I know very little of the medlumship of Mrs. Hattle Tiffany, of Mi nerva, Ohio, never having sat in but one scance with her, and then not under very good conditions. But I think I know her to be a good, honest and intelligent woman, and a thorough and honest Spiritualist. I also know that her Spiritualistic neighbors, those who know her best, call her a good medium. I do not believe that either she or her good husband are made of the kind of material that will flee before the enemies of our cause. We should stand by her in this time of persecution.

M. H.

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

THE CODDLERS.

Protestantism, an offshoot of Catholicism, experienced the hate and perse cution of the parent church. That hate has been only recently relaxed, in hope the straying daughter will return to the mother fold. While negotiations are pending to bring about that result, each party is coddling the other with hon-eyed words, and the daughter is showing her loyalty to the Scarlet Woman of Rome, by trying to suppress Spiritual-

A FARMER MEDIUM.

We have one as well as Michigan. His name is H. F. Coates, and he resides at Mattoon, III. We are as proud of him as we are of Farmer Riley.

THAT THANKSGIVING SERMON.

The announcement made that Colonel Robert G. Ingersoll is preparing to deliver a "Thanksgiving sermon" in Ohicago, has led to considerable inquiry on "The faith of the future, whatever the subject. Colonel Ingersoll has refused to give specific information as to the mere statement that it will embody | in calculating its power of gravity. his newest ideas and thoughts on the discussions with which his name has long been intimately associated. lecture will be delivered at the Auditorium on Thursday evening, November 25. The advance sale of seats and boxes will begin at the box office of that theater on Thursday evening, November 18. Colonel Ingersoll, accompanied by his wife and daughter and his secretary, will reach Chicago the day before Thanksgiving.

PHASES OF MEDIUMSHIP

As Exercised in Ancient and Modern Times.

ALL THE PRESENT MEDIUMISTIC PHASES ARE OF CHRISTIAN PRIMITIVE PRACTICE AND

To the Editor:-Since the reception of The Progressve Thinker of November 6, containing Elder Covert's reply to Moses Hull, we are made aware how serious is the issue which the anti-Spiritual organization, of which Mr. Covert is the champion, has provoked, and the necessity of demonstrating scientifically (as we are able to do) that all the spiritual gifts, enumerated by Paul in I. cor., xii:1st to 12th verses, including prophecy, clairvoyance (discerning of spirits), the working of miracles (all the physical manifestations, or wonder workings of thaumaturgy, which Covert specially scorns as trickery and beneath contempt), gift of healing (psycho therapeutics), divers kinds of tongues and the interpretation of tongues, the word of wisdom and the word of knowledge (inspiration), all gifts concerning which (says Paul) "I would not have you ignorant"; including the gift of faith which the clerics of Covert's school deem the only requisite for complete spiritual equipment and (as they aver) indispensable for so-called salvation-are gifts-psychological gifts; and that hypnosis, now recognized by the scientific world and the medical faculty as the common basis of all the different methods of cure by suggestion, when the subject is under control of the hypnotist or mesmerizeraffords the key to our contention, that all these manifestations are the result of natural law, and so far from being charlatanry and imposture, and evidence of fraud and deception, that they were proofs in the primitive church of divine or celestial endowment of purely spiritual origin; manifestations of the spirit given to every man to profit withal"; "differences of administrations," and "diversities of gifts, but the same spirit, and diversities of operations, but it is the same God which worketh all in all."

Hypnotic science (as I show in my essay) demonstrates that psychical methods (as Mesmer proved 100 years ago) or mental or suggestive therapeutics, not only alleviate and cure nerve maladies-but is the direct agency (whether embodied or disembodied) of the control of subjects or mediums; and all the manifestations are the result of natural law, susceptible of scientific demonstration, and none the less, but all the more, therefore, of celestial or divine origin; and not as Covert charges and the clerical bigots acclaim, the result of diabolism and fraud. but "spiritual gifts" which Paul urged should be "earnestly coveted" and concerning which, he "would not have the brethren ignorant." Nay, more; the fourteenth chapter of that remarkable letter to the Greek church at the city of Corinth specially enumerates the mode and manner of conducting the service of the early primitive assemblies-which chapter, when carefully read, discloses the astounding and never-considered fact, that nearly all the gifts defined in the twelfth chapter as spiritual manifestations were on occasion, publicly exercised and encouraged; and in common use in the early Christian assemblies, including not only the gift in the open congregation of "prophecy," but that pentecostal gift of being able, under spirit control, as at pentecost, to speak with "divers kinds of tongues," which was evidently considered by the Corinthians the highest evidence of the Holy Ghost in their midst. "When ye come together, every one of you hath a psalm (a poem), hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." In verses 24 and 25 are proofs of psychometric readings, by which the secrets of the heart of one coming in that believed not and (like Covert) is unlearned, was made manifest; so that convinced of all and judged of all, he falleth down on his face and he will worship God and report that God is in you of a truth (not the Devil, as bigotry holds).

"Let all things be done unto edifying." "If any man speak in an unknown tongue, let one interpret; if there be no interpreter, let him keep silence in the church and let him speak to himself and to God."

"If anything be revealed to another that sitteth by, let he first hold his peace."

"For ye may all prophesy, one by one, that all may learn and all be comforted."

"And the spirits of the prophets are subject to the "Believe not every spirit, but try the spirits whether

they are of God" (I. John, iv:1). Paul concludes this remarkable portion of his epistle to Corinth with a special scornful admonition to such anti-Christ champions as Covert, who deny the existence of the gifts, except as of the Devil; he says:

"If any man think himself to be a prophet or spiritual. let him acknowledge that the things that I write unto you are the commandments of the Lord."

"But if any man be ignorant (as Covert) let him be ignorant."

"Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. For he that speaketh in an unknown tongue speaketh not unto men, but unto God, for no man understandeth him. Howbeit, in the spirit he speaketh mysteries. I thank my God, I speak with tongues more than ye all. Follow after charity, and desire spiritual gifts, but rather that ye may prophesy."

The gift of "discerning of spirits" or clairvoyance is specifically enumerated among the nine of which the great leader of the early church declared: "But all these worketh that one and the self same spirit dividing to every man severally as he will."

The church had absolutely lost each and every one of these gifts, and knew (at least the Protestant church) of but one, and that "the gift of faith;" which is a gift and such a rare gift, that the necessity of the "gift of knowledge," (which Paul enjoined should be added unto faith). remained in abeyance until magnetic phenomena first produced in modern times by Fredic Anton Mesmer, not only manifested physical control over disease, but most unexpectedly developed physiological phenomena, including prophecy, clairvoyance, ecstasy and the powers (unconsciously exercised by the subject in the trance or mesmeric sleep) of the highest inspirations, or the gifts of both wisdom and knowledge, far beyond the normal powers of the subject under control. This was inspiration or revelation again renewed.

Thus, when theology had distorted and perverted the written injunction of the great apostle, and absolutely denied the very existence of spiritual or mediumistic gifts (for they are one and the same) it remained for the accidental experiments of magnetic or hypnotic science to demonstrate not only their existence but their truth; and that the control of a subject or medium, whether by a hypnotist in the flesh or a disembodied spirit, is the simple manifestation of psychologic law; but no less divine and celestial in origin. W. H. PARSONS.

Washington, D. C.

Erratum.

In my article of October 30, the compositor has got the weight of Neptune 254 898 quintillion pounds, which is just a thousand times too small. I had it 254,898,000,-000,000,000,000,000,000. Neptune, in round numbers, the real nature of his address beyond is 2,800 million miles from the sun, which number I used

E. D. BABBITT, M. D.

The man that dares traduce because he can with safety o himself is not a man.—Cowper. Childhood itself is scarcely more lively than a cheerful,

aindly, sunshiny old age.—L. M. Child. If the power to do hard work is not talent, it is the best possible substitute for it.—Garfield.

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 they 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:

ly 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

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 Eve." 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

in the United States. 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 Spiritualism as shown from the Bible and

Beset the Honest Investigator," It

should be read by every thinking mind

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. We should have on these terms 1,000,000 new subscribers to The Progressive Thinker. Every Spiritualist should now awaken, if ever, and roll in the subscriptions; roll in the quarters; roll in the dollars!

OPEN LIBRARIES ON SUNDAY.

To shut up the circulating department of a public library on Sunday, says the Washington Post, in such a wide-open city as Chicago can help no good cause. The opening of public libraries on Sunday is so manifestly in the interest of education, religion, morality and the general progress of society that it has long had the approbation of most of the wise and good of every nation. The influence of good books cannot be inimical to religion or obstructive of the legitimate work of the clergy.

TRUE.

The town of Holland, in Michigan, where the clergy want the postoffice department to stop the delivery and receiving of mail matter on Sunday, has been heard of before, and will not be heard of again if the preachers carry their point. So says the Kansas

IMPORTANT!

COLLECTION FOR THE BENEFIT OF THE NATIONAL SPIRITUAL-ISTS' ASSOCIATION.

To the Spiritualists of America:-According to Article VII of the Constitu-tion and By-Laws of the National Spiritualists' Association, Sunday, November 21, 1897, is set apart for all socie ties to take up the annual collection for this benefit.

No further funds are needed in the defense of the Babe Will, as this matter has been definitely settled by arbitration, of which full explanation will be given later. But funds are needed to put a missionary in the field, as voted by the annual convention, and to defray the expense of the work of the

National body.

The N. S. A., to be a success, and to do the work desired, must have the support of all Spiritualists. It is concentrated effort that wins the day. Shall we not unite at once for the work at hand? Help the N. S. A. FRANCIS B. WOODBURY.

The road to ambition is too narrow for friendship, too crooked for love. too rugged for honesty and too dark for

science.-Rosseau. A pale cobbler is better than a sick

sing.-Bickerstaff. An ounce of mother is worth a pound of clergy .-- Spanish proverb.

25 GENTS A RATIONAL RELIGION.

The Present Trend of Religious Thought.

We are living in a wonderful era. The spiritual world is revealing to human consciousness its hitherto hidden treasures, concealed from mortal ken because the race is blinded by ignor ance-living mostly in the realm of the sensuous, and guided mainly by ap pearances, and not recognizing the vital truth that whatever addresses itself to our senses is not the real, but only an index pointing to something deeper than the seen.

Phenomena, wherever recognized, are but the vesture of spiritual forces that have their home in the world invisible. This unseen world cannot be cognized by the physical senses. It forever eludes their grasp. And yet the tie that binds the visible to the invisible is a vital one. The outward could not exist but for the inward. So, to understand their mutual relation we must penetrate the one before we can enter

Fidelity to truth requires us to describe things as they are, and not as they are not. In so doing we are true to the eternal verities in nature. But who can comprehend the psychic forces inherent in a human organism? What pen can describe the lofty heights a soul may reach in the earth realm, point that would dazzle the most vivid imagination.

Human conception has not, as touched the borderland of its possibilities. Such attainment is a perennial joy vibrating every nerve and tissue of our being, and beckoning us onward and upward to loftler attainments and a broader knowledge of the potential forces inherent in the infinite realm of

What a field is here opened up for our investigation. What a realm of ecstatic joy is revealed to our inner consciousness and bids us enter and freely partake of its rich treasures. The universe is man's home, and its divine forces are at his command. Under the immutable law of progress will he not ultimately rise and lovingly grasp the lessons of wisdom thus furnished him? Do not the possibilities inherent in every human organism demand this result as an ultimate? Of what use is wisdom unless we can avail ourselves of its priceless benefits? Of what servnot turn it to the highest and best ac-

Justice, mercy and truth when recog-nized are to be obeyed. Their demands are peremptory and obligatory. They are vitally and inherently good, and are in harmony with the eternal proprieties, and obedience to them will yield a harvest of perennial joy. We are to build up good on good alone, and this is nature's primal law, and from this law there is no appeal. If we violate law in any department of our being, we must pay the penalty. It is a fatal mistake to expect some one else to pay for the blunders chargeable to our personal account. There is no scapegoat upon whose shoulders we can place our sins and be relieved from our responsibility. The inexorable law of nature is that every man must reap as he sows.

A practical recognition of this truth is vital to soul growth. No true progress for man is conceivable on any other ground. Hence the marked depart-ure (by those whose visious have become clarified and who are receptive to the higher inspirations) from the myths, creeds and religious dogmas that have festered heart and brain for centuries past. Hence the best minds to-day are breaking away from their old faiths and beliefs, as a sure soul anchorage and a clearer light is dawning on their mental horizon.

The greatest boon that can be contruth; and the deadliest enemy to priesteraft and dogmatic shams is a vigorous thinker.

The tendency of modern thought de-

mands a scientific basis. Science abhors mere assumptions. The inse dixit of any name, however heary, is no more authority. Knowledge is infinite ly better for the upbuilding of humanty than faith in somebody or some thing we know nothing about. And so, dogmatic theology is passing away never more to be resurrected.

Rev. Robert Collyer has startled the

religious world by making this state ment: "I am sure that orthodox Christianity is a thing of the past. The liberal churches have had a mission. They have done their best work in leveling and modifying the creeds of the ortho-dox churches. Where is the doctrine of total depravity? Gone. Where is the tenching of eternal hell torments? Gone also. The doctrine of a blood atoneand verbal inspiration of the Bible have forever passed away." And may we not add that a local heaven and a liberal hell have also gone; and a rational religion, true to the instincts of human nature and in harmony with reason is taking their place.
DAVID WILLIAMS.

Utica, N. Y.

SOME DAY.

Some day my spirit shall arise Unto the heights it would attain, and looking o'er this dreary road, Behold life's mysteries made plain. Some day the things I've vainly sought Shall be my own, content at last, When from that glory-circled height I see the wherefore of the past. For this I know and am assured

I yet shall do the things I would, And all my soul's intense desire Shall be attained and understood. Some day the beautiful I've loved, The fragile flowers that fade away,

Shall bloom again for me to love In realms beyond the earth's decay. Some day! My soul arise and sing, Rejoicing always in the light! Thou yet shalt sing a perfect song When faith and hope are changed to

sight.

Honest error is to be pitied, not ridi-



THE GRENTEST DIVINE OF THE MGE.

Rev. Col. Robert G. Ingersoll, the great Divine of Liberalism, will deliver in this city a THANKS-GIVING SERMON. Ten thousand people will prob-

ably listen to it at netting the distingian \$5,000. full for The Procongregation. and only two cents. been ordained by Nature as a Minof Liberalism, and not by virtue thereriages, be will be noral of the Orthonear future. This a veritable feast to



paper, and all who have not got "rooms to rent" in their brains will want to read it, and thus keep at the head of the procession. Roll in your Dollars! Send in your Quarters! Now is the time to subscribe for The Progressive Thinker, and thus aid in redeeming the world!

A REMARKABLE SERMON.

We shall publish next week a remarkable sermon by a Baptist divine of Philadelphia. It is a display of Spirit pyrotechnics. The divine stands on the confines of the two worlds and swings the Spiritual flag. He is both consistent and inconsistent, in a way dazzling to the reader. Yet his sermon is charming. Look for it!

It Has Especial Claims Upon Spiritualists.

kindly grant us space in the columns of accommodations at Hotel Bristol, corrie Twing and Dr. J. M. Peebles for their earnest appeals in behalf of our school, made at the last convention of the National Spiritualists' Association, writer, is to be one of the attractions of which met recently at Washington,

Our heartfelt thanks are also due the friends who responded in a substantial way to those appeals. We have their names and the sums of their good deeds, which we would be well pleased to report in full had we permission to do so, but as we have not, we can only sav: Your kindness, friends, will be re-

We would likewise express our appreciation of the editorial courtesy shown us by the various Spiritual papers in the publication of articles commendatory of our literary efforts and our work

as teachers There is still another matter of which we would here speak briefly. We have been requested to render a reason for the recent appeals made in behalf of Belvidere Seminary, and state the basis on which a larger patronage on the part of Spiritualists may reasonably be expected. These are pertinent and business-like questions, to which we shall reply at the earliest opportunity, but at this writing we can only say there are reasons already apparent to many minds why Spiritualists should unite in an earnest, persistent and never-faltering effort to establish educational insti-tutions of their own in every state in he Union. Doing that for one institution, let its beginning be ever so small, they will find it a nucleus around which arger ones will cluster until the glory of them shall reach to other places and cover the earth with homes of purity and peace in the midst of which shall temples of labor and learning, stately and fair to see as are the gates of the morn when its heralds awake to new day. Such institutions will have for their foundation the bed-rock of Justice, and their superstructures will be reared by the wedded forces of love

Then will no one need to render a reason for doing any good work, or in-quire as to the basis on which Truth shall establish on earth her heavenly

To this end let us all labor, and with others to inspire them with renewed courage in the conflict before them the cause of Spiritualism will have no more earnest workers than the principals of Belvidere Seminary.
Belvidere, N. J. BELLE BUSH.

Lake Helen, Florida. Fears of yellow fever in this state or of any kind are unknown in these parts, and a healthier location or one more naturally beautiful cannot be found for a winter home. C.H. Gregory, landlord of the Cassadaga House, has arrived and is building a more com-modious dining-room. Hotel opens No-

well to try the Clyde steamships—the "After the Sex Struck." By George first and middle of every month. Ex- N. Miller. Price 25 cents.

cursion rates have been secured on these dates. Information in regard to by writing to Buddington & Gunn, 91 Sherman street, Springfield, Mass. Round-trip, tourist, railroad tickets can be purchased after November 1, direct to Lake Helen, over all railroads. Parties arriving in Jacksonville too late for To the Editor:-We trust you will train to Lake Hesen can find excellent your good paper to express our sincere ner hay and Liberty streets, or the thanks to Mrs. Loe F. Prior, Mrs. Car- Armstrong House, both under the same writer, is to be one of the attractions of the camp this season. Parties wishing private information or circulars please send stamp. El Lake Helen, Fla. EMMA J. HUFF,

PEACE, BE STILL,

Cor. Sec'y.

We see but dimly here God's will and purpose. We are but children groping in the dark: Through fogs of doubt our higher in-

Seeking for truth, see now and then This magnified, distorted by a vapor

Of our own ignorance, we think the and straightway we proclaim, "the

morning dawneth' Truth's heralds have arisen, our task is done." But we forget though truths we may

discover. And find a solar system in each spark, That it will set, and leave us need for others, Which we must seek, or wander in

the dark. Fruth hath no boundaries, it is infinite, Yet owns a glorious galaxy of stars,

That one by one arise, and from the heaven Of brightest thought shine out like jewel spars.

With reverent awe and careful intro spection We watch the rays that struggle through our night.

Yet never dream what myriad constel Intions Of heaven-born truths he'er greet our mental sight.

The wisest learn but little, though they wander y nt
In quest of knowledge over all the earth; 0 2.

confound them— 3. /
A winged insect, or a floweret's birth. Such thoughts have come to me at twi light musing,
And filled my soul with peace and

humble trust. Till in the keener sense of human weakness, I feel more sure that all God's ways

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Then let me rest in this, nor murmus ever, Nor wish to change one fraction of his will;
To every tempest in my spirit rising,
Let me in firmness whisper, "Peace.
BELLE BUSH.

Seminary, Belvidere, N. J.

modious dining-room. Hotel opens November 1. Several families are already on the grounds, others are expected soon. Contracts have been let for several and comprehensive view of the suberal buildings, others are in contemplaion as soon as parties arrive. The and critical; facts and data needed by general verdict is that there is no bet-ter location in the State for a Spiritual-Spiritualist. One of the very best ist assembly ground or for a winter books on the subject. Price, reduced to \$1, cloth; paper, 50 cents. For sale home. Ito \$1, cloth; I'arties coming from the East will do at this office.

Mrs. Claman Tells About the Eleven Different Spheres.

Mrs. L. N. Clamap, of Chicago, a wellknown medium, delivered a lecture, with stereopticon illustrations, at the New York and Alabama streets last night. The purpose of the lecture was to show the progression of the soul from the first to the seventh sphere of spirit life. The claim is made that long ago Mrs. Claman, after five weeks' ill-ness, fell into a trance condition scarce-ly distinguishable from death. It was while in this condition she received the experience that enables her to describe the different stages of the soul's transit from earth. Mrs. Claman teaches that there are eleven distinct spheres of spirit existence. After passing into the seventh sphere it is impossible for the soul to hold communication with its the Divine Laws of sphere. Mrs. Claman's lecture was a teresting if not convincing to the skeptics. Her husband operates the stereopticon and gives an interesting ac-count of the way in which the spirit pictures were taken. There is nothing mysterious about it. Mrs. Claman sim-ply described the scenes through which she had passed in the trance condition to an artist, who developed the ideas she conveyed to him. After much touching up she pronounced the pic-tures about as near like what she had dox Church in the seen in the trance state as it was possible to make them. Photographs were taken of the sketches and transfer and the sketches Sermon will prove slides made from them. Some of the plates cost as much as \$10 each, according to Mr. Claman. Mr Claman char-acterizes the ordinary so-called "spirit-photographs" as sheer fakes made by charlatans with mercenary ideas, who pretend to be Spiritualists from nothing but base and sordid motives. Mrs. Claman, on the other hand, has a mission. It is to picture the other world so as to instill into mortals ambition to progress far enough in this world to avoid some of the initiatory horrors the wicked must encounter in the next. Mrs. Claman appears before her audiences garbed in a robe of white silk. To all appearances she is in a trance

condition as she lectures. Her eyes are tightly closed and her voice assumes the deep masculine tone said to have been possessed by her "control" during his earthly life. Her "control" was formerly her husband's brother, and is known to attendants of Mrs. Claman's seances as "Brother John." The lecture begins with a description of Mrs. Claman's trance transformed on the stereopticon into a deathbed scene. About the bed are groups of relatives About the bed are groups of relatives who mourn as she passes into the other world. Cold feet in the dying are explained on the hypothesis that the spirit begins leaving from that portion of the anatomy, gradually severing itself from the flesh until nothing remains in the earthly tenement save the spirit lips, which are torn away as the last breath passes. Then the spirit passes into a cloud, which breaks away gradually, showing the coming of three angels which are to attend it in its flight. The first sphere is that into which the unde veloped spirit passes, and corresponds to the region of the powers of darkness commonly known as hell. Here there are conditions of chaos, turmoil and confusion tinctured with horrors.

Through this realm the spirit is attended by the guardian angel, which aids and helps it in every way possible to advance into the next sphere, the one in which the soul begins to crave the light. Then the soul advances gradually into different spheres. All souls do not go into hell. Some advance from this life at once into the second and third spheres. No soul from the earth can go farther than the third sphere save those of guileless infants which are at once transplanted into the fifth sphere. According to the medium there is no fire and no odor of burning brimstone in the first sphere, or hell, but there are enough horrors there to make sensitive people hope they may avoid going into that unhappy place judging from the stereopticon pictures made from Mrs. Claman's memory of the place as she floated above and be-

yond it on a cloud. Reference is made in the lecture to the fact that the Bible speaks of the seventh heaven, but Mrs. Claman is convinced that there are eleven heavens by communications from her control Although souls cannot return to this world after passing into the seventh heaven, by a sort of thought transference communications can be had with those who are below. "Brother John" dwells in the seventh sphere. Mrs. Cla-man has had personal experience of all the other six or has caught glimpses of them while passing through them in her trances. There was a large audience at the church last night, and anproval and pleasure were expressed by states through which their souls must pass thrown upon the canvas.-Indtanapolis Journal.

A Good Suggestion.

To the Editor:-I see by a late issue of your valuable paper, that the so-called Christians have banded together to down or overthrow our grand and glorious truth. They are also raising money to carry the work on. Well, I would suggest that the Anti-Spiritualist society take the money they have collected and divide it among the poor and needy families within their immediate vicinity. It would do far more good in that way and if they choose to send some of it down here, I promise faithfully to see it is expended on the right parties, and they will have the satisfaction of knowing that they have per-formed at least one Christian-like act, which they are not doing when they persecute us.

If any friends come to Florida this

winter and visit Jacksonville, I hope they will not forget to call on our medium, Mrs. Amy Buchanan, 601 East Third street. We have meetings Fridays and Sundays. Mrs. Buchanan is one of the finest trumpet mediums I ever had the pleasure of meeting. Lady-like, kind and pleasant in her manners, the friends will always find a warm welcome and what is better still, you get the truth pure and simple, and that is what we are after. CLAUDIA WILSON.

Jacksonville, Fla.

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

"The Molecular Hypothesis of Na-ure." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual ros-trum. In this little volume he presents in succinct form the substance of his lictures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

"Karezza. Ethics of Marriage." By Alice B. Stocknam, M. D., Price, \$1.

OUR FALL GAMPAIGN

The Progressive Thinker.

The Progressive Thinker is the largest Spiritualist paper published on this earth to-day. It has the largest and most varied amount of reading matter. It has the best thoughts of the age. It scintillates throughout, It is exceedingly cheap at One Dollar per year. Its presence in every family is invaluable. Without it you cannot keep posted as to passing Spiritual events. It is worth ten times its price to every reflecting mind. Besides we send to each subscriber, on terms mentioned below, the valuable book, Ghost Land. We are working on the Divine Plan, thus giving our subscribers the benefit of our prosperity. Read carefully the terms on which you can get the paper and Ghost Land, and then resolve to aid us.

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The Progressive Thinker one year and Ghost Land, \$1.30. Ghost Land alone is worth far more than that. It contains nearly 400 pages, is elegantly bound, and printed in the highest style of the printer's art. Heretofore it has sold for \$2. As high as \$15 has been paid for a single copy. We greatly prefer, however, that you induce some one to join with you-a new subscriber if possible. Help us in making the Divine Plan a success, so that we can give each subscriber a valuable book each year. We make this offer to single subscribers where it is impossible to get another to join. But try hard to get someone to join with you.

After carefully looking over this paper please forward it to some Spiritualist, who certainly will be enough interested in it to subscribe.

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The Progressive Thinker one year and Ghost Land, \$1.16 each subscriber, In renewing your subscription always send an additional subscriber, if ossible, as that will aid us in making permanent our Divine Plan of giving book each year to our subscribers. If you know a good thing you will certainly join this club. How any Spiritualist can fail to do so, is more than we can tell. With this offer we certainly should have one hundred thousand subscribers The 16 cents only pays the expense of postage and mailing. The book is given to you outright.

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The paper one year and Ghost Land, One Dollar, and a copy of the paper and Ghost Land free to the one who gets up the club. In any community where there are any Spiritualists, Liberals, Free Thinkers and Theosophists, it will be an easy matter to get up a club. At a circle, seance or meeting you will always find some who are ready to subscribe. Any lecturer who tries can often get up a club at a single meeting. In every community there should be some one to get up a club of twenty or more. Just think of it, only one dollar for the paper one year, and that remarkable book, Ghost Land. We pay the postage and the expense of mailing the book.

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Should you at any time receive a package of Progressive Thinkers with this notice in, you are urgently solicited to get up a club for the paper, and thus aid in the good work. If you are unable to do this, please pass the package to some other Spiritualist, if possible, who lives in your vicinity, and who has the time to go forward in the work.

We Mean You.

When you read this paragraph, if you are a Spiritualist or Free-thinker, you may know that it is directed to you, and urgently solicits your careful consideration of the statement or terms set forth above. You certainly should be a subscriber to The Progressive Thinker. You should keep posted as to current spiritual events and liberal thought. You are brought in contact with leading minds each week in the paper, and are, as a result, made richer intellectually. Besides, you can, by subscribing for The Progressive Thinker, on terms mentioned above, obtain as an actual gift that wonderful book, Ghost Land. Please get up a club; if you cannot do that, your own subscription will be thankfully received.

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

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

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

The Divine Law Illustrated

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

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

... GENERAL SURVEY ...

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

CONTRIBUTORS:-Each contributor | no manifestations under any other than is alone responsible for any assertions | test conditions." or statements he may make. The editor allows this freedom of expression, be-lieving that the cause of truth can be diametrically opposed to his belief, set that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those is treason to our intelligence if not to who differ from you.

D. L. Druliner writes: "The First Society of the South Side never was in more flourishing condition than at the present time. A few weeks ago we succeeded in engaging Mrs. Georgia Cooley, our present speaker and test medium. She is not only a forcible expounder of Spiritual philosophy, but a platform test medium second to none now before the public. She will be ably assisted at our Sunday evening and Friday night socials by Max Hoffman. Our hall has been well filled every Sunday and Friday night since they came with us. On Friday evening, at 8 o'clock, at 77 Thirty-first street, the sociable will raffle off the Temple quilt. It is of silk, painted, and very valuable. Tickets, 50 cents. A few tickets will be for sale on that evening."

Mrs. J. Bates writes from Joliet, Ill. "The First Society of Spirit Truth meets at Clement Hall every Sunday at 10:30 a. m. We have a good attendance under the excellent management of Mr. G. F. Perkins. He has merited the good opinions formed of him by those capable of judging of good spiritual work. He has presented to them such truthful evidence that it has not left room for doubt. He gives splendid tests and is worthy of our praise in every respect. At the suggestion of our eloquent speaker our society will get a charter in the near future.'

E. J. Bowtell writes from Binghamton, N. Y.: "A meeting was held in G. A. R. Hall this city on November 7. spoke on the subject, 'Spiritual Sci-Another meeting will be held on the 14th. There had been no Spiritualist gatherings here for some time pre-Shall be glad to hear from friends desiring my services as inspirational speaker. Address at 11 Isbell street, Binghamton, N. Y."

Owen Merritt writes from Genoa, Ill.: "We have Mr. Oscar A. Edgerly with us for the month of November, giving three lectures each week. Anyone wishing his services week-evenings will do well to correspond with him at

Moses and Mattie E. Hull have temporarily moved to Cleveland, Ohio, to look after the education of their son who is in the Homeopathic Medical College, in that city. Mrs. Hull's address for a few weeks, until they get settled, is 42 Prosser street, Cleveland. Mr. Hull can be addressed at 248 N. Division street, Buffalo, N. Y.

John P. Goodwin writes from the Indian Territory: "As the war is upon us I thought that I had better do something in the way of furnishing some of the ammunition to help to carry it on. Somehow I cannot feel that we are in much danger of annihilation from the enemy. I think that every blow that they strike at us, is one for us. The cause is looking up here. There are some of the best intellects here that are portunity to learn. The fight is not be investigating and are seeking for more light and the light is sure to come."

Dr. F. Schermerhorn has just closed a successful two months' engagement with the Columbus society and will lecture for the Lima society for the month of November. Any societies in adjoining towns wishing his services for mideck engagements address him at 210 W. Market street.

The First Spiritual Philosophical Society of Detroit resumed meetings November 7, with Rev. Nellie S. Baade as pastor for the ensuing year. An appreciative audience greeted the speaker both afternoon and evening, especially in the evening when a very warm recention was given the speaker, after four months absence from the city.

M. L. Wilcox writes: "I feel proud of your paper, and will use my best efforts for its deserving progress in being scattered over the country.

E. Lindner writes from Florida: "I am auxious to do my feeble part of strengthening your hands at the present critical time. I invariably send my copy to where I think it will do the most good, not only here, but at Dayton, Xenia and Marietta Ohio."

G. W. Fowler writes from Lynn, Mass.: "The Lynn Spiritual Association effort. She awakened anew the spirit has opened meetings at Cadet Hall with very favorable prospects, J. M. Keltv. president, with the old soard of officers re-elected for the year ensuing. The Social Union, an auxiliary society, is doing a good work. Meetings every Wednesday night; Mrs. M. A. Stone, president. They serve a supper at six clock, followed by literary and other interesting exercises. All mediums and

Robert Rader writes from Cincinnati O.: "We have a society under the name of the Union Society of Spiritualists of Cincinnati, O The following are the officers to serve until January 1, 1898: President, E. O. Hare; vice-president and treasurer, M. G. Youman's: record ing and corresponding secretary, R. Rader. Mrs. Steelman Mitchell will lecture for us during the month of November, at New Odd Fellows' Hall. corner 7th and Elm streets. Our Ladles' Aid Society numbers 75 members and is increasing daily under the able management of their officers."

H. F. Coates resides at Mattoon, Ill. He is, judging from all reports we can gather, a most excellent physical medium. A report of one of his seances appears in another column. The mosquito-bar test is just the thing for : genuine medium, and Mr. Coates willingly submitted to it. It plays out the fraud and tricksters at once. Mr. Coates went to Springfield, Ill., last Friday. He writes: "I would like to hear from all who are in need of a medium in the north part of the state, and perhaps I can visit them while in that

R. R. Bratton writes from Minneau olis, Minn.: "Spiritualism in this city seems to be on the alert. The weather is fine as Minnesota weather usually is, and Spiritualist meetings and seance are being held nightly in every quarter of the city. Strangers coming here seem to be surprised to find so many of our people interested in the cause and phenomena of Spiritualism. Mrs. Jennie Darrell, of Boston, has been entertaining quite a large audience every evening for a month past at Labor Temple, corner 8th avenue and 1th street South, with a short lecture ollowed with tests, slate writing and letter writing in scaled envelopes, between sealed slates, and public mate | thoughts were given in a winning mancalization, all under the very strictest ner. The evening subject was Have test conditions. Her controls will give Any of the Rulers or Pharisees be- cloth, 50 cents; paper, 25 cents.

Dr. Charles C. Henderson writes: "You can count me in the battle for humanity. The shot has been fired at best subserved thereby. Many of the the Sumpter of our liberties, and I for liberty-loving people, when priestcraft and blind faith stalk at large and

our nation's safety." D. E. Youngs writes: "On the evenings of November 3, 4, and 5, J. Frank Baxter lectured to audiences, at Union City, Mich., filling the opera house (the largest hall in town) to its utmost capacity. Subject of first lecture, "The Standing and Tendency of Spiritual Thought To-Day'; second lecture, 'Spirtualism, Is It of God or the Devil? Third lecture, 'The Persistence, Per-manence and purpose of Spiritualism.' Each lecture was followed by tests which, in nearly every instance; were recognized by their friends, and in a number of instances, by a large part of the audience. He has accomplished a good work here."

W. J. Barnett, of Salt Lake City, writes: "I think the war that has commenced a very good thing for Spirit ualism, from the fact that it will be the means of cleansing the ranks of our cause from those who are using the name for fraud and gain. I also be lieve we can use the opposition to great advantage by turning over to them all the fakirs and frauds who are barnacles to our ship, and will be willing tools to expose what they don't know, Rev, Ravlin is here and doing a good work, and rattling the dry bones of or thodoxy until they fairly smell of brim-

H. P. Oliver writes: "In your issue of November 6. I notice a great many good suggestions, which if carried out, will benefit the cause of Spiritualism, but among all the good things I read, the suggestion of our brother, Harry Oliphant, in his article, 'A General Review.' in which he speaks of the fake mediumship broadcast in our land, and the remedy. His suggestion is a good one.'

Marguerite St. Omer Briggs has left Cincinnati, and her address now is Hamilton, Ohio.

The Oneida Lake Camp-meeting Association has purchased a tract of ninety-mine acres of land, situated on the shores of Oneida Lake, for \$3,500. It has a large lake frontage, also extends Genoa, DeKalb county, Ill. All are quite a distance along the Verona road; pleased with his work." plat, connecting with the New York Central at Oneida. It has fine natural advantages that will make it a good camp-ground. Are soliciting stock sales, at five dollars per share, payable quarterly. For information concerning stock, correspond with the secretary, Miss Jennie E. Thornton, Boonville N. Y.

C. A. Burress writes: "I suppose that f all mediums are frauds and Mr. J. D. Hagaman is an 'expert' he must be an expert fraud. If he was a fraud while giving seances as a Spiritualist, how do the people know he is not a fraud now? If he was simply mistaken then, how do we know he is not mistaken now? All the people need is to know the truth, and all they want is an optween orthodoxy and Spiritualism, but between Spiritualism and materialism, Creed and dogmatic superstition on one side, humanity, Spiritualism and liberty of thought and action on the other. Let the fight go on."

Mr. Shoup, of Waldron, Ind., writes: "I have been a reader of your valuable naner now two years, and must say that I have never got hold of anything that has been half so valuable to me.' Frank T. Ripley, platform test medtum and speaker will accept engagements at any place in Southern California to speak and give tests this winter. Address 344 South Hill street, Los Angeles, Cal.

Friend writes: "The Mahoning Valley Spiritual Association, Ohio, is holding regular meetings every two weeks. A deep interest is awakened by the lectures given through its president. The future bids fair for this society. The Mahoning Valley society is one of the oldest in Ohio. It has had many of the ablest speakers in the last forty years. as well as in the present year, speak from its rostrums. We have had with us this season, Dr. Schermerhorn, also Mrs. Nellie S. Baade, of Detroit, who spoke for us at our yearly grove meeting. She won laurels by her masterly Her psychic readings were i truth.

Mrs. Mattie E. Hull has been lecturing at Old Orchard, Me.

The Muncie (Ind.) Herald says: "The Spiritualist Temple was well filled last night to hear Mrs. N. L. Claman deliver one of her celebrated lectures. She selected as her text 'Hell to Heaven.' which she handled in a very able man ner. Her lectures are illustrated by stereopticon views, making a very in teresting and instructive lecture. She goes from here to Alexandria. Attractions of this kind should be encouraged and employed by all Spiritualistic so-

Mrs. Isa Wilson-Kayner has been la boring successfully at Oakfield, Wis. She is capable of doing a good work for Spiritualism.

Mrs. M. Gregory writes: "Free devel oping circle will commence Tuesday November 23, at 8 p. m., for the devel opment of mediumship by vital mag-netism, at my residence, 593 LaSalle avenue, Flat H., first floor

Carrie Fuller Weatherford remains in Atlantic, Iowa during November. She s open for engagements for lectures, platform tests and inspirational song (songs given from subjects selected by the audience) for December and Jan-uary. Address 504 Cedar street.

Mrs. L. E. Wood writes: "On Sunday, November 7, Mrs. Clara Watson, of Jamestown, N. Y., in response to a call from the Spiritualist Aid Society, spoke to a well-filled house at Monroe Centre. Ohlo, and never was Spiritualism more highly honored or more nobly defended. Such talent should never lie idle, for in times like these she is a strong pillar of defense against the persecution of our enemies.'

Mrs. C. Scott, who has been for years an active worker in Spiritualism, as a test medium, has removed to No. 214 West Twenty-fifth street, New York. B. S. Mills writes: "The Progressive

Thinker is by far the best paper I have ever read; and it is also cheap."

H. A. Budngton, Springfield, Mass writes: "Mrs. Carolinh Twing conducted very interesting meetings Sunday. vovember 7, in this city. Practical

leved on him? The closed with an ex-ercise in mediumship which was cor-dially endorsed. Mrs. Twing will con-duct the meetings for the Church of the Spirit, Sunday, November 14, in Grove's Lower Hall, 324 Main street. Subjects, Who Is My Brother? and 'The Hand-writing on the Wall.' Mrs. Twing speaks for this society the rest of the

Mrs. Steelman Mitchell is engaged to serve the Union Society of Cincinnati, for November. For engagements address her at 109 Van Voast avenue,

Newport, Ky. Secretary writes from Union City, Mich.: "Mrs. Nellie Padgham, of Allegan, Mich., occupied our rostrum the five Sundays of October, giving two lectures each day. She is an inspirational lecturer of a high order. Her lectures are very instructive. The evenings of November 3, 4, and 5, J. Frank Baxter give us three lectures, followed by tests, giving many each evening, with descriptions and full names. We rented the Opera House for him, and it was filled every evening. A good many people here are getting interested."

Walter L. Seaman writes: "I have now taken your paper six months. It has been a source of inspiration to me opening up a world of light that members of the orthodox church are not or have not been able to share."

Mrs. Summers, the only delegate from Illinois to the the recent National Spiritualist Convention, at Washington D. C., returned home in due time, with her report of the work done there which was accepted by her society, the Spiritualistic Church of the Students of Nature, Chicago. At the first meeting at their church hall numerous friends welcomed her return by many hearty congratulations, accompanied by fine bouquets and other designs.

The Campbell Brothers, Spirit artists slate writers and automatic writers will be in Chicago about the 17th of this month, for a very short time, and will give a limited number of sittings and seances. Address them in care of

Chas. J. Anderson's address for the month of November is Escondido, Cali He is lecturing there.

Fred P. Evans writes from Boston Mass.: "I am nleased to report success in my work in Boston. The most of the members of my psychic class are sub scribers of The Progressive Thinker and its wide-awake and combative stand against the Antis is spoken of in terms of praise."

W. H. Burr, of Washington, D. C. writes: "At Pierre Keeler's light circle November 1, a materialized hand wrote on a tablet held by me on the shoulder of the lady sitter, this message: 'Sir and Brother:-This is so, whether it is in the Sun or under it. Chas. A. Dana.' Lyman C. Howe writes: "I closed my

engagement in Pittsburg, Pa., October 31, but I stayed to hear Theodore F Price, Thursday evening, November 4 He follows me this month, speaking for that splendid society, the First Spirit unl church of Pittsburg. I went to Smithton, Pa., and spoke Friday evening and Sunday, November 5 and 7 They have a nice church, intelligent people and good mediums among them and are after the truth and honest de velopment. They appreciate the high est and best in the spiritual philosophy Fakes better not go there. Back to Pittsburg and thence to Titusville, Pa. I made a visit and heard the Kateses. They are stirring the embers into a lively flame, and inspiring interest in the cause. They are faithful workers Mrs. Kates' tests bear the impress of genuine, honest mediumship. My oldtime friends, Wm. Barnsdall and wife, entertained me in the restful atmos phere of their large, generous home-life. From Titusville I took a run to Meadville, where I am again resting in the pleasant home of President A. Gaston, whose cultured and large-souled companion is an invalid, but seems to be improving. She is an ideal type of representative womanhood and highgrade Spiritualism. Next week I expect to go home."

J. W. Dennis writes: "Moses Hull, 'Our Moses,' is lecturing to overflowing houses in Buffalo. The Anderson deplaced this grand lecturer at the head of the column of our glorious ism."

Mr. C. J. Barnes, the well-known trumpet medium of Anderson, Ind., has been at Oanton, O., holding trumpet se-

ances, with the best of results. C. H. Figuers, M. D., writes from Cleveland, O.: "Since my last I have succeeded in getting the ladies of the West Side interested and as a result I have organized a Woman's Progressive Union, with the following officers: Mrs. Hammond, president; Mrs. Robb, vicepresident; Miss Mammie Bishop, treasurer: Mrs. Jennie W. Walker, secretary. There are about thirty members, all earnest workers and devoted to the cause. Last Wednesday evening they gave an entertainment which was a great success. The Union will, I think charter with the N. S. A. in the near future. A suitable hall, easy of access by all car lines in the city has been secured, and a Wednesday afternoon meeting will be held each week. Good mediums will be present at each meet ing. My own parlor meetings are large and well attended. My only regret is that I will not be able to remain here all winter. My health demands a warmer climate. The Progressive Thinker gets better every week."

AWFUL.

Rev. Dr. Rylance, rector of St. Mark's church, New York, who has just returned from abroad, declares that he is an enemy of "blue laws." He says England and France would not stand for such a measure as the Raines law. and that the Sunday of European countries is more conducive to the happiness of the people than our so-called dry Sunday.

"The Occult Forces of Sex." By Lois Waisbrooker. Three pamphlets are embodied in this volume, in which ques-tions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50 cents. "The Fountain of Life, or The Three-fold Power of Sex." By Lois Waisbrooker. One of the author's most useful books. It should be read by every man and woman. Price 50 cents.

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

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

'Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know as utilize the laws of mediumship and development, and avoid errors. Price.

From Hartinger of Light, From Two Worlds, London, Melbourhe, Australia. England. England.

THE SPIRITS WHO HAVE received the particular mission to watch over each of you, always endeavor to impel you towards good, to lift up your soul, to ennoble your thoughts; and they will instruct you in so far as they are permitted to do so.

HAUGHTY FREE WILL. If you lay aside your haughty free will, and look upon your guides as children look upon their earthly parents, then, like your parents, they will guide your totterings steps, they will open your blind eyes, and they will avert from you the dangers of the invisible. Many troubles, many anxieties may be avoided, your earthly life will be made smoother, and for you Fatality will no longer exist. How many times, light and careless children, do you refuse to listen. You do not feel the appeal, the simple fluidic impression of your guides.

YOU ARE REBELLIOUS to every warning, because it would cause you a little delay, making you miss a ball, or a walk, or a fashionable party, where very often, Fatality lles in wait for you. The human soul frequently finds itself placed between two currents. Fatality often draws it forward like a powerful magnet, and internal warnings keep it back. The spirits interpose obstacles if they are not listened to, and thus endeavor to retard the accomplishment of a fatal act,

or to keep you away from a dangerous spot. HEAVENLY WARNING.

Those who have the true faith, and who have listened to the heavenly warning, have not been the victims of that destructive fatality, i. e., the fire at the charity bazaar in Paris. Com-menting on the foregoing, Ismalia remarks that it teaches us that all is coordinated; and that events may be fore-seen by millions of invisible eyes, which are those of the spirits who peo ple space, free inhabitants of the World of Causes. "Nevertheless," he adds, "we must not confound Fatality, which it is allowable to avoid, with the Destiny whose leading lines are traced before our birth.

THE SPIRITS TEACH US that each soul has several existences and that it returns to the earth under a new form after a considerable lapse Before its re-birth, the soul knows that it has to come to the earth for the sake of its progression. There fore, it has accepted the position it will occupy; and it is thus that important details are regulated beforehand; and it is this which constitutes destiny, al though two paths are always open before it-those of good or evil according to its impulses.

IF THE SOUL FOLLOWS the path of evil, its destiny is arrested, and all has to be commenced over again; so that it is so much time lost in the evolution of the soul. For it is an inevitable law that all the evil which has been done on earth must be undone and that a fresh beginning must be made in another existence."

Testimony of Spirits.

To the Editor: -- I wish to report the spirits' testimony to a true medium. At a trumpet seance held in Higgins-ort, O., to which I was invited, through the mediumship of Mrs. Bayerderfer, the following spirits spoke through the trumpet; Dr. Underhill, who used to be a popular physician; Judge Cowen, of the Circuit Courts of Brown, Clairment, and Adams Counties, and was a popular man, and an Irish control, giving his name as Dick O'Brien, all giving us evidence of spirit return. And they voiced the praises of a medium in Cincinnati that they wanted we should get to come here to They said they knew said medium to be strictly honest and one whose integrity was beyond question. Before circle closed I asked the question if anyone knew her, and Dick said only one present and that was Mr. Cochrane asked him to give me the name, as I knew so many. Yes, he replied, but there is only one in whom you have implicit confidence and would trust your business to, and I will give you her name in the parlor alone and in the light. The circle being closed, Dick led the medium from the dark room into the parlor. One at a time we went in there. The medium, standing near the window, gave each one the and residence. When my turn came, I had no sooner entered and closed the door, than the following conversation took place between myself and Dick who talked through the trumpet:"Well Dick, what is the name of the medium you say is so honest and true? Briggs, of Cincinnati, O., and you have had abundance of proof of the truths

"Her name is Marguerite St. Omer of spirit return from her lips." "Can you tell me where she lives?"

"Yes; 2110 Bastern avenue." "Correct. Where did she live when first saw her?"

"On Richmond street." "Can you give me the number?"
"Yes; 738. But she was not as much Briggs then as she is now, because there she married Dr. Briggs, and he is a fine man, and she is a good, honest and conscientious medium, and you

know it.' The members of the circle thought on the whole it was very remurkable that these three spirits should all give their testimony as they did, and that her address was given so accurately. And we think it greatly to the honor of Mrs. Briggs, she never to my knowledge

ever having heard of them. Yes. I have tested her honor, honesty nnd integrity, as have others of my acquaintance, and those in the mortal who have donstited her, to my knowledge, all voice the same sentiments as did the controlling spirits. I have had ample proof of an immortality from her lips, for offen I have conversed with my only son. Her advice given me in her psychometric readings I have always followed and found it good, physically, spiritually and materially. have no personal motive in sending this, as Spiritualism has helped more than I can express in ink. Respectfully yours

HON, ROBERT COCHRANE. Georgetown, Chio.

"Arcana of Nature; or the History and Laws of Oreation." By Hudson Tuttle. A² well-known and most profound treatise. Cloth, \$1. For sale at this office. "Human Culture and Cure. Part

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

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15c.

LIFE HERE AND HEREAFTER. Have you ever found great, sweet, pure, loving thoughts passing through your minds-bright as the stars, and swift as an electric spark?—moments of inspiration, when the spirit seems to be in touch and harmony with diviner spheres, and walking hand-in-hand with wiser and holier forms? You feel yourself the agent through whom living forces and intelligences are workingmaking your mental sphere the arena upon which to parade the powers of human thought and human life. You be come the tablet upon which some invisible thinker writes, and you read and drink in these deep, stirring, brilliant thoughts with feelings of joy and delight, longing for an audience to whom you could give, by vocal expression, some idea and conception of the divine powers moving so silently, but potentially, upon the sensibilities of

your hidden life and nature.

INVISIBLE FELLOWSHIP. You are conscious of an invisible fel lowship, of being in the company of an unseen mind, and that mind linking it self to you in holy and fraternal thought impressions, talking to you through the subtle, vital, nerve centres of the brain. It is the communion of kindred souls, the harmonizing of spirit with spirit, the unification of sympathetic natures, the soul's exaltation, the blending of similar intelligences, the synthesis of mortal and immortal, the inity of militant man and spirit triuninhant. These are moments of supreme ecstasy, when man, the mortal, realizes he is on terms of intimacy and relationship with the translated brotherhood. He cannot see, yet he knows he is in the presence of, and co-operat ing with, spirits of greater wisdom freer life, and ampler range of vision. The earth recedes and he finds himself soaring in the ethereal realms, guided by tender hands, listening to sweet voices, and passing through scenes di vinely fair. This is the soul's exaltation, and comes to all men who seek the higher, the truer, and the diviner

WE HAVE NOT LEARNED TO LIVE.

We have only been taught to exist, to look after the framework, and neglect the immortal tenant. "Give me plenty of bread and cheese and beer, and I am happy," says the man at the bottom of the social ladder. "Give me wine, choice foods, a solid banking account, far-reaching estates, and I am content, cries the man at the top of the social scale. So, from beginning to end, it is "a bread and butter question" with them all-and only differs in degree. is very deplorable, very sad, but it is true. Men are making haste to get rich, and in their hurry they trample the weak, the helpless, and the unfor tunate beneath their feet-and do not so much as hear their pathetic moans and pitiful cries.

THE LUST OF GOLD ABSORBS them, and in the mad scramble for wealth, title and position, they have well nigh become blind, deaf and dumb to the misery, woe, wretchedness, suffering, poverty and pain at their very doors. They are earth-bound spirits oblivious to spiritual powers and spiritual needs. Most people live in a fool' paradise, vainly believing that Klondyke is the true man's heaven-the El Dorado of humanity!

IT IS THIS GROSS. deep-rooted materialism, the worship of the Golden Calf, the willing devotion o Mammon, the search and race after things transitory and sensuous, which blots out the soul's sun, and makes of man a mere money-grabber and selfish slave to the Almighty Dollar. The golden sovereign holds sovereign sway, demonstrate to the people the grand and life becomes a mere seeking after philosophy and phenomena who were and reckoning up of £ s. d. The soulwaiting for proofs of immortality, and its immortality-are not taken into account. THE BANKING ACCOUNT

is the all-in-all to them. They have no ly became more powerful, as it som time to talk or think of the future life -they are so engrossed in studying and discussing commercial "futures." The kingdom of gain is their kingdom of understand is the progress of shares and invested capital. "Where thy treas sages by hitting the table with the pen ure is there also will thy heart be." These people are troubled with heart disease—for it rises and falls with the money markets, and ebbs and flows with the fluctuations of the Stock Exchange. Their science and philosophy ere trade and commerce; their religion s money-getting.

WHAT IMPOVERISHED, LEAN, raked, miserable, selfish, grinding, restess, destitute, deluded souls go into the spirit world! And what a terrible wakening there must be at some time! What "weeping, wailing and gnashing of teeth!" What remorse, terror, agony, despair and hopelessness.

SOUL CONSCIOUSNESS.

must turn these people into a living, organized hell-a hell of their own creaion-a hell of consequences. Nemesis has followed them and retribution has overtaken them. Pillars of the church some of them have been. Perhaps they have built a noble fane, or erected a "sacred pile," just to calm the con-science and bribe God. But in the spirit world they find themselves pil-lars of sand, and their "sacred pile" falls about them like a house of cards. In this seething hell of blank despair and hopeless gloom, the voice of conscience thrills and startles them, with its repeated thunder, as it seems to cry, "What shall it profit a man if he gain the whole world and lose his own soul?"

KNOWLEDGE.

The need of the hour and the need of humanity is knowledge. Ignorance is filling the darkest spheres with immortal souls, and the pathway of eternal progress is thronged at its narrowest point by thousands of lame, balting decrepit spirits, who were once wellknown in the best and highest circles of earthly society. How are the mighty fallen! "I will bring down the mighty from their seats, and exalt the humble and meek." That is the voice of God-of Justice, Law, and Truth. The wicked, and the despotic, and the selfish, and the arrogant may flourish as a green bay tree, but it will not be for

THE DAY OF RECKONING

comes to all. Might may be right in the eyes of some men here, but the hour of judgment awaits all mankind. strong may oppress the weak, and trade and wax fat on their necessity; but calamity dogs their footsteps. OPPRESSION IS A COWARD'S

whip, but the tyrant will be beaten with many stripes. The cells and prison-houses of spirits are filled with the so-called great and mighty of the earth. Many who ruled with rods of iron, who played with the sword as with a magic wand, are now in subjection, and sink palsied in the presence of the battles they have to face and enter upon, "Be not deceived, God is not mocked; whatsoever a man sows that shall be also reap.

MEN WHO SOW THE WIND

must reap the whirlwind. It is a natural law-but time, patience, penitence and perseverance will bring the calm, sweet haven of rest and joy. This sowing and reaping is a serious business, when rightly understood. If men sow to the flesh, they will reap corruption; if they sow to the spirit, they will reap mmortality.

MEN DO NOT GATHER FIGS of thorns or grapes of thistles. No; there is no law by which you can make a silk purse out of a sow's ear. These are among the imposibilities. Men who make heaven of this world's goods, will have to pass through hell on the other side to get to the true heaven. THIS GREAT, BEAUTIFUL,

bountiful world was made to use-not abuse. That is the difference between right and wrong, the true and the false the wise and the foolish; and it is just here where so many of our brothers and sisters make the supreme mistake of life. They catch at the shadow-and miss the substance. They attempt to secure happiness here, and are only successful in preparing for themselves

From Light, London, Eng.

a place of torment in the immediate

AT A PRIVATE CIRCLE.

future.

One of the boys was evidently a good focus for manifestations. As the lights decreased, between 8 p. m. and 9 p. m., objects began to fall near him, including a pencil and coins. Impressed to feel for them in the dark on the floor his fingers immediately in every instance touched the exact spot where they lay without any groping. CURIOUS MANIFESTATIONS.

There were a penny and a florin which "Peter" had brought as a present for him. Mr. T.'s ring was dematerialized, and fell on the floor beside him. As this boy was singing a song in Hindustani, two or three of us thought we could distinguish a voice joining in "for a few words" here and there in Hindustani-but the manifestation was weak. Then sounds of writing inside the cloth were distinctly heard. At the conclusion, when a light was brought, the word "Nellie" was found written on the paper which had been previous ly marked by one of the boys with his signature. When we had left the house, and the boy opened his purse to put the florin there, he discovered to his surprise that a halfpenny and a far thing were in it which had not been there before. He is positive he had only a penny there before, and certainly he is likely to have remembered the presence of a coin like a farthing. MATERIALIZED RING.

On Wednesday evening, July 14, I or-

ganized a circle in my rooms in London for a special purpose. In the early part of this year, July 14 had been fixed as date on which "Clare" had promised to be able to materialize a ring-previously owned by an ancestor of her's -as a present and talisman for Mrs. T. On this occasion, as Mr. T. was unfortunately unable to attend, being ab sent in the North of England, I asked a lady friend whose presence was har monious to Mrs. T. to help us, and I brought my two Indian boys. We sat round a small occasional table, covered as usual with the satin lamp-shade Raps were soon manifested in various parts of the room, and on the foot-rails at the back of each of our chairs in turn, giving messages by the alphabet The light was clear enough to distin guish every object in the room, and to read the time by our watches and by distant clock. We were afraid it would have been too strong for the success of our immediate purpose. came and said the ring had been brought, that it was a snake ring with blue stones for eyes, but they could not as yet materialize it. A merry little spirit, purporting to be a relative of the boys, manifested by little showers of raps, but apparently could not control them. "Peter" rapped out: "Sing." As we were singing the conditions suddennew presence had appeared on the scene to help. A strong perfume per vaded the air. Inside the lamp-shade hands materialized enough to touch us The only law of progress they | repeatedly as we sat placing our fingers sages by hitting the table with the pencil placed inside. "Estelle" signified her presence as well as "Clare." I felt impressed to hold my breath and to will intently. Suddenly one of the boys felt the ring had come under his fingers. We found it was a snake ring with blue stones for the eyes. Then sounds of the pencil writing were distinctly heard, while all our hands could be clearly seen removed away from the table. When we closed the sitting, we found written on the front page of the memorandum pad which I had inserted at the beginning of the sitting the words in pencil: "With my love to

you.-Clare. PRESENTS OF VEGETABLES.

The next meeting we tried a new experiment. Besides the usual pencil and paper we placed inside it some halflozen sprigs of jasmine bloom and leaves, as an offering to our visitors if hey could dematerialize them and take them away. At the end of our meeting they had all disappeared. was in full power. He asked leave to practice bringing presents of vegeables. He said he had some potatoes with him which he wished to drop in the room under test conditions. light was a clear twilight dusk. We were holding hands all round away from the table. Suddenly, as if from the bottom of the table top, a large potnto dropped on the floor. Then who we were all examining this one with our elbows on the table and Mrs. T. holding it up to the light of the sky light above our heads, a second potato fell on the floor.

AS THE DUSK GREW DARKER 'Clare" began to materialize and show lights and wave them in response to questions. We could see each other clearly, and I noted, while the lights were flashing on each side of Mrs. T., that I could observe that her hands were being held by Mr. T. and myself, but occasionally the lights seemed to pass into Mrs. T.'s body. "Nellie" then said "Clare" would show the light in a distant corner and the direct voice of "Clare" was heard asking us to sing. As we did so, the light appeared in the far corner. "Clare" spoke a few other words in the direct voice, but as the power was becoming faint we concluded the proceedings.

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Outside the Gates, and Other Tales

QUESTIONS * ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

HUDSON TUTTLE.

V. G. Lundquist: Q. Since the force of gravitation decreasing in the proportion as the square of the distance increases, and Jupiter's distance from the sun is more than three times that of Mars, and its centrifugal force produced by the axial rotation forty times greater, how can the force of the sun, if insufficient to attract Mars to its surface, overcome the centrifugal force of Jupiter and prevent him from going in a straight line into space?

A. This correspondent confounds the motion of the plane's on their axes with that of their translation in their orbits. The force which draws all bodies in space to all other bodies is called attraction. It is the force which pulls every planet toward the center of the sun. The force which holds them away is that which tends to make them depart in straight lines into space. The latter is represented by the distance traversed in a stated time in their orbits. If Jupiter moved as fast as Mars in its course around the sun it would leave that orb, or adjust itself to the new condition, if slowly applied, until the two forces were exactly balanced. Thus the mean distance of Mars from the sun is 139,900,000 miles; Jupiter's mean distance, 478,000,000. The orbit of Mars is 439, 286,000 miles and that of Jupiter, 1,434,000,000 miles. To traverse this distance Mars occupies 686 days, moving at the velocity of 26,000 miles an hour, while Jupiter takes 4,332 days moving at the rate of 14,000 miles an

The earth with a distance from the sun of 92,000,000 miles, has to move in its orbit 32,000 miles in an hour to overcome its attraction. The same balance of the two forces is found in all planetary bodies, as in Uranus with a mean distance of 1,753,869,000 miles, with a period of 30,687 days, with motion in orbit of 9,800 miles per hour. Wherever such a body is placed, within the remote sphere of central attraction, its orbit would become established by its arriving at the exact distance from the sun where its forward movement would be balanced by its attraction. If its velocity was increased it would fall nearer until curbed by the greater attraction. If its movement was slower, it would recede. If these forces were in constant equilibrium, the planets would move in perfect circles, but their elliptical paths show the varying strength of these forces, which by constant oscillations bring about a stable mean. How perfect the result, is shown by the constant length of the earth's year. No chronometer can be fashioned which will record the passage of time with the absolute accuracy which marks the swing of the great world-pendulum, returning at the end of each year to the starting point with absolute certainty to the infinite fraction of a second. It will thus be seen how idle the fancies of those who prophesy disaster in the collision of planets, or their final fall into the sun. The force which holds them away is always and must be, as powerful as that which draws them to the central orb. The most erratic comet as it plunges from regions far Deyond the outermost planet, is repelled by the sun at its nearest approach and departs on its outward path, with a velocity equal to that with which it came.

"Inquirer": Q. What is the meaning of transfigura-

tion? A. Transformed, as when the medium takes on the appearance of the communicating spirit. The expression of the spirit when it transcends the body, as in clairvoyance, and sometimes at the moment of death.

M. R. C.: Q. Some time ago I saw the sentence in the question department: "Every one does the best he Is this not too great a charity?

A. If to this sentence be added, "with the organization he has inherited, and under the conditions which surround him," perhaps this correspondent will more readily accept the statement.

There is a motive behind every action, as there is a cause for every effect. There is an incentive to every deed, and it is a long journey from the savage ruled by instinctive promptings of selfishness, to the spiritual man who has no thought of self. Shall we blame the savage,

or praise the spiritual? Judge not. There are worlds within worlds. As each person who gazes at the rainbow sees a different bow. so no two receives the same thought alike. Each individual dwells in a world entirely his own; into which no other can enter. Our world is such as our understanding makes it. It is neither more nor less than ourselves. We fully comprehend this as applied to our own sphere, but fail in applying it to others. To make the application broad as human life, is charity, and warms our hearts with love.

L. Sallies: Q. What is meant by the ganglionic system, and are the organs in the back head a reservoir of nervous force?

A. The nerve-fibres permeating the various organs of the body, gather at certain places into enlargements, where they are supplimented by cells which supply the nervous force. The spinal cord is a connected series of such, and the brain is the coalescing of several. These are called ganglia. Each ganglion of the cord has its special office, as respiration, digestion, etc., and the brain has a secondary influence over their "involuntary" influence, of which it is unconscious, or only partially cognizant. In the cold-blooded animals, the spinal cord is sufficient to carry forward the processes of life for some time, when the true brain is removed. Every ganglion, however small, is a brain in its narrow sphere of influence. In connection with the central brain, it acts as a relay station on a long telegraph line, and messages may come and go from it without being sent to the brain at all. That organ is thus relieved of a great burden, and its chief function is to co-ordinate and unitize the numerous centers. The sympathetic ganglionic system consists of nerve masses symmetrically placed in front of the spinal cord, united with it by nerve fibres, with special organs, and by the same means with all other ganglia. The ganglia which control the heart allow no interference of the brain. Those controlling respiration allow the exercise of the will to a certain extent. We may will to breathe, but we cannot not to breathe. All the processes of excretion, secretion and assimilation are under the control of the ganglionic system.

It is only a poor sort of happiness that could ever come by caring much about our own narrow pleasures.—George

Better a human clod that aches with the load of life then a calm Olympian god who hath never suffered strife. Henry Austin.

FUNERAL SERVICES.

By Hudson and Emma Rood Tuttle.

We have felt the need of some service that might be read at funerals of Spiritualists, when the presence of desirable speakers could not be obtained. Our attention has been so repeatedly called to this subject that the demand seems to be generally experienced. The difficulties in the way of preparing such a service are great, for a dry and unyielding ritual is not to be thought of, and the great underlying principles of the spiritual philosophy should be defined, and belief and knowledge furnish a strong staff on which the mourning friends can lean for support. The service must have elasticity, that it may be adapted to all occasions, whether given over the tiny infant leaving this life before a leaflet has unfolded, or the most venerable age full of the deeds of lengthened

This service may be read continuously by the person officiating; or, better, while he reads the Leader's part, one or more assistants read the responses. As will be readily suggested, the services may be preceded or followed by the reading of appropriate selections and sing-

Leader.—We gather around the casket, containing the form once radiant with life, but now cold in death, to express our sympathy and bestow the last tokens of respect to one who was by us most dearly loved. We cannot say, as we lower this form into the bosom of Mother Earth, "Ashes to ashes and dust to dust."

Response—Only to the physical body.

Leader-For the spirit has arisen in beauty and power, as an eagle freed from the broken bars of the confining

Response-Not here must we seek our dead, for he [she] has arisen to a higher life, the continuity of this, but more exalted and refined:

Leader-Whither we are all going; Response—But not into the darkness;

Leader-Rather into eternal light, and the infinite unfolding of our spiritual nature.

Response—It is human to weep, and in our selfishness we mourn our inseparable loss.

Leader-Yet we are assured that the dark angel standing by the portal of life with inverted torch. will gently lead the departing spirit through the frowning gateway and become transformed into the angel of the

Response-And over that gateway whereon is written Death, in letters hung with the weeds of woe, when we pass through and look from the other side, will flame in letters of light, Immortal Life.

Leader-Life and death complement each other. We ive that we may die;

Response-We die that we may live, and enter into the inheritance which is our birthright, where we shall have only begun the evolution of the possibilities which are ours, when this world has perished with age, the sun ceased to shine, and the stars broken in dust on the farthest coast line of time.

Leader-[Throwing a flower into the grave, or laying it on the casket.] Shall we say farewell toply name, father, mother, child or friend, as the occasion requires. 1

Response—Only let us say farewell to the broken shard, the form of clay on which the peaceful silence and repose of death has fallen. The form which we knew we give to the arms of night, deep and fathomless;

Response-Indestructible and deathless, lives in the light of heaven, growing more blessed and resplendent forever and forever.

Leader—O death! forever old, forever irresistible. Response—One by one generations follow thee away into the land where sweet lips never turn to dust, nor

dear eyes to ashes. Leader-Oh! beautiful, beautiful land! Response-Where death hath lost its sting, and the grave its victory.

Leader—And the spirit,

Leader-O, angel dwellers in light! Response-To your care we commend the spirit we

could no longer keep. Leader—Bless it with the treasure of your stainless

Response-And while we turn tearfully from this parting, it is with confidence in the life beyond these fleeting

Leader—And the abiding of the love of our spirit friends and their continual guardianship.

Response-After this fleeting life is over, we shall meet again in the morning on the evergreen shore, where there will be no parting forever and forever

Leader-With this prayer: May we be true to ourselves, and the angels guide and guard us. We say to all that was mortal of ____ [giving name, etc., as before], fare-

Response-But upon the liberated spirit we bestow our undying love, and entreat that our memories be cherished in the immortal life to which we are all hastening, where

our arisen one has received a loving welcome. All—To the mortal, farewell; the spirit has received joyful "Welcome Home!"

TO JAMES G. CLARK.

Of Pasadena, Cal., deceased September 17, 1897.

Yes, James G. Clark, your voice is hushed As a bird's on the summer air; When they take their flight to the land of flowers Where the summer is always fair.

Your heart was tuned to the minstrel notes That heavenly bowers did thrill; Ere you woke to earth, and you sung the songs

That your longing soul did fill. The world looked on, and heard the strains That tuned your spirit's lyre; And many that heard, re-echoed again; The flames of their soul afire.

And so you will live adown the years, Vibrating the shores of time; The listening world with efforts to catch Your musical notes sublime.

As an after-tone of an inner voice That is loth to go, or flee, And so in fancy we still will hear

Your music of poesy. Or perchance you may come as the birds of spring; And sing to the world again;

From the land of flowers, to those on the earth That are tuned to the heavenly strain. As angels have come to the shores of time

Since the years of the earth were new, And gave a glimpse of heights sublime Through the star-depths of ether blue. Moline, Ill. L. A. S. NOURSE.

Make life a ministry of love, and it will always be worth living.—Browning.

He wears his faith but as the fashion of his hat; it ever changes with the next block.—Shakspeare. There was a noble way, in former times of saying things

simply, and yet saying them proudly.—Irving. An able man shows his spirit by gentle words and resolute actions. He is neither hot nor timid.—Chesterfield.

The Form and pegation of the Spirit Realms.

Eminent clergymen have asked me, "Where is heaven?" and the question is often asked as to how the spirit realms are formed and what is their location. In my second edition of Religion I have had engravings made, giving the form and location of the realms of the spirit, which have been revealed to me in the most careful manner by some of the higher inhabitants thereof As I deem this one of the most important parts of my work, and as my re-viewers have not called any attention to it, I wish to say a few words concerning it, especially as there are so many dreamy and unreal conceptions of celestial life. Jesus said: "The king-dom of heaven is within you," referwhich belongs to heavenly life, and so means. The church has ever near the certain persons have concluded that be crime to limit population by any means, and taught that unrestricted means, and taught that unrestricted ring, of course, to the spiritual nature space, is not a thing at all, in fact, is a the Virgin Mother it apotheosized nonentity. A witty person once called motherhood. It was a deserved punthis conception "heaven with the bottom knocked out."

I found it comparatively easy to get a conception of the spirit realms nearest the earth, or the spirit zones, as they have been mentioned by other au-thors, but I found some difficulty in getting a conception of the forms and locations of the higher realms which are called angelic, and not until I remembered one great method of natural formation as see in the rings of Saturn, did my conceptions receive the approval of the dwellers of these high realms. By their aid I was able to give the average length of time required to pass through each zone and angelic circle so that we may know very nearly what grade of life has been reached by our friends gone before. A universe of indescribable glories is revealed to the she is forced students of these diviner realms, and dependence. the sublimity of man's future life as

NEW BOOKS.

Stirpiculture; Or the Improvement of Offspring Through Wiser Generation. By M. L. Holbrook, M. D. New York. This is a book of nearly 200 pages, by an eminent author of practical books for the people, and is a timely work well done. It is scientific in its treat ment and the author avails himself of the vast resources furnished by Darwin, Haeckel, Romanes, Wallace, Spen-

question. To have better means restriction of number, and better care of those whose coming is wanted. Nature by natural selection has destroyed the weak and preserved the strong and those best qualified. Humane culture is opposed to this remorseless selection motherhood. It was a deserved punshment because of the sins of Eve. and

mankind are above and beyond such perpetuate their characteristics

by scientists and socialists, whereby selection with its great power for good might be applied, but all have been utopian and impractical.

Perhaps that of Wallace is most ap-

From a Prominent Lawyer.

To the Editor:---That beautiful volume, Ghost Land, reached me promptly, and I desire to say that I am more than pleased with the same. is one of the very best works ever sent out, and I sincerely hope it may assist in increasing the circulation of The Progressive Thinker to the point to which its morits entitles it.

To Ohio Spiritualists. The Ohio Spiritualist Association is

anxious to assist local societies in all parts of the state, and it has been thought best by the official board, to institute a series of mass-meetings in such cities and towns as will agree to provide a suitable hall, entertain the speakers and mediums, and give the O. S. A. the proceeds of all collections and subscriptions.

We hope to secure the services of Ohlo talent for lecturers and platform tests by defraying their necessary expenses, and think the collections will be sufficient to do this.

These meetings must be held at such time as will enable our speakers and mediums to return in time to fill their mediums to return in time to lift their regular Sunday engagements. We would suggest that you arrange for either a meeting of three services, morning, afternoon and evening, or possibly two evenings and one day. By thoroughly advertising such a gradid best sources of knowledge on this subject.

The meeting in your town and earnestly co-operating with the O. S. A., an interest in Modern Spiritualism can be aroused that will ultimately bring peo-

ple into our ranks. We are told that the Anti-Spiritualist Association intend to start their cru-sade in Obio in a few weeks; and if our cause wishes to reap the full benefit that will probably come from such general advertising, we must be prepared to present a solid, unbroken front to

I will gladly give full particulars to those who are interested in this important project.
DR. F. SCHERMERHORN,

Sec'y. pro tem O. S. A. 216 W. Market street, Lima, Ohlo.

DO I WAKE, OR AM I DREAMING (Dedicated to the late arisen Professor

A. B. Severance.) "Do I wake, or am I dreaming?"

Were the words of Mordecai: Is death death, or only seeming-But a dream that passeth by? Tis a question ever present

In the mind of mortal man, Sometimes woeful, sometimes pleasant In its earthly working plan. "Do I wake, or am I dreaming?" Hast the answer in thy soul?

Is the change a sweet redeeming Of the spirit at its goal? Thou hast passed from mortal vision; This thy friends and kindred know;

But there seems a deep incision In the hearts left here below. "Do I wake, or am I dreaming" That thy spirit hovers near, With its kindly smile still beaming

With unuttered thoughts of cheer? I know I wake; I am not dreaming; Thy long locks of silver hair Out in spirit still one granding, And thy feet still willting there.

Only in thine own sphere living— It is there as here I know— Ever doing, ever giving: The "Harmony Home" here builded

Over there will give thee peace, With thy loving thoughts our gilded, And thy spirit's sweet release "Do I wake, or am I dreaming" Of thy fadeless presence here? Of thy spirit, ever teening, With the fruitage of thy sphere?

Of the home of thine own making,
Where no mortgage holds thee down;
Where thy soul its rest is taking,
'Neath a self-made flow ry crown?
DR. T. WILKINS.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle, A most able and interesting presentation of a most important sudject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, the proofs are this excellent book. Cloth, book which the money cost of the \$1. For sale at this office, "Mahomet, the Illustrious." By God-can be ordered from this office.

frey Higgins, Esq. (Library of Liberal Classics.) No author was better qualified to write an impartial and honest Flower. In the form of dialogue and life of Mahomet than Godfrey Higgins, story, the author presents very success Lute actions. He is neither hot nor timid.—Chesterfield.

As soon as we have discovered the needs for our joy or and this volume is intensely interesting. It should be read in conjunction with the theory and practice up to date. Gibbons' work. For sale at this office.

Gibbons' work. For sale at this office.

Price, paper, 25 cents. Sold at this office.

How to have better children is a vital

a glory because of the birth of a Savior. Hence although breeders of domestic animals take greatest care in selection, care, and the diseased, deformed, and criminal are allowed to multiply and

Various theories have been advanced

plicable, and consonant with the spirit of the age. He thinks that by her emancipation and independence woman will support herself, and then will make a more deliberate and correct choice of a husband, than now when she is forced to accept because of her Then the outgrowth of the fatally

thus made known, surpasses all human mistaken idea that God sends every conception. E. D. BABBITT, M. D. child into the world, and that it is an

Boston, Mass.

unpardonable sin not to allow his will full sway, will by restricting the family to a number that can be cared for, be another important factor. Less children and better, is the maxim. The scope of the book would be better understood if it had been en-

titled Pre-natal Culture, for it deals mostly with that portion of the subject.

After all, that is about all there is of it; and yet how many children are there whose beginning was planned by the exercise of thought? We cannot do as the witty Holmes advises, begin re-forming the children with their grand parente; we have to submit to all this heroditary incumbrance, but we can take a new start not in reforming, but in forming the bodies and minds of

Clairvoyance: A System of Philosophy, Concerning Its Laws, Nature and Unfoldment. By J. C. F. Grumbine, Instructor of the School of Psychical

Britten.

Sciences, Chicago.
This is a remarkable book. It is the spiritual antithesis of the materialistic conception of being and thought. It is, too, an expression of that cognate faculty of the gift of clairvoyance, namely clairaudience. For it is evident on every page and in every sentence that the volume is the offspring of inspiration

from high spirit sources.

Instead of thought being a product or secretion of the "gray matter" of the brain, as the materialist claims, this book says: "Thought is really spirit vibration, and has its source, not in the brain, nor in any of its agencies or subordinate instrumentalities, but in

The several chapters of this work are devoted to the definition and office of clairvoyance; its nature and law of manifestation and expression; trance; clairvoyance and intuition compared and correlated; spirit limited in matter; the science of optics, materially and spiritually considered; vibrations, their law in relation to light and eight; spirit in relation to time and space; the phere and office of matter; spirit in relation to control; the uses of magnetism and electricity; hypnotism; color, its definition and meaning; clairvoyance and consciousness in relation to spiritual perception; how man is unfolded in in-spiration; clairvoyance and psychom-etry; the spirit's inboratory; the higher

aspects of clairvoyance.
In the treatment of these subjects the book is truly unique. Originality and depth of thought, combined with per-spicacity, characterize every page. It is not only intensely interesting but intensely instructive, and its high and pervading spirituality renders in the highest degree a profitable book for the cultivation of spirituality of thoughtas well as the understanding and cultivation of the special faculty denoted by its title. Psychology appears in a new light, as

spiritually apprehended and elucidated. The soul is set forth as the basis of all organism, and the mind is the lens of the spirit, spiritual in character and composition. The philosophy of clairvoyance and

the law of its unfoldmentare elucidated in a manner free from the old Oriental nysticism so much affected by some schools of Western students and teach ers in occult science; unveiling that which has so long been wrapped in phrase that envelops in mist rather than dispelling the shades and darkness of ignorance by the clear sun-rays of mental light.

Small in size though it be, the book is especially rich and valuable in instruc tion, and the subject matter condensed book, which is \$3.50, at which price it

A Remarkable Doctor Book

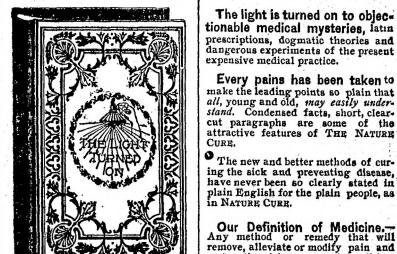
THE NATURE CURE

A Bridge from the Old to the New; the Dawn of a New Day in Medical Practice, A Clear, Short-Cut Treatise on the Cause and Cure of Disease.

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y simple home remedies. It teaches how Nature cures. It does not use poisonous drugs.

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tionable medical mysteries, latin

prescriptions, dogmatic theories and dangerous experiments of the present expensive medical practice.

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make the leading points so plain that all, young and old, may easily understand. Condensed facts, short, clear-

cut paragraphs are some of the attractive features of THE NATURE

ing the sick and preventing disease, have never been so clearly stated in

plain English for the plain people, as

Our Definition of Medicine,— Any method or remedy that will remove, alleviate or modify pain and

restore the sick to normal condition, is practical medicine.

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Nature Cure is a true exponent of the practice of medicine as defined, and stands squarely upon truth and demonstration, rejecting theories and experiments wherever health and life re endangered.

The book contains 375 pages, and is finely illustrated; the mechanical and artistic work are the very best. Bound in fine English cloth, marble edges, \$2.00; common cloth \$1.50.

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It is claimed that this book is not a mere compilation, but thoroughly It is believed to contain information upon the most vital points of

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the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE The following are among the claims made for the work by its friends:

To the Spiritual investigator this book is indispensable. To the medium it reveals knowledge beyond all earthly price, and will ove in real truth "a guide, philosopher and friend."

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OPINIONS OF PRESS AND PEOPLE. "A noble, philosophical and instructive work."-Mrs. Emma Hardinge

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Daily Tribune (Salt Lake City). "This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."—The Detroit

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idity. VII. The Nature of Sensitiveness VIII. Clairvoyance.

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The price of this admirable work is \$1.25. All books advertised in The Progressive Thinker are For sale at this office.

Woman, Church and State,

A Historical Account of the Status of Woman Through the Christian Ages, with Reminiscences of the Matriarchate.

BY MATILDA JOSLYN GAGE.

THE AMOUNT OF VALUABLE INformation succinctly and clearly stated in this
volume of 554 pages is sinking. The title, as above
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Matriarchaste, or Mother-rule, is the theme of the first
chapter, in which much lore, quaint, queer and curious, is Brolight of thew in clucidation of the subject
This is followed by chapters on Cellbacy, Canon Law,
Marquette, Wilchcraft, Wives, Polygaint, Woman and
Work, The Church of To-day, Past, Present, Futures
and there is not a chapter in the book that is not
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end. No one can possibly regret buying it; it is a valnable addition to the library of any free and truth-lovlog mind.

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THE FOUNTAIN OF LIFE

THREE-FOLD POWER OF SEX.

BY LOIS WAISBROOKER.

This is one of the author's most useful and instructive books. This work should be read by every man and woman. Price, to cents. For sale at the ones.

SPECIAL NOTICE.

Snatched from the Jaws of Death.

AFTER HAVING BEEN GIVEN UP 1894 LYON STREET, IS RESTORED TO HEALTH IN THREE DAYS BY MAGNETIC HEALER, DR: MARY R. HUTCHESON, OF 2040 LYON STREET, SPRINGFIELD, MISSOURI.

The following is Mrs. Gates' state

After suffering fourteen years, most of the time being obliged to stay in doors and half of the time confined to my bed. No tongue can tell what I suf-

fered during these years.

As part of my ailments I had a large tumor in my bowels. In 1890 I went to the Hamilton Hospital in Chicago, where I had an operation performed on me and 46 pounds of pus taken from the tumor, which gave temporary relief, but the physicians and surgeons considered it unsafe to remove the sack which in time began to fill again, and my sufferings were renewed. The doctors that operated on me said that I

could never be cured.
I have had 33 of our best doctors both of the old and the new school-so I believed that all had been done for me that medicine and skilled physicians could do, but of no avail. But we often find that man's extremity is God's

opportunity.
Last June I came near dying, but got up again. Then five weeks ago to-day (this is September 25) I was taken to my bed again with entire congestion of the bowels, stomach, kidneys and ty-

For 10 days before I was taken down nothing had passed my bowels, and afterwards nothing but what the doctors took with instruments; and he despaired of ever getting a natural evacuation of the bowels at all, and on Tuesday, September 14, gave me up to die. He said he had done all that he could and he is considered a good doctor. He thought there might be some chance if an operation could be made, but that I was too weak to stand it.

I believe he did all that any doctor

of medicine could do for me, but I con-tinued to grow worse. Still hope was not entirely dead in me, but I felt I was

hoping against reason.
I had heard of Dr. Hutcheson, a magnetic physician, who lives at No. 2040 Lyon street, a lady I was told had great healing power, so I sent for her in hopes that I might get a little relief (I expected nothing more) as my pain and suffering was unendurable. She came and laid her hand on me, and in a few moments all pain left me, and I sank off into a quiet sleep. In a few hours I woke up and had a natural evacuation of the bowels, the first for over a month--corruption and pus at first-but in about 48 hours the tumo began to come away in strings and lumps and continued until I believe it is entirely gone. Dr. Hutcheson conthrued to treat me twice a day, magnetically, but did not give me a drop of medicine, and in three days I was able and did cook dinner for my family and have been doing my own housework ever since. And, glory to God, all my aches and pains are gone and I consider myself a well woman. One physician who treated me while sick has examined me since and said he found no symptoms of the old disease and considered me completely cured. But I believe had it not been for this good lady, Dr. Hutcheson, who I firmly believe is an instrument in the hands of God, I should now be in my grave, or at least the mortal part of me. May the Lord F. L. GATES. be praised. In Leader Democrat, Springfield, Mo. For particulars in reference to mag-

nétic treatments, address Dr. Mary R. Hutcheson, 2040 Lyon street, Springfield, Mo.

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;

N. B.—The above advertisement is for the benefit of suffering humanity, and come, and sent it to you each month, I if you know of anyone who is sick, and skeptical, show them the above add. and I may convince them of the truth of

MAGNETIC TREATMENT FREE.

Have you sore or weak eyes or failing eyesight? My Magnetized Compound and psychic treatment will cure them and improve your eyesight. 8-oz package, with full directions, sent postpaid, B. F. POOLE. Clinton, Iowa. 415tf

TESTIMONIAL.

B. F. Poole, Clinton, Iowa:-Please send another package of magnetized compound. I find the compound and psychic treatment are wonderful remedies for sore and weak eyes. The gold spectacles you sent me are perfectionjust what I wanted.

MRS. MARY J. HORTON. 183 Prospect street, Bristol, Conn. 415tf

FREE TO SPIRITUALISTS.

I will mail any reader of The Progressive Thinker one of my new scientific Catarrh Inhalers and medicine for one year on three days' trial free If it gives satisfaction, send me one dollar; not, return it in the original package It is the best inhaler made for Catarrh Asthma, Hay Fever, Colds and pains in the head. Address DR. E. J. WORST, Dept. 26, Ashland, Ohio.

"Who Are Inese Spiritualists and What Is Spiritualism?" A pamphlet of subject. Price \$1. For sale at this 40 pages by Dr. J. M. Peebles, the well-

family. Cloth, \$2.

WATKINS'

The old one was too small. He now has a larger one, and it is being all re-furnished with new furniture, new baths, new system of heating and new ventilating system. .Those intending to TO DIE BY THREE OF SPRING. come to this new and perfect Health FIELD'S REGULAR PHYSICIANS, Home would do well to write at once. MRS. F. L. GATES, LIVING AT NO. The terms for Board, Room and Treatment will be from \$6 to \$15 a week only, depending on the size of room and the disease that the patient is suffering with.

Dr. C. E. Watkins' Almanac FOR 1898,

Sent to any one for three two-cent stamps. They will not be ready, however, until the 25th of December.

Still diagnoses disease by letter. Send him your age, sex and leading symptom, and he will diagnose your case

CHRONIC DISEASE.

G. E. WATKINS, M. D. AYER, MASS.

IS THIS TRUE?

Modern Miraele--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. Dr. C. E. Watkins, Ayer, Mass:— Dear Doctor and Friend:—As I have kept silent so far, it is no reason that pastor. 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 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 month; but I insisted, and now she veighs 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 and after I give you a correct diagnosis, this is the first time, I have ever had if you wish help I will make my terms the pleasure of seeing one performed; within your reach.

N. B.—The above advertisement is for when I took \$5 of my very small innever, so help 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 peo ple I can. The night that we received he 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 it, the spirit world, bless you and yours, is the earnest and constant prayer of a father and husband of a healthy and happy family, and your

EARL E. HOWES.

"Encyclopedia of Biblical Spiritual-ism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritual ism. As its title denotes, it is a veritable encyclopedia of infomation on the

friend until death.

Apiritualists should bear

in mind that they are confronted by a vast army of church members and ministers of the gospel who are determined to abridge their rights. They have organized. They are strong. They are determined men and women, and they met at Anderson, Ind., and commenced proceedings by calling themselves "The Anti- deadly work. Moses Hull, in meeting Spiritualist Convention." Spiritualists 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 subscripthan 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 Health Home. 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 for the paper. They should read the readers in touch with what is going 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 DRS, PEEBLES 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. Clark street. Meetings, Sunday evenings at 7:30 and Thursdays at 2:30 p. m. Conducted by Geo. F. Perkins.

First, Spiritual Hall, No. 11 Ada street. Services at 2:30 and 7:45 p. m. Mrs. Lucille DeLoux, pastor, assisted by Warren C. Banes, test medium.

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.

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

Irene M. Dobson, lecturerand test medium, will hold meetings every Sunday at 3 p. m., at her parlors, 3517 Indiana avenue, for investigators of Spiritualism; also will hold meetings 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 temple, at 2:30 and 7:30 p. m. All welcome. Seats free. 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 pastorate of Dr. C. C. Henderson, holds regular Sunday services in Kenwood Hall, 4308 Cottage Grove avenue. Mr.

Clark, test medium, will assist the pastor. 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,

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 8 p. m. Lecture and spirit messages at 7:30. Christian Spiritual Society holds

meetings in Hygela hall, Washington boulevard and Paulina street, at 2:30 and 7:30 n. m. Church of the Star of truth, Wicker Park hall. No. 501 West North avenue. Services every Sunday evening at 7:30 o'clock.

The Psychic Phenomena Church will open Sunday evening, November 21, at Lakeside Hall, corner 31st street and Indiana avenue. Mrs. L. A. Roberts will be the general conductor of exercises of the fall and winter. Various mediums will take part at each meeting, at 8 o'clock p. m.

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

PASSED TO SPIRIT-LIFE.

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

Passed to the higher life, October 29, 1897, Brother Christian Helmreich, aged 78 years and 4 months, on his farm, near Sandyville, Tuscarawas county, Ohio. He was born in the city of Worms, in Germany, June 19, 1819. Came to the United States with his parents in 1833. Soon after becoming of age he engaged in merchandise business in Canal Dover. He belonged in his youth to the German Lutheran church; but the narrow creeds of the orthodox churches did not suit his bright intellect and he early affiliated with the Spiritualists. He was an honest, conscientious man. His body was laid in the earth, but "his soul goes marching on." It will not be long until the writer will join him in another and better world. C. H. MATHEWS.

Mrs. Chamberlain, sister-in-law of Dr. Portland, Oregon. She passed into the realm as she had lived, an earnest advocate of the cause of truth

Passed to Spirit-life, October 31, 1897, from the home of his grandmother, Mrs. Ann H. Gardner, in Colfax, Indiana, Alfred E. Hayden, aged 22 years, 1 month and 18 days. He was taken with painter's colic which developed into typhold fever to which he succumbed after seventeen days strug-gle. He had a knowledge of the higher life, and for him death had no terrors.

"Bevond all toil and weeping, Beyond earth's darksome night Beyond the mists and shadows Into the glorious light." В.

"Human Culture and Cure, Marriage, Sexual Development, and Social Up-building." By E. D. Babbitt, M. D., For sale at this office.

Spiritualists should united now in defending them-

selves against the horde of ministers and church members who have united to destroy Spiritualism and suppress mediumship. The war has already commenced. The enemy is active, ever on the alert, and determined to pursue to the end their Elder Covert in debate, has done much must meet in battle array that vast to encourage Spiritualists. He is the ant news!

& BURROUGHS

Depend for their remarkable cures upon the knowledge of disease and their proper remedies—upon science and the finer psychic forces.

Having carefully studied all the theraputic agencies, in connection with their long medical experience, they use those best adapted to each case with unvarying success.

They are specialists who are successful in treating

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with the following result: On Jorden's stohmy banks I stan' En cas' er wishful eye To Canaan's faih en happy lan'-(Don't let dat hat pass by!)

O de transportin', rapturous scene Dat rises ter my my sight! (Drap in dat nickel, Brudder Green!) En ribbers ob delight!

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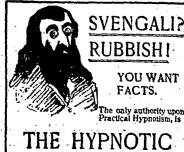
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