

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

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### BRAVE DEFENSE. Will Well Bear Repetition.

HIS FEMALE FOE-A TILT WITH TALMAGE BY A PROVIDENCE WOMAN-BAPTIST MEETS BAP-TIST-THE ASSAILANT OF SPIR-ITUALISM SEVERELY HANDLED The following letter in answer to the "distinguished" divine, Talmage, will

bear reading several times; You ask, "Dare you be a Spiritual-Ist?" I dare, and have been for over forty years-ever since my angel moth er came to me when in my room alone, so plainly that I fell on my knees and prayed God to permit her to come again and instruct me as she wished.

I dared to investigate the raps which you have dared to curse. I dared to investigate the writing on the slate by un-seen hands, and thanks to God I can understand as well as Daniel did when he interpreted that hand writing on the wall, which was seen by all there. And you dare sneer at and slander those who have taken God at his word, and asked to receive, and who have knocked and it has been opened . o them. You strike at the most sacred whief the human heart ever held, a belief arrived at by the honest and earnest search of intelligent men and women, who are propressive in nature, and who are glad to find a true and scientific religion on which to rest their souls, in place of the dogmas handed down through many generations, and which have been quarreled over and changed from error to error until nearly all the Godliness in It has become extinct. There were nearly sixty policemen on Chautauqua camp-ground last year to keep a religious meeting in order. Cassadaga had not one or any need of one.

You say the religion of Spiritualism "inciplent epilepsy, catalepsy, cadaverousness, biliousness, nervousness, weak-minded and weak-bodied, growing long hair, like rank grass in wet, marshy ground." You admit that a part of it is caused by occult force. Will you please define occult force? I have never seen one able to do so, only that it is unexplainable force. We prefer to call it spirit force, which is more tangible to our comprehension. I am in-clined to use my reasoning powers in all discussions in place of sarcasm and vituperation; but if a man, standing in the sacred desk, claiming to teach the gospel in truth, can stoop to come out and denounce in the press over two millions of his own countrymen, as well was millions more on the other continent, he ought to be met with such weapons as he so vigorously wields over others. You indict Spiritualism because it is a social and marital evil. You say that the worst deeds of licentiousness and orgies of obscenities come under its patronage, and that it adopts free loveism. Your assertion is a bare-faced falsehood! The Spiritualists have fough these things the hardest of any class You speak of night work and of its prospering best in the dark. Did you ever think that God perfects the fines of his work in the dark? Did you ever stop to consider that each man and woman had at one time lain in embryo, in the dark cabinet of the womb, an ap pointed time before so materialized that the light could be borne? Did you ever see vegetable, root or grain, that did not lie in the dark womb of Mother Earth its appointed time before it could bear the broad sunlight and dews of heaven? Did you ever see a photographer produce a picture until he had taken the shadow caught into his dark cabinet? There are more fine laws in heaven and on earth than you or I have ever dreamed of. Who but the evil thinker imagines that dark circles are places for evil deeds? "Evil to him that thinketh evil!" "And he that seeketh a lie shall find a lie!" You say that nine hundred and ninety-nine out of every thousand are frauds and humbugs Well, who ever saw a counterfelt of anything that never existed? Those cry humbug who are not capable of un-

common occurrence for revivals and SHE IS OF GOD, great religious excitements to unbal-ance the mind, and also cause many suicides. You say that God has re-vealed all in the Bible we ought to know. Perhaps you think it is all we ought to know of our earth, that it is flat as taught in the Bible. Galileo had to lay twelve years in a dungeon for revealing to the world that it is round

and turns on its axis. TALMAGE INVITED TO CAMP.

I will now invite you to come to our August meeting. You will be treated like a gentleman by all. Come and shake our "cold, clammy hands," and hear the "vile and corrupt teachings from our rostrum." Christ went among thioros, and hear demonstration of the state o thieves, and bad men and women. He was called wine-bibber and glutton, but there he found the very ones to call to repentance. Get up your courage, Mr. Talmage, and come and talk to us,

face to face, the platform is free, and we can sit perfectly quiet to hear you express your opinion of Spiritualism and Spiritualists. But it is cowardly to strike so far away, and besides, you are not following the example of your Lord and Master. Come and see us. If you hurl your vile accusations, and continue your school-boy way of calling nasty names, we shall be justified in saying that you are badly scared, and trembling for the tottering and already falling institutions of theology and dogmas. The great progress of our new religion is alarming you. The wonderful exposures of frauds are exactly what we want in order to thrive. We want them sifted out of our religion, and yours also; but the more a man throws mud and seeks to throw the mantle of disgrace over those he knows nothing of, the more he shows his own moral deformity. If you will not come and see us, you can do no greater favor than to preach the same sermon again with all you can add, if you have not exhausted your vocabulary of insolent accusations. Deliver it again, Mr. Tal-mage, it is a good target for us to shoot at; besides, it helps us to get our ideas into places where otherwise we could

not. I will say in conclusion that after seventeen years' connection with the Bap-tist church, and a much longer time intimately connected with Spiritualists, I have never heard one lecture or lesson from the teachers of Spiritualism that would have disgraced the church pulpit. The whole philosophy of Spiritual-ism is for the growth of humanity, the upbuilding of all that is good and no-ble. There is no sect which has not as-sociated with it more or less low and undeveloped minds, and consequently habits will grow of a low order; but as we see the pure white lily come forth in beauty and perfection from the black muck and mire, so we know that in God's own time the spirit will develop from its debased conditions, and even

And Can Stand the Biblical Test.

SHE KNOWS NO PAIN-EVATIMA TARDO ASTONISHES CHICAGO DOCTORS-SNAKE BITES HARM-LESS-HAT PIN THROUGH HER ARM-THE VENOM OF A COBRA DID NOT HURT HER. To the Editor:-As set forth by the Chicago Tribune, Mrs. Evatima Tardo

appeared at her first Chicago clinic in the Post-Graduate Medical College, Twenty-fourth and Dearborn streets.

She said: "I never had a pain in my life; I don't know what an ache is. I am always happy, and never sad." Beatific state. For sixteen of the twenty-six years of her life Mrs. Tardo has been traveling over the world exhibiting her faculties, or lack of faculties, to phy-sicians, surgeons and medical students. But in all that time she never visited Chicago. The profession here had heard stories of her and had seen references to her in treatise on abnormal human geings, and so her advent to the city a few days ago with a box of snakes was hailed with some pleasure and much interest on the part of the doctors.

As a preliminary, Mrs Tardo announced that she was absolutely im-mune from the poison of snake bites. The deadly cobra, the spider tarantula, the hooded Portuguese snake, the cen-tipede, the rattlesnake, the copperhead, she said, were alike harmless to her unique constitution. A principal feature of her exhibitions was to allow venemous reptiles to sink their fangs into her flesh, to let the poison ooze out again, and to permit the physicians to make any tests that would convince them of its fatal quality, The first unmber on Mrs. Tardo's

"program" was to plunge her hat pin clear through the biceps muscle of her left arm. She exerted evident pressure in driving the steel instrument through and when she had clearly speared her-self she worked her forearm and proved that she retained full possession of her power of movement. No pain whatever accompanied the exhibition That was evident from her expression

and manner. IN INTEROSSEOUS SPACE.

In the second place she thrust the hat pin in the interossecus space in the forearm. The pin appeared on the under side of her arm and evidently gave her no more inconvenience than if she had stuck the big steel needle into a pincushion on her dressing table. Aris-ing out of this second test was a third, in which the hat pin was jabbed an like the lily, it will come forth in purity and beauty. God help us all to help opened and shut her hand. The movement of the flexor and extensor muscles drew the pin in and out a distance of half an inch. A hollow pin, resembling a knitting needle, was then thrust clear through the woman's cheek with as much ease and unconcern as if she were driving it through a piece of sole leather. Then

### The pay she receives in the way of con-tributions from medical classes supports her. She made nine trips to Europe, and in the spring is going to Paris again. Her parents had none of her qualities, neither have her three living brothers nor her sister, who is dead She declares she never was sick a day in her life.

"Intoxicating liquors have no effect on me," she said. "Besides feeling, my other senses are normal-excepting taste, which is somewhat impaired. I am unable to distinguish between two delicate flavors. I think my sense of smell is as good as the average person's. The most exhibitrating thing in my experience is the bite of a snake. If I am bitten several times in a day I feel in the condition that I suppose is like that sought by victims of oplates-in a drowsy calm." The medical profession, with due con-

servatism, is loath to advance reasons for the physical condition of this young woman. It looks on at her perform-ances, is convinced in spite of itself that her claims have a foundation in fact, and passes the explanation along to the next. The anaesthesia, some de clare, is due to self-hypnotism, but that does not explain why the introduction of snake's venom into her blood has no effect. On the snake bite side of her performance there is a stumbling, and so the effort to explain the other half by the theory of hypnosis falls flat.

The woman herself persists that she was born with a non-connection between the sensoripid and the sympathetic ganglia. Other students of medicine will have opportunity this week to see exhibitions of the queer case.

The only explanation possible of this remarkable case is this: She was born under the "holy" influence of a Scrip-ture text. CRITIC.

SLANDERS REFUTED.

### Mary Hardy, the Medium, Defended.

To the Editor :-- I wish to say that one of the blackest and most infamous falsehoods ever uttered was made by Covert in his scandalous defamation of the mediumship of Mary Hardy, I never attended any of her seances per-sonally in Boston, but Lyons intimately. acquainted with persons (not Spiritual-ists) who attended them frequently, and from whom I heard the precise manner in which they were conducted. I remember one lady especially, who was a member of the Methodist church, who said she would testify in any court of justice that Mary Hardy personally could not have produced the extraordi-

# SPIRITOGRAPHS.

duced by Radiation.

To the Editor:—In your paper dated January 8, there is quite a lengthy ar-ticle on Spiritographs, which contains some views in regard to this interest-ing subject that are radically erroneous. Mr. Dye and his two friends in Washington City conduct numerous ex-periments in spiritography, under the delusion that they were actually taking the pictures of spirits that were pres-ent, but were invisible to mortal vision. He says they arranged their cameras and focused their lens upon chairs, where the spirits would be supposed to locate themselves. Then there is introduced a long argument to prove that spirits have bodies, and that under favorable circumstances these are visible to the human eye; and that as the sensitive plate photographs stars that can not be detected by the strongest telescope, so also does it penetrate the spirit-world and catch the reflection of spirit forms. Ingenious arguments are brought up to try to prove that this is the case, while many obstinate facts are opposed to such a theory.

Will Mr. Dye tell us why-if these are actual pictures of spirits taken by the camera, that the sensitive plate omits to take the complete features so often? Why should it copy two-thirds of a face and leave the rest a blank? An experience that is encountered by all spiritographers. He says that occasionally there came writing on some of the plates. Where did this writing come from? Does he believe that he photographed it out of the spirit-world? Should it not occur to him that if the spirits wrote on the sensitive plates they might also draw a picture on them or produce a portrait?

Now, I have shown again and again that these pictures require no camera nor a lens, and that these paraphernalia have nothing to do in their pro-duction. I have had the very best spiritographs produced on a sensitive plate to the number of four at once, in thirty seconds time, with nothing but the plate in the holder. So can Mr. Dye and his friends when they divest themselves of the notion that these are pictures of reflection. I hope that with his temper of investigation he will procred to make further experiments, when he will discover that these pictures have nothing to do with the laws of light or radiation.

I have seen seven different kinds of flowers produced as spiritographs. Some of these were in groups or clus ters, and in other cases single specimens; in some cases they were on the plate separate from anything else, and gain they were as decorations

Spirit Pictures Not Pro- The Electric Vibrating Cur- Should Spiritualists Avow a rent and Thought Waves.

KEY TO NAT URE. IMPORTANT QUESTION.

All space is filled with a fine invisi-ble substance which we call ether. We are surrounded with it; atoms are separated by this ether, atoms of every object, rocks, trees, earth, plants, water, animals and human beings. There is no substance, from the hardest granite to the most porous sponge, that can not be compressed into smaller space, if a heavy enough weight be placed upon it, thus proving beyond a doubt that there is space between the atoms of which all matter is composed. As 'nature abhors a vacuum." we know she has no vacuum in her laboratory. This ether is the thought-current of the universe, and as this ether fills every space existing in nature, flowing between the atoms of rocks, hills, ani-mals, humanity, and the atoms having the same element as one of their component parts, then we must be part of the universal mind, and as such we can get all knowledge, being constantly a part of the thought, and always in the path of the thought waves as they travel to and fro.

Now, if our mind is composed of a like ether, the same in kind, differing only in degree, and yet in harmonious vibration with the universal ether, we can readily comprehend how we are "all mind." The more rapidly we have evolved, the higher we have grown. the greater the ease and rapidity with which we will grasp the thoughts always flowing out from great minds. Does not this account for the almost simultaneous inventions in different parts of the world? Does it not account also for the epidemics of disease that sweep across the land from ocean to ocean, and does it not make many things clear which we have heretofore

claimed to be mere coincidents? At different ages of the world these thought waves have made themselves known, materializing in the shape of art, of literature, of great revivals of religion and the to-day almost universal spirit of investigation, the searching for truth; showing that thought currents travel in the same channel until turned from their course by some mental upheaval, still follow-

ing the laws of nature. Following on still further, we can see how the electric vibrating current flows from the invisible, giving us their thought, and we have here the explanation of how the hand is controlled to write by the embodied or disembodied mind (telepathy), as also the explanation of many so-called mysterious things. There is nothing mysterious, everything is controlled by nat-ural laws, and it is only because we do 1.

great mind uplifts us.

another has had the same thought ages

that we arise to heights sublime.

we can only fit the key to the lock, we

will behold great and wondrous truths.

And thrones shall fail and robbers bow

here around the hearth-father, mother

children-none missing?" But the peo

sighs and looks of sadness; for far and

ways some vacant place by the hearth

And gradually, as she passed on, the

tears of anguish softened into tears of

The attachments of mere mirth are

NELLIE M. JERAULD.

"Knowledge is a wondrous power, And mightier than the wind,

Before the might of mind."

Hustburg, Tenn.

Creed?

I have thought of this subject from time to time, and have generally taken a negative view, but the article of J. S. Loveland, in No. 426, has set me to thinking again, and perhaps the time has come when the statement of a few leading tenets, the placing before the world of a few principles toward which our aims are directed, that we can all heartily believe in and work for, will place us in a position to do more good than would otherwise be possible. It has pained me for a long time that there is such an insane running after phenomena among Spiritualists; that the profesional phenomena- producer is in many cases as much of a blood-sucker as a Catholic priest, and that frauds must of necessity multiply to correspond with the demand there is for what they can supply. Mediumship used in a sensible way is a great blessing to mankind; but profesional me-diums, as they now exhibit themselves, are little short of a nuisance. If the Antis should succeed in driving them all out of the field, I should not believe true Spiritualism would suffer in the

least. It is pretty hard to prevent fraud and at the same time maintain the temptation for it. The reason why the prohibition laws are so near a failure is because the

churches always look out and provide a way that they can get the "critter" in one of its forms for their supposed spiritual good, and nearly all pro-hibitionists, whether church members or not, want to look out for opportunity to get some occasionally on temporal grounds.

It is true, as Mr. Loveland says, that there is no cohesion among Spiritualists, causing them to work together with a common purpose for a specified common end, and if they could be organized in this way it would add immensely to their influence and the increase of their numbers; but the leading question is, can a platform be made that is broad enough for the motly crew to stand upon, and at the same time pointed enough to indicate the direction in which we are moving. If not, all efforts for such a consumma-

tion will prove fruitless. I have drawn one that I send with these remarks, for the consideration of those interested. I hope the wise ones will examine and criticise it freely. It is not supposed it is anything like perfect, or that I could make one that would not need amendment, but it is hoped it will be sufficient to arouse discusion on the sub-

1. We believe in the primal,

#### HARD ON THE CLERGY.

derstanding.

I will now call your attention to a book edited by M. E. Billings, of Wav-erly, Iowa, called "Crimes of Preach-It is a grand expose of clerical villainy, giving names and places, and an account of crimes charged, covering a space of five years. Four hundred and fifty "reverend criminals" in the northern half of the United States from May, 1876, to May, 1881! Since that time, three more editions have been published, with large increase in numbers, giving the percentage of recorded crimes in each denomination, commencing with the Methodists at 30 percent. and ending with the Universalists at 5 per cent. I will here copy an offer by the editor. Your pulpit-expressed hate for Spiritualism may prompt you to take up the gauntlet.

#### A LIBERAL OFFER.

"There are of free thinkers, including Atheists, Infidels, Spiritualists, about seven millions in the United States. There are about seventy thousand priests and preachers. We make the following offer: We will give \$10 apiece for crimes committed by any class of free thinkers within the last five years, and will take the report as published in the newspapers, provided the preachers will give \$1 apiece for the same evidence of crimes committed by the reverends. Thus we offer \$10 for \$1, and give them 7,000,000 to draw their data from, while we have but 70,-000. In the language of the West, we say, 'Put up or shut up.' "

You ask in your discourse, after shamefully slandering us as a sect: 'Now, who would be a Spiritualist?" I ask, who would be a preacher? You indict Spiritualism as producing a large amount of insanity. It is not so. Hav-ing been for several years interested in an institution for the insane, I know that not one person there became in-sane from spiritual study, and know also that much pains has been taken to hear of such cases. But two or three have been reported by reliable authority. We do know that it is not an un- I along the flower .- Byron.

each other in the true way. HARRIET P. RATHBUN.

# STRIKING VISIONS.

They are interpreted by the Writer.

Just before Christmas of 1897 · my guide gave me the following prophetic visions:

There was before me a large orchard filled with fruit trees, singing birds, green grass and a happy sunshine. All the trees were laden with ripe apples. On the edge of this orchard stood a man, whom I knew quite well, and who is an earnest Spiritualist. This man stood facing the orchard and held in his left hand a tin funnel, with the small opening pointing to the front, and back of all this were heavy, black clouds. striving furiously to blow down the orchard and destroy the ripe fruit. However, I observed that the man holding his funnel caused the storm to pass through this tin funnel, and that the stream of air coming from the small end was transformed from black

to a light color, and could do no damage to the trees or fruit. I also observed that the funnel was operated in such a manner as to cause the stream of light air to knock three ripe apples from a tree in the orchard. Immediately the storm broke and all the clouds assumed a lighter color and caused \$20 gold pieces to pass through

the funnel into the orchard. The second vision was as follows: A large steamboat (ocean steamer) on

a body of water, moving easily and steadily forward. My attention was particularly called to three smoke stacks on the vessel. Near this peaceful scene stood a multitude of people of every nationality, race and kind. Men, women and children. In the midst of these people there was a large black fish, resembling both whale and shark. I saw a large iron hook firmly fastened into the jaw of this mighty monster, while a strong hemp rope was fastened into the hook and secured to the vessel As the steamer moved steadily forward dragging this black monster from among the people, I observed that the fish struggled mightily to regain its for mer liberty among the people; never-theless it was steadily forced nearer the ship, and was eventually landed on deck. I then saw a man approach and taking up a large axe cleave this monster from head to tail, so as to expose the entire inside of the fish. I also ob served that there was no part of it that could be used. All was worthless hide, flesh, bone and entrails-all lay a reproach before all the people.

I would interpret these two prophetic visions to mean that in three | years science will bring forward a more powerful and conclusive evidence of spirit communion, and thereby relegate orthodoxy to an everlasting contempt. Atlanta, Ga./ BYRON W. BARGE.

When the last sunshine of expiring day in summer twilight creeps itself away, who hath not felt the softness of the hour sink on the heart-as dew

the woman drank a table-spoonful of gasoline, attached a brass pipe over the outside end of the hollow needle, shut her mouth, allowed the fumes of the gasoline to arise from her stomach, and touched a lighted match to the end of the brass tube. The fumes, of course, were escaping through that chanel, as through a gas jet, and burst into a respectable flame upon the application of the match, burning for two or three

minutes. Then the young woman smoked a cigarette, and, in order to be sociable, supplied one of the surgeon's assistants with a small rubber pipe attached over the hollow needle that pierced her cheek. He smoked and she smokedthe same cigarette. The medical student, all of them with doctor's degrees already, were much amused at this unique exhibition.

Finally, with the hollow needle still in her cheek, the woman asked the surgeon to drive a hat pin through her tongue. He complied, first seizing the end of it and drawing it far out of her mouth. The operation was painless to the subject and somewhat amusing to the doctor. With these two big pins in her face Mrs. Tardo conversed with the spectators fluently and answered the questions that were put to her.

As a climax to the good work of the hour she plunged a hat pin through the fore part of her neck and left it there for some time without any possible evidence of inconvenience.

In none of these tests was there any flow of blood. A few drops followed the extraction of the big needle from the extraction of the big needle from the cheek, but in a moment they were dried away. Infinitesimal brown specks in her cheeks, where dimples should be, are all the evidence she carries of previous wounds from these tests. She declares the slight wounds she makes are always healed within four or five days and she fears no bad results from the use of hat pins, which are never cleansed or disinfected, as doctors cleanse and disinfect their instruments. Promising that within a week she would have a new collection of venomous snakes, and then continue the ex-hibition, Mrs. Tardo bade the students of the Post-Graduate good-by and went

her way. Evatima Tardo was born on the island of Trinidad, in the West Indies. In her babyhood, she says, nothing unusual was noticed in her physiological make-up. But that is not to her a proof that she did not then possess peculiar qualities, for she says little attention was paid to her by her busy parents. In her fifth year she was bitten by a great cobra, and to the astonishment of parents and everyone else, she did

not die. OF INTEREST TO PHYSICIANS.

When she was ten years of age she began to attract the attention of the medical world, and since then she has gone everywhere, giving exhibitions to physicians. She says she has never ment, is to live under been in a museum, and never will be, of bad men.—Plato.

The parlors where her seances were held, on Concord Square, in Boston, were large and elégantly furnished. A carpenter had constructed a common

nary manifestations that occurred in

board table with a hole in the center. The handsome carpet under this table around which the sitters were placed, and also a second ordinary table under which was a dish-pan filled with water and a small tin pail of paraffine, which was brought into the room by a servant before the seance began, was protected by a rubber cloth. Before Mrs. Hardy entered the room the most care ful examination of the floor and tables was made by the skeptics present.

The party then seated themselves at the table with the hole in the middle of it, which was directly under a gas jet turned to its fullest blaze. The party at the table were crowded together like sardines in a box, and two ladies sitting on either side of Mrs. Hardy could not discover that she moved a muscle during the sitting of one hour.

Scarcely had the guests seated themselves when it seemed a perfect pandemonium under the table. Hands and feet of all sizes, both black and white, came up through the opening. Hands clasped together, and also hands and feet clasped together. Rings and bells

which were placed at the aperture were taken down, also watches, chains, and various other articles. Handkerchiefs were held over the

hole in the table and, drawn with such power that the persons were obliged to let go. During this time splashing of water was heard under the other table where there were no sitters and at the close of the scance a warm soft paraffine hand would be found in the pan of

water. Sometimes it would be the very small hand of a child, and at other times a hand of enormous size. There were no trap doors, and the rubber cover for the protection of the carpet was per-

fectly free from holes. Prof. Denton, in private sittings with Mrs. Hardy, used to get impressions of both faces and hands in clay, in the light of a bri, a figureon sun. At one of the public scances there were two reporters of the Covert type, who were so enraged because they

could not discover any fraud that they, also, resorted to blackguardism and in sult, which qualities constitute the most of Covert's stock in frade.

He has not even the courtesy and magnanimity of the professional prizeighter.

Changing the subject: In the master-ly article of the inimitable ingersoll, on the "Hypocrisy of Pililes Charity," the following language octurs, which seems strangely incongruous from the pen of the great Materialist and Agnostic: "I find that it is sometimes very difficult to get an injured man or one seized with some sudden filness taken into a city hospital. There are so many rules and so many regulations, so many things necessary to be done, that while the rules are being complied with the soul of the sick or injured man, weary

of the waiting, takes its flight," Now, if we have no spirit or soul, how can it take its flight?

CARLYLE PETERSILEA.

The punishment suffered by the wise who refuse to take part in the govern-ment, is to live under the government

worn in the hair or on some portion of the person. Now, whence came these flowers? Were they the "astral shells" of flowers that had existed in this world, and are they just floating about in space and happened to be caught "on the fly" at the opportune moment? Furthermore, I have three times seen the pictures of dogs, and once the picture of a horse on these plates, and they were just as real and naturallooking as the human faces that appear; and the pictures of the dogs were identified as being fac similes of dogs that had lived. Is it believed that these dogs were present in form when their pictures were obtained? Or were their "astrals" whispered up by some one and detained long enough to have their pictures taken? It would be an interesting experiment to see if live dogs or cats, are accompanied by dead or ghost animals. Let some one get a group of strong-natured dogs together and see if he can get a spiritograph of any shadow dog. I venture to say, if the desire for such a result were strong and a medium present that had a great affection for dogs, that the spirito art-

ists would give affirmative results. Mr. Dye congratulates himself on his success as a spiritographer, but his assertion that the work of himself and friends "is the most elaborate and scientific yet conducted in America" needs further confirmation. They were certainly not very scientific in the strong sense in which a scientist would use that word, when he did not discover after all this work that these pictures are not the result of radiations from substantive entities. As to their being the most elaborate. I state in competi tion that there is a party near this vi cinity, who during the last seven years has obtained through spirit power over fifteen hundred spiritographs, many of them being accompanied by most interesting collateral features, that are puzzling and marvelous. However, let there be no controversy about precedence. Mr. Dye's testimony on this subject is a valuable contribution to the stock of spiritual phenomena, and let us hope that he will extend his efforts and help us solve one of the greatest questions of the age, or at least add very materially to the facts that are required to interpret it. Elkhart, Ind. C. H. MURRAY. and I will do as thou desirest."

New York State Association. The New York State Association of Spiritualists will hold a mass meeting at the Spiritualists' Temple, in the city of Watertown, N. Y., February 11, 12 ple invariably shook their heads with and 13. An excellent literary and mu-

sical programme will be provided. wide as she wandered there was al All Spiritualists and liberal-minded people are cordially invited to attend

the meeting. Speakers and mediums who can b narrator says, the waves of her grief subsided before the spectacle of sorpresent and take part in the exercises will please address H. W. Richardson. row everywhere, and her heart, ceasing to be occupied with its own selfish East Aurora, N. Y., who has the an pang, flowed out in strong yearnings of rangements in charge. sympathy with the universal suffering

Self denial is the result of a calm, depity; passion melted away in compas liberate, invincible attachment to the highest good.-G. Spring. sion: she forgot herself in the general interest, and found redemption in re-In the works of man, as in those of nature, it is the intention which is chiefdeeming .-- Ex.

ly worth studying.-Goethe. No man ever did a designed injury to

A .....

but the shadows of that true friendanother, but at the same time he did ship of which the sincere affections of greater to himself .- Home, the heart are the substance.-Burton.

mental eternity of spirit essence as not understand the workings of the law that we are astonished at the results. much as we do in the eternity of Reasoning calmly from cause to effect, matter. all things gradually become plain. The

2. We believe that all motion and life knowledge that we are part of this was initiated and is now continued through spirit agency. The knowing that we can and do as

3. We believe man on the earth is a similate great thoughts, gives us a powerful impetus forward. What if spiritual being, using the matter in his body, and other matter which he comes in contact with, to supply his spiritual ago? It came to us fresh and new; it is wants, which may be, or may not be filtered through our brain, and assimnormal.

ilated by our mind and becomes a part 4. We believe that, so far as these deof our being. We can become a part of sires are normal, the innocent effort to the great universe in its highest sense gratify them is both proper and beneand prove true the words of the Christ, ficial, and that the body should be cher-"Ye are gods," and as we pass into the beautiful beyond we will take up the shed and cared for as a much-needed instrument in our development. thread of life as we had it here; we do

5. We believe that this life is a school not lay it down, but continue to hold it for spiritual development, and that all and we are better fitted for the future the natural experiences of life may be because we have developed our ego made useful for this purpose.

here; because the ego has learned its 6. We believe that what is called true importance and has learned to go death is not death, but is the entering alone. It is only the soul who enters the beyond with meek and faltering upon a new phase of existence; and that the degree of happiness in passing steps, utterly naked of power, its fac over will be in proportion to the degree ulties undeveloped, that finally sinks of harmonial development and spiritual into oblivion. Nature works in a cirrigor we have attained to previously. cle, every child of nature does the 7. We believe the Infinite is our pasame, and so we go on and on in everwidening circles, adding power to powrent, and that in a sense we are related er and knowledge to knowledge, and it to all sentiment beings; so much so

The

is not until we feel the power within that cruelty to the most insignificant is us, learn to depend upon ourselves, a crime. knowing that our ego is ready for 8. We believe the fundamental aims every emergency, no matter how great,

of government should be to establish justice, to present opportunities and inelectric vibratory current hold the key lucements for individual and social defor most of the occult phenomena. If velopment and progression, and to prevent unbalanced and unprincipled persons from being dangerous factors in community.

I am aware that I could not go far into the details of government without crossing the pet theories of some good Spiritualist; they would seek to reach the same end by different means than I would select; but perhaps they would Sorrow Can Be Softened. not disagree with my general statement of its proper mission.

A Hindoo woman, the beautiful East-I believe nine-tenths of Spiritualists ern legend tells us, lost her only child. disapprove of capital punishment or of Wild with grief she implored Buddha any attempt to bring unnecessary sufto give back her little one to her love. fering on the criminal class, and they He looked at her for a long while ten-derly, and said, "Go, my daughter, should never neglect to have their influence felt on this point on all proper ocbring me a handful of rice from a house casions. In this respect they are in into which Death has never entered, strong contrast with the orthodox The Christians, the most of whom, though woman at once began her search. She professing to believe in an endless hell went from dwelling to dwelling and for such, are nevertheless not satisfied had no difficulty in obtaining what the without adding still more to their prophet specified; but when they had SAMUEL BLODGETT. misery. granted it, she inquired, "Are you all

### Attention, Mediums I

As spirit materialization has received severe set back here in the exposure of a well known medium, therefore, in order to vindicate the truth of spirit materialization, as well as spirit communication with the mortal plane, I make this call. viz.: That under the circumstances I think this town to be the place, and now, or in the near future is the time to vindicate the good name of Spiritualism and honest mediumship. If there is a good and capable medium who can and will vindicate as above, let him or her write me at Greencastle Ind., and I will guarantee a full and good opportunity to do so. Nothing will be asked for as a test, but what good and honest spirits will accede to. DR. H. H. MORRISON.

Greencastle, Ind.

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# 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,

### MR. HULL'S FINAL REPLY TO ELDER COVERT. | shall I say all ministers break the marriage relation, be Gentlemen Moderators:-

My friend is evidently a logician. The book of Mormon is a lie, therefore Spiritualism is a delusion. I don't see how anybody can get away from that syllogism. He evidently understands fine points in logic never thought of by Whateley, Mill or Jevons.

I have over thirty points of his discourse that I want to notice in thirty minutes and I want to spend at least ten minutes in recapitulation; I ask the moderators to notify me when I have spoken twenty minutes.

After a storm comes a calm. Still waters run deep. Elijah, the prophet, one day heard an immense noise, but he said, God was not there, and I do not believe God was in the noise we have had during the last half hour. Outside of noise we have had nothing, but I will read over his supposed points as briefly as I can and say a word about each of them.

"How Davis came to be the author of Nature's Divine and says she converted Crookes. I have replied to that. know anything about.

We went to Mrs. Molier's and sat down there in the day- is now working for them everywhere. light and held her hands for two mortal hours while one communication after another, and all the signs of Oddin his sleeve so as to be ready to give them in tests. It I don't believe the gentleman believes his own accusa-would require a locomotive to haul all the engravings he tion. would need. What a fat thing it would be for engravers.

The next thing is, "Home renounced Spiritualism." He never did. Home never renounced it. Such a report was circulated after he died, and his wife came out and published that it was false. He joined the Catholic church. He said the Catholic church believed in Spiritualism and he believed in it. He wrote a book called "The Lights and Shadows of Spiritualism," in which he ning to end. exposed the false mediums and justified the true ones just exactly as I do.

#### MR. HULL'S MARRIAGE.

Now, he says, referring to Mrs. Hull, "His wife is a I have a right to say they live in adultery."

cause occasionally a minister runs off with a girl? There īsn't a week in the world but what we read such accounts. A man came to me the other day, and he said: "I am collecting statistics, and can give the history of more than ten thousand ministers that have gone astray." "Don't do it," I said, "It won't prove we are right to prove they are wrong; don't do it. You and I have something to do

beside getting down into that filth." If Brother Covert wants to wallow in the filth, let him get down there. I haven't any objection. I can't come down to his level in cases of that kind. I refer to this matter because he did

come down to such filth in his speech. Elder Covert:---I simply ask the moderators if that is personalities?

Mr. Hull:-I will not wait for a decision on that point; I will let it go and pass on to something more important. ELEVATING WOMAN.

The next thing we have is, "Christianity elevates wo-Revelations!" I think I will not say anything about men." Where? When? Christianity never would have that. In the last speech he speaks of "Ev Fay" again elevated women had not something else come in. Now, men." Where? When? Christianity never would have let us see how Christianity elevates woman. The only I showed you that Anna Eva Fay went to England in the time that God ever spoke to a woman in the world he first place in 1874 or 1875-I don't know whether the went to old grandmother Eve and said: "Thy husband fall of 1874 or the winter of 1875. Crookes was a Spir-shall rule over thee, and thou shalt be subject unto him." itualist, he says, in 1871. She converted nobody that I That makes woman a slave. Does that elevate woman? Now, we come down to the New Testament and Paul

"How Foster performed what he did," etc. I have sat says, if any woman would know anything she must keep with Mrs. Molier, of Toledo, afterwards of Detroit. I silence, and she is forbidden to speak if she would know went in there, I was an Odd Fellow. I caught Mrs. Mo- anything, let her learn of her husband at home. Oh, if lier, I thought, tricking in an audience. When I accused she had married Brother Covert or me she would be in a her of it, she began to cry and said she never did trick, I bad fix. I tell you, a good many women have married was mistaken, and "If you will go to Toledo I will prove it." I said, "I will go." I went there. I was filling an unexpired term as Noble Grand in an Odd Fellows lodge woman on the platform, and women are before the world at that time. I went to an Odd Fellows' lodge in Toledo now as speakers as the result of Spiritualism. [I ought and I picked out a half dozen Odd Fellows to go with me. | here to have excepted the Quakers .- Hull | Spiritualism

The next thing he tells us is "there is not an honorable medium in the United States." Ladies and gentlemen, Fellowship were printed on the back of that lady's neck. is there one in this audience that believes that slander? Now, do you say she had such a machine as Mr. Covert I don't believe the man believes it himself. "Not an described there? Now, ladies and gentlemen, that is the | honorable medium in the United States." I have dealt most marvelous thing I ever heard in my life, to say that with hundreds and hundreds of them, as honest people they carry all those things. To think that Foster carries as ever drew the breath of life. But that is wholesale demillions on millions of names carved on a piece of wood nunciation, which great men never do. We will let it go.

> A medium from twenty years back tells him so and so, and that medium from twenty years back does not even tell his name; that is all there is about it. He writes a book which is a tissue of lies with a few partial truths thrown into it for seasoning, and hands it out; afraid of his own name, from that fact as well as from statements in the book, we know that it is false almost from begin-

> "All mediums are infidels." I deny it. I am not an infidel. My wife is not an infidel, and mediums are not infidels.

"Spiritualists haven't common sense enough to keep still." It takes very little sense to hold still sometimes liar, etc. Then says: "He introduced his wife, and there- but when a man comes and pours down a flood of abuse, I wish when a man gets up as he did, determined to insult his that was the question. The same thing was once said by audience until they in their holy indignation arise and a man if possible meaner than that man, and that man resent it, then he tells them they are fools because they went on to try to prove it. The thing was brought into resent such abuse as the gentleman deals out to them. court, and in court it was decided that we were legally In all my life I never heard such insulting language come married. I had said, as I say now, I had a right to a from any man's lips, and though I never permit myself to marriage ceremony of my own. A Catholic pricst had get mad or excited, I could not blame the audience for publicly accused a Protestant child of being illegitimate. rising en masse and I wouldn't have blamed them if they The Protestant sued the Catholic priest and when it came had gotten up -d gone and left him on the platform into court the court decided that the Catholics had a alone. It wt: system of marriage and to him nothing else was marriage, every friend of Spiritualists; besides that everybody therefore to the Catholic the child was illegitimate, but knows that all he said was false on the very face of it. to the Protestant who recognized a different system of "The magicians could not create lice," Well, well, marriage, it was not. There were Quakers then and well, that is a terrible thing. Those fellows-Moses' there carrying out a different mode of marriage from competitors in the miracle business-could not create Why, ladies and getlemen, that was too lousy a my mode of marriage as well as Quakers and Protestants, trick for them to attempt. They wouldn't come down Then, who interpreted the Book of Daniel, etc. Who have a fifty years' fight, so I took my wife and went in the interpreted it to Daniel? Why, if the man had read the presence of a few friends and right there we made our Bible he would know. Why, it was the Angel Gabriel. pledges to each other; right there we signed our con- The man Gabriel came and touched him and said, "Oh tract. We had it published in every daily paper in Amer- | Daniel," and he explained it to Daniel, and Daniel ex-To plained it to others. Now, he gives us prophecies concerning Babylon writwent into court and the court sustained us and said we ten after Babylon was destroyed. "Jesus said, not one stone should be left upon another that should not be then savs I went to Chicago and had a marriage cere- thrown down," and yet there are rods and rods of that mony. I never had any other ceremony than the one wall standing there yet that never was thrown down in "Every prophecy fulfilled." I wish I had time to de-

a new position. The Book! of Mormon lies, and therefore Spiritualism

is not true. --Now, ladies and gentlemen, I must hasten through. I want to recapitulate the arguments I first made. Two points I intended to make and didn't have time, and it is too late to bring them in now.

I proved 'to you last night that if Spiritualism was a delusion it is a giant delusion. Even Mr. Covert does not know in yvhat the delusion consists, and never in the world has been able to discover what the delusion is. It is a giant going on conquering and to conquer, and I will guarantee that within five years of this time, as a result of this discussion, Spiritualism will stand higher in the city of Anderson than it ever stood before. It compels people to think. You are getting facts now. You will go home and think about them. You will go home and dream of what you have heard here. The chick that bursts the egg-shell never gets back into it again. You will never get back again where you were before you heard this debate.

I wanted to show you that Spiritualism is a charming delusion, if it is a delusion. Every church in Christendom has made its creed over after Spiritualism. They have been throwing overboard, one after another, their old doctrines. When Spiritualism denied your interpretation of the atonement; when they denied God was an almighty, angry tyrant, when they denied your almighty devil and burning hell, you didn't any of you believe Spiritualism in its denials; now the world endorses Spiritualism on those subjects, and it is a very bold minister, indeed, who talks of hell-fire and brimstone. Everybody knows that Spiritualism is ingratiating and working its way into the churches everywhere. Every minister has reshaped and remade his discourses out of deference to Spiritualism. The charming doctrine that my friends on the other side, my wife on the other side, my mother on the other side, can come to me in the still hours of the night, that I can hold communion with them—touches all rational men and women. I remember the last time I started from Oregon to Massachusetts, somebody said: 'Brother Hull, are you going alone?" "No," I said, "I am never alone; when I most alone, then I feel I am surrounded by blessed friends from the other shore; by friends who come to me and whisper to me messages of love, words of consolation, words that rest my tired soul words that give me hope, words of such hope as no individual can have who has not the consolation of a constant communion with the spirit world."

### NOT A DELUSION.

Lastly, I wanted to prove that Spiritualism is not a delusion, but it is now too late to enter upon that argument.

I have sought in this debate to prove that Spiritualism is in harmony with history, reason and the Bible. Have I done it? That is the question. Let us see: I first showed you what Spiritualism is in its phonomena; that t consists in the first place of raps, moving of ponderable bodies, writing on slates, sometimes materializations, and other manifestations. I have taken those up. My friend has gone out and brought in every fraud he could find and measured Spiritualism by those.

Then the manifestations, have I proved that they occur? I have told you the philosophy of Spiritualism, what it is, the philosophy that God is spirit and we are children of God. Being children of God we are spiritual beings. As two drops of water run together, so spirit communes with spirit everywhere. That being the case there is a continuous revelation from God to us and continuous revelation from spirit to man. The Bible was written by that same revelation, the same revelation that came to Moses of old. The same power that came to Isaiah of old can come to people down here. God has not shut off the source of inspiration between this world and the other; the worlds are now in close communion with each other, and I undertook to show you that. And to show you an a priori argument, I quoted you there from Johnson, I quoted from Addison, I quoted from John Stuart Mill, I quoted from Professor Barrett, all of them saying the whole world confesses it has seen and talked with visitants from the other side, not giving their beliefs or opinions at all, but giving what they have done. ofessor Barrett says: "Under a great amount of fraud there is a residuum of facts which science can neither explain nor deny, a great amount of facts proving that spirits return and communicate." (Twenty minutes called.) And Josephus I quoted from. He said we had no history. I don't know what he means by history. I didn't think he knew what history was until to-night. He said to-night that we are making history. History is simply a record of events. That is all there is about it. I don' care where he will find it, whether you find it in a newspaper or some historian's work. It is the record of events. I read the records of events, and the records up until to-day, and found that thing all true; but as he wanted something from some accredited historian I read from Dr. George Campbell; I read from Josephus that the spirits of the dead, both good and bad, come back; that the bad influence people and kill them, that the good come back and lead people to holy and virtuous lives. So they do. Do you suppose an individual who believes his mother is with him, his wife is with him, his daughter is with him-that he is never alone, when he seems the most alone he is surrounded by the best company, an angel brotherhood, is that man going to sin when he is alone? Is that man going to lead your daughter or your sister astray? No, I tell you the Spiritualist is not the man of whom to be afraid. The man that loves your daughter is not the man to fear. It is the woman-hater that you should dread. I never fear to put my daughter, and I have four of them, as noble women as ever lived-I never fear to put them in the hands of one who has an all-absorbing love, a love that looks out and cares for the interest of those who are placed under his protection.

and tricks and everything of that kind, and now he takes the other speaker with candor and fairness," and so I left E. D. BABBITT'S WORKS, my arguments to take up his arguments and examine them, as it was my duty to do. I did not bring out as fully as I wished the arguments of Martin Luther and John Wesley and a great many others of that kind.

### BIBLE EVIDENCE.

The Bible was the next evidence I brought forward to prove my side of the question. Not one passage in ten that I quoted did that man refer to at all. He noticed only two or three of them. He noticed, I believe, the fact that I referred to Samuel. The others did not attract his attention at all. I showed that Abraham was a medium, that Moses was a medium, that Peter was a medium, that Paul and John were both mediums, I showed that Paul was influenced by the spirit of Jesus Christ, and John was influenced by his brother as plain as could he, but he paid no attention to that. That the speaking of the ten commandments and the writing of these things afterwards were spiritual manifestations, that they were spoken through a horn-he said I said "tin horn;" I presume I did. I said it because he said it; he said tin wasn't invented then, so God couldn't use it; I am glad to learn that God has to wait for some inventor before he can use horns. I am glad there are inventors ahead of God. I thought tin was about as old as gold and silver, God. I thought tin was about as old as gold and silver, or at least the metals we make tin of were that old, and I supposed that God knew a great deal about tin before anybody in this world did, but I will give way to him and say maybe God didn't know anything about all that. The case of Samuel coming back I referred to; he re-ferred to that also and he told us we had nothing but the testimony of the old witch that Samuel coming back.

ferred to that also and he told us we had nothing but the testimony of the old witch that Samuel came back. I found two mistakes in that; the first was, there was no old witch there; the second was, the lady didn't say Samuel came back at all. Saul said Samuel came back. Two writers of the Bible said Samuel came back. .The Jewish nation believed that Samuel came back. He made no reply to all that. I referred to Moses and Elias coming down on the mount and talking to Jesus concerning his decease which he should accomplish at Jerusalem. If failed to elicit any remark from him. He doesn't know

I have said there is such a text in the Bible. I find that the spirit of Elias or the spirit of Elijah, the prophet, after coming back and writing the message to King Jehoram, after staying away for fourteen years, came and controlled John the Baptist. I find Jesus Christ ac-knowledging all of that, and John the Baptist was a meflum under the control of the spirit of Elijah. None of these things have moved my friend. I haven't been able to get him to refer to them. His answer to all of that is, "Do it here." That is just what they said to Jesus, just what Jesus said they would say to him, just what Jannes and Jambres said and just what Paul said they would say. I love to have those things fulfilled.

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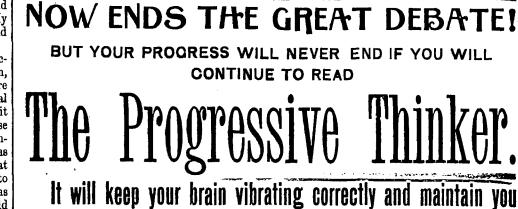
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either Catholic or Protestant. I said, "I have a right to lice." and I will have it and I will fight it through until the law to that.

shall recognize it." I didn't know but I was going to ica that received the Associated press dispatches. test that matter, that man Steel had us arrested. We were married. This man says I am living in adultery, just mentioned; nor did I ever have any trouble in Chi- the world, notwithstanding that. cago over the matter. I said, "These ministers, a good many of them, are knaves and villains, and I will not al- bate with him upon the prophecies fulfilled. low one of them to preside over my marriage, and I kept between my wife and myself?

The next thing he says is, Sister Woodworth was mistaken, etc., etc. I am glad she knows it. I knew she of the eternities and be a man. We are all sons of God. was, and I believe at the time she made her wild predicgood sensible woman.

"He said that God didn't work miracles." I never said so. Nobody ever heard me say so. What he said was that the Bible said God worked miracles. I said the Bible didn't say it. I said the Bible said the devils worked miracles. He didn't find his text, but I found my text, which said: "There are spirits of devils working miracles."

FREE LOVE, ETC.

Next he says: "Free love comes out again, and Spiritnalists believe it is going to elevate woman." Yes, sir; was started by an orthodox minister, and every member | believe it ever will come back. of it belonged to the church. This is the Oneida Community in the State of New York; and I don't say a word aganst them. They are an honorable people. And that this earth. is the only free love community I ever knew in the world;

"They break the marriage relationship." Who, when in their realm.

"He denies Jesus is the Son of God." I never denied my word. I married myself to my wife, and I didn't in- it. I never in the world denied the divinity of Christ. vite them. They got mad at me and he accuses me of liv-|"Denies the divinity of Christ." I never. I preach the ing in adultery yet, because I didn't invite him. What divinity of man. I preach that we are all sons of God. is he, that he should be called to ratify the soul relations Jesus is the son of man and the son of God, and he is a son of God (pointing to Elder Covert.) I know he is a pretty hard specimen, but he will come out in the course

"He makes light of Christ." Who ever heard me? I tions, there were spirits talking to her. I believe she have preached more than a hundred sermons in this city. was a medium as much as many others, and I did not If anybody ever heard me make light of Christ, let me call her "old hag" Woodworth, or anything of that kind. | see his hand. I never did; that is no part of my business. I called her Mrs. Woodworth, a poor, mistaken lady. I I don't make light of people, that is all there is about it didn't call her an old ignoramus. She is no doubt, a There is something better for me to do than that, it is only the ill-bred that do that.

#### DO THE DEAD RETURN?

Now, do the dead return? "No; David said his child was dead, and would not return." What did David say? His child was dead and couldn't come back. There is proof against us. Could we have anything stronger than "Now," he says, "I will give my child up; as long that? as there was any hope I would do all I could for it; I wouldn't eat or drink, but now it is gone, I will go to it. I am going to die some time. As my child has died, so I will die, and that will take me to my child." He the kind of free love I preach is going to elevate woman. didn't say the spirit of the child couldn't come back, but return and communicate. I quoted also from Howdin, Why, the only free love society I ever knew in America referred to the body that was in the grave, and I don't

> The next thing is, "When I go to heaven, I am going to stay." I hope he will. We have enough of him on

"The Bible says they couldn't come back." There is all of them belonging to the orthodox church and going no such thing in the Bible at all. When the rich man through their prayers, psalms and ceremonies, and being wanted Lazarus to come to him, he says to him, "There preached to every Sunday of the world by an orthodox is a great gulf between us." So it is between my Brother minister. They hated Spiritualism worse than poison. and me. There is a great gulf between us. Every one

and where? I read in a Chicago daily paper to-day, that The next thing is "He is self-mesmerized." I am glad minister ran away with a young girl yesterday. Now, he acknowledges it. He has been telling us of frauds

#### SCIENTISTS' EVIDENCE.

I then proved by Professor Crookes, by Professor Wallace, by Judge Edmunds, by Professor Hare, by Rev. Joseph Cook, by Epes Sargent, and the Dialectical Society of London, and others-they all testify that they themselves are witnesses of phenomena in the light-not in the dark. J. I haven't referred to one dark seance in all of this debate. I wanted to keep that out. I didn't want him to say we had some of our senses destroyed, and so I have left that out. All in the light, they say, the manifestations they saw. They saw tables rise when they knew they were on their knees on the chairs three feet from them, and the chair-back between them and the table. For fear that they might be hypnotized or mesmerized, they would mark around the legs; they would say: "Move eighteen inches to the northwest," and the table would move. 10 They would go off and lock the door and they would leave that door locked for twenty-four hours with some body to guard it, and come back in their right mind and measure it and found it had moved just exactly eighteen inches to the northwest. Thus I have brought testimony enough, as Alfred Russell Wallace says, testimony enough to hang any man, to prove that spirits do and from Balachany, and from a great many others. That man Maskeline, that had Slade arrested in England, afterwards discovered he was wrong and came out and embraced Spiritualism. I quoted all of them, every one masters in the art of legerdemain, and every one of them said, "There is nothing in our art by which Spiritualism can be explained." This was enough, then, to show you that it was so. Here I fully intended to bring in a good deal of other history, but I remembered the seventh rule of our discussion, a rule that my friend never thought of after it was read until his last speech, or until this last time, that is, that "as truth, not victory, is the object of

You remember what I quoted from one of our early me- PRACTICAL METHODS TO INdiums, Prof. Seldon J. Finney, that God is the great

source of existence, that God has poured his spirit into us; we are not made; we are God's offspring; we have sprung from God, and all the elements of deity are in us; we are children of God and are heirs to everything God is; therefore progress is eternal; our way is eternal; our marcellent work by this veteran writer and thinker. way is onward and upward forever; we have the possibility of eternal growth; having the elements of deity we have thus the possibilities of eternal growth.

### MISSTATEMENTS.

I will refer in the next instance to some of my friend's misstatements; I have only named four of them here. had a notion to keep tally on his misstatements, I wil not say "lies" as he said. I will show you how poor a historian he is; I will not say "liar" or "adulterer" as he said. He is a very poor historian. Never believe him when he talks history unless he brings the documents. Here are some of his historical facts:

"None but the witch saw Samuel." Was there a witch there? How do you know the witch saw Samuel? "None but the witch saw Samuel and none but the witch said Samuel was there." Where does that woman say Samuel was there? Where does the Bible say the woman was a witch? Now, "Ev Fay converted Crookes and all Europe to Spiritualism." So far as that is concerned, Europe was converted and all Europe excited on Spiritualism in was converted and all Europe excited on Spiritualism in a factors of Biblicai and Modern Spiritualism (1) is a califul comparison of Biblicai and Modern Spiritualism as this. The suthors converted the Dialectical Society, when the world got awake and filter biblic book of the century has made so many converting to Modern Spiritualism as this. The suthors of the dialectical Society of all Europe, a society of the most scientific men, to appoint that committee of the activation of angel ministry the spiritual nature of manage the bible Doctrine of angel ministry is the spiritualism. They investigated the sense and expressed clearly and forcibly. thing six months. The society divided itself into six sub-committees and all came out Spiritualists. There is where Europe got its great start on Spiritualism, and thus they came out in that way. He says Robert Dale Owen was converted to Spiritualism by Katie King's ring PRICE \$1. FOR SALE AT THIS OFF .F. test; but Robert Dale Owen was preaching Spiritualism

with pen and tongue before Katie King was born. I will not follow his unhistorical history any farther. Ladies and gentlemen, I am glad that I have had the privilege of coming and discussing this question before you. I wish it could have been discussed longer for the sake of bringing out more arguments. We have had too much to do. I thank you. You have all treated me respectfully. If I had used such language as my opponent has used I would have expected to be hissed off the platbelieve audiences will treat speakers respectfully when speakers treat audiences respectfully. I thank there are a speakers and physical and physica speakers treat audiences respectfully. I thank these mod-erators. I tried to make as little trouble for them as I possibly could. I may have made you some trouble, I may have stepped over in the heat of the controversy what I ought to have done. If I did, I ask forgiveness. I thank I the stepped over in the heat of the controversy what I ought to have done. If I did, I ask forgiveness. I thank I thank may have mode you some trouble, I may have stepped over in the heat of the controversy what I ought to have done. If I did, I ask forgiveness. I thank I thank may appropriate and physicage for being the overside the state of the controversy what I at the state of the state o vou all. I thank my opponent, even, for bringing this The Progressice Thinker, 40 Locants matter before you and giving me a chance to show the people that hear him and never go to hear us under other circumstances, that there is another side to this question. I thank these reporters. I thank the newspapers. I thank Mr. Lukens, who has done so much for this discussion. I thank everybody. Let us have a general giving of thanks.

### [THE END.] -[-[-]-|-

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of controversy, each speaker shall review the arguments of leisure and enjoyment. Price \$1. For sale at this office.

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### THE DIAKKA.

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### 

### CURRENT EVENTS AND COMMENTS. [ just as naturally come to you as the golden sunbeams of springtime come to the opening buds and blossoms of summer.

### Dr. Peebles' Pointed Pen Punctures Various Perverse Notions.

It is often asked if you take from the Roman Catholic the authority of the Pope and the church, and from the Protestant his infallible Bible, what substitute have Spiritualists to offer? What do they propose to give them instead? Are such questions rational? Are they sensible? Supposing I cure a man of dyspepsia, or catarrh, is it necessary for him to have the itch given him instead, even though there's some temporary comfort in scratching? He is cured of disease, and that's enough.

These church dogmas taken by absorption are mental diseases, superstitions-a sort of an ecclesiastical paresis, catching through prayer-meeting and revival-service exposures. In fact, this popular theological virus is dangerous; and the most effective with the weak-minded. Lincoln and Longfellow, Oliver Wendell Holmes and our own Emerson-none of the great brainy men of the past ever "got religion." The brainy of to-day do not "get it"-do not want it. It smells too strongly of a semibarbarous antiquity, of medieval superstition, of bigotry, of fanaticism and of the bony skeletons of millions ostracised, persecuted or burned at the stake for Jesus' sake. No, no! if a wart is removed it is not necessary to put a tumor into the body or a wen upon the surface instead.

### HASTENING TO SAVE SINNERS.

Pacific coast newspapers contain accounts of the forgery and jailing of the Rev. Mr. Jones, a reported eloquent preacher. It is not necessary to publish the details. He broke jail on Saturday and escaped. Here is the shortest journalist report:

"Rev. E. A. Jones, detained at Jamestown, Cal., on a charge of forgery, broke jail last night."

Up to date he had not been caught by the officers in search. It was surmised that he broke jail Saturday to fulfill a Sunday's preaching appointment. Sinners must be saved, you know.

### DURRANT, THE MURDERER AND CATHOLIC SAINT.

The journals of the country, and especially those of California, have for months teemed with reports of the slow-dragging trial, conviction, appeals, descriptions of the last days, the conversion, the baptism, the hanging and the ascent to glory of Theodore Durrant, the late Baptist Sunday-school superintendent in San Francisco. and murderer of Blanche Lamont.

Making no mention of the previous crimes charged, and of the alleged murder of another girl and concealed in this Baptist church, we give the general journalistic estimate of the man. The Los Angeles Times says:

"It may be safely assumed, considering the lame and impotent defense made by the prisoner, that he was not only one of the most fiendish murderers that ever cursed the earth with his bestial and unholy presence, but that he was the most arrant hypocrite and monumental liar of this or any other age. \*\* \* \* \* Consistent to the last, Durrant died professing religion. But he died, accepting at the last moment the comforts of the Catholic church instead of those of the Baptist faith in which he was reared. Rev. Rader, a Protostant minister, had arranged to ascend the scaffold with Durrant, but the minister would not say that he thought Durrant innocent, and the condemned man declined to accept his services. Then it was that the once ardent Baptist turned to the Catholic church for consolation, and called upon Father Lagan, a priest who had frequently visited him in prison, to attend him. Father Lagan responded promptly and performed the last solemn rites of the church."

That is to say, this murderer renouncing the doctrines of Protestantism, turned Roman Catholic, received baptism, absolution from his sins, and so swung from hemp to heaven. And so it is-Christian creeds and confessions send good moral men to hell, and murderers to heaven. Possibly, however, Durrant is temporarily lodged in purgatory. If so, it will require several masses to release him-just how many I am not informed. Personally, I do not believe in either the justice or wisdom of capital punishment.

### MEDIUMS THREATENED.

The priests of Baal and the Anti-Spiritualistic conventionites have girded on their swords something as did Joshua in Old Testament times, and gone forth reminding us of

"The King of France, who with twenty thousand men Marched up the hill-and then, marched down again."

Evidently, the men were wiser, if the king was not. Never mind, oh, true and faithful mediums! The cross will not be built; nor will the fires of Smithfield be re-kindled. Fear not-this is not the 16th century of Roman Catholicism; nor the 17th century of Calvinism; but the 19th century. "Touch not mine anointed," said the old prophet. Mediums-true and genuine mediums are the elect of angels. They are heaven's living witnesses of a future existence.

Persecution does not pay. Justice, though sometimes tarrying for a time, is ever done. When proud, imperial Virginia put that rope around John Brown's neck, she soon found the other end of the rope fastened to her own neck; slavery fought, died, and was buried in the grave of infamy. Superstition is on the way to a similar destiny. Never a truth perished. The rubber ball always rebounds. ' These Anti-Spiritualistic conventionites, living mostly upon faith and donations, have only erected a gallows from which they must ultimately swing, and may heaven have mercy on their souls!

MEDIUMS-FRAUDULENT AND GENUINE.

How may we know the genuine? The answer is as plain as old, "by their fruits," (by their manifestations) "shall ye know them." And how do we know the good spirits from the ignorant, the selfish and the evil-disposed? By the same rule—"their fruits."

If a controlling spirit or sympathizing circle of spirits makes the medium healthier, happier, and truer to the divinity within, if they cause the medium to be more upright, temperate, conscientious, kind-hearted, peaceful and spiritual, they prove themselves worthy messengers

of good from above to humanity. It must be further remembered that while there are fraudulent mediums, there are also fraudulent mortals who wriggle their way into seance-rooms. They mean mischief. They go for fun. They carry their fraud with them, something as the engine generates and carries with it its own smoke. These often get for manifestations echoes, or reflections of themselves, and they are semi-demoniac. More than once have I seen the mask lifted, the cloak removed and the fraudulent mortal exposed (by the invisibles) who professedly came to "in-

vestigate." In addition to fraudulent seance-room sitters, there are sometimes present fraudulent spirits, fun-loving spirits, diakka spirits, earth-bound obsessing spirits, who take delight in inciting deception and fraud. Independent clairvoyants often see these denizens of the winter-land

of moral obliquity doing their work of fun or selfish folly. These things must be carefully considered and candidly weighed in the pronouncing of judgment.

VICTORIA C. WOODHULL MARTIN.

Reaching London from India and Egypt, I luckily, happily met Mr. and Mrs. Hill and Mrs. Cadwallader. They were on a tour through England and the Continent. Invited we dined with Mrs. V. C. Woodhull Martin, at Hyde Park Gate, the palatial residence of the late Mr. Martin, the London banker. His residence was a magnificent mansion, filled with Oriental decorations. statues, unique vases, costly paintings, large well-selected library, and curios almost innumerable. Never was there a happier marriage than this-never were two souls more devoted to each other. His death was to her a crushing blow. It was not so sudden however, but that he thoughtfully willed her his vast estate; and she is using it in the publication of the Humanitarian, and for varied benevolent purposes, mostly in the interests of woman, her education and her emancipation from the feudalism of the past.

Conversing with her upon her public career in America, she said in substance: "I was a born psychic; powers unseen, and different powers at different times impelled

# STUDIES IN SPIRITUALITY.

### Lessons and Leadings In Spiritual Thought

BLIND IN ALL BUT LOVE-TO HER THE OTHER WORLD IS LIGHT-ISHE SEES INTO THE FU-TURE AND HAS TWICE GIVEN EVIDENCE OF STRANGE OCCULT BOWERS.

She is blind. She was alone in the world. Possessed of a marvelous intelligence she has drawn the rich and cultured to her humble abode in an alley. Yesterday, says the Evansville Courier, she adopted a child.

Though her eyes were sightless there is no film upon her heart. Blind in sight yet seeing with occult power, living in a shanty, yet speaking in accents of culture and words of education; allandoned by her relatives, deprived of a sense, she has fought the battle of life with fortune. Judge Mattison in court Tuesday granted the petition of Ellenor Jones for the adoption of Harry A. Mills. The child is the grandson of Joel C. Mills, who gave his oath to her mother and to her grandmother to protect the

blind girl. When she was 8 years old-she is now 45-Nell Jones had great, shining brown eyes. She became frightened at a drunken woman, who, mistaking her for her own child, threatened to pursue her. Fright at the victim of delirium tremens cost the child her vision. The eyes that were lustrous hazel paled, to sightless white and blue.

The adopted child is the grandson of her father's playmate. Long years ago, when Indiana was young and Evansville but a village, Joel Mills, the millwright, and her father a tanner, were friends. He promised her grandmother that he would stand by the blind girl. At the death-bed of her mother, seven years ago, he swore to protect her.

Last night he was at her home, where he had fallen ill a week ago, and remains too delicate in health to go away. She cares for him with loving hands.

It is in the nature of woman to love some one. When the grandson of her protector was born there was the birth of that love for the babe in the breast of Ellenor Jones. When the child could babble words they would ask him whom he loved. "Love mamma and Auntie Nell," he would say. "Do you love Auntie Nell best?" 'Love mamma and Auntie Nell," he would reiterate.

One does not wonder Auntie Nell, the blind poetess, the woman of acute intelligence, of passionate heart, should love this child. He is cast in a delicate mold. At the age of 2 years he showed musical instincts. An old zither hung on the wall of the blind woman's home where he used to play. Last spring-he is 11 now-he told her he had an ambition to become a musician. She asked him what he would like to play.

He told her some one had told him the violin was the most perfect of all musical instruments, and he would like to become a master of it. In her cottage on a table lies his violin. She had taken him to Prof. Massie, the musical director, and told him she was a poor woman, but she wanted the child to have a musical education, and was willing to pay for it. He took his first lesson that afternoon. His teacher said he had marvelous talent. Since then he has had thirty-five lessons, and she said, "she wished we could hear him play."

His parents, who live at 802 Harriet street, were fond of him. And they were fond of the blind woman, who has the child of their father's friend. They sympathized with her in her lonely life. Besides they had four others. The blind woman thought if she could educate him, make him her heir, he could help the others.

Though her eyes were visionless she could see in her clear mind this fair youth. She loved him. The legal act of the judge in court Tuesday bound him to her as her child.

Singular is the power of this woman's mind. Richlylressed ladies of the upper part of the city pick their way through the alley to her cottage in the rear of 816 Harriet street, that she may tell them what is passing in their minds, and what will come to pass in their lives.

She was educated at the blind asylum at Indianapolis. There she studied the sciences-geometry, trigonometry, astronomy-and the poets, among them Milton, whom she does not like because he rebelled against his blindness without which he would never have gained his fame. She added to her knowledge a singular power of the mind. When she was a child, while she could still see and joyfully play in the sunshine, under the blue sky, one day she startled her mother. She came to the house from the spring where she had been playing and said she had seen a man. They asked her who it was and she could not tell. She described him-the description was that of her dead father. It was so complete her mother was startled. She spoke oven of the strap which he, as a tanner, used to wear on his head. She went to her workbox and picked out a piece of cloth which she said was like that the man wore. It was the piece of her dead father's coat. Another time she and her mother were over at the house of a neighbor. They were English people, come from Manchester. The child was playing apart in a room by herself. She came out frightened and said she had seen Uucle Kissen-an old gentleman of the family -lying on a board between two chairs. The women folks laughed at the idea. But three days later the old man was dead and lay in his shroud in the manner she had told of. She talks with a sweetness and precision that is charm-Her words are well chosen and softly accented. ng. She speaks rapidly and coherently. When she talks of her abandonment by her relatives and of her "sainted mother" at her death, of her love for the child and her resolution to make something of him she speaks with fine determination. Asked her religious views she sought to be spoken of as "one who loved her fellow man." She believed that none should go out of the world without doing good. Though she was blind she thanked God it was in her power to do some good for this child.

- Then why do you scorn the violet,-For you know we all must die, The young, the old, the rich, the poor, 1-1
  - With the sluggish clod must lie. We blossom and bloom, then droop and die, As the leaf we pass away, 'Tis but a span from life to death,
- And from then to endless day. Though blind, her life has been lighted with romantic

THE WORLD BEAUTIFUL. incidents. Once she read of a hermit who held no communication with the outer world. She told her friends she determined she would make him talk. So she wrote a letter to him. For four weeks no answer came, and then she had a delightful missive. An interesting cor-

respondence followed.

It seems to me that this account affords a rich lesson It seems to me that this account affords a rich lesson OLD AND NEW in some of the finer phases of spiritual truth. It shows the power of human spirit to exceed and pass beyond the ordinary range and bounds of mortal sense, in that, though bereft of earthly vision, she yet sees what others, having eyes to look out upon surrounding sensible objects, cannot see. It shows that although the earthly sight may be lost and gone, the spiritual eyes may be opened to see with clearness that which is intangible to ordinary mortal eyes.

The kind, benevolent, loving heart, maintained under her sightless condition, would seem to indicate the near presence and influence of sweet angel forces, to whose words she listens in what otherwise would be hours of utmost loneliness and darkness physical and mental.

 Hammond, Ind.
 JAS. C. UNDERHILL.

 Hammond, Ind.
 JAS. C. UNDERHILL.

 Divine Healing, as Set Forth by U. C. Figley.
 What is Psychology as presented by Aristotic and Swedenborg, with Reflections therecon.

 Relational Psychology as presented by Aristotic and Swedenborg, with Reflections therecon.
 Swedenborg, with Reflections therecon.

 Divine Healing, as Set Forth by U. C. Figley.
 Swedenborg, with Reflections therecon.

 Divine healing, so-called, is claimed by its votaries to be the work of the HolySpirit at the earnest behest of the followers of the orthodox Jesns, wherever they may be found. Who or what the Holy Spirit is they fail to explain, and these divine healers (and heelers, too,) avow
 Music is Moral and Therapeuto Value.

 Name:
 Its Moral and Therapeuto Value.
 Music: Its Moral and Therapeuto Value.

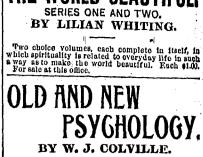
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 Its Concentration of Thought, and what it Can Accom

found. Who or what the Holy Spirit is they fail to explain, and these divine healers (and heelers, too,) avow with much gusto that whoever wishes to be divinely healed, must believe that Jesus is the eternal son of God; that they must accept him as the only savior, that they cannot be healed unless their sins are forgiven; that they must pay, pay, pay, as well as pray, pray, pray; that they must publicly with great regularity publish and proclaim that they are saved and healed; that if they back-slide their disease will return, etc., etc. Now, from watching the very remarkable healer, Maria Beulah Woodworth, I arrive at the conclusion that the

holy spirit that heals diseases is only an influx of spirit power caused by orthodox spirits, and the works performed are in magnitude in accordance with the magnetic power and mediumistic qualities of the faithful who desire these miracles to be done in their midst. Mrs. Woodworth is mediumistic, and at times talks wonderfully like a Spiritualist, and yet through it all is the usual amount of orthodox ravings. She performed no mira-cles of any moment, and was "beautifully roasted" in the papers of two counties, and left here with a sack full of money, en route to Syracuse, Ind. She left discord and hard feeling behind her and badly disrupted the faith of the faithful. She has fair hypnotic powers, it seems, and occasionally went into a trance. Some of those converted had visions, were for a time possessed by orthodox spirits (as I believe, personally), who danced, laughed like demons, became animate jumping-jacks or spoke inspirationally. All that I saw at her meetings under the power of the Holy Ghost I do ascribe to the work of a legion of orthodox spirits who were hampered in their work by not understanding their business, or by the environment of opposition. For all so-called divine healing I claim is done by orthodox spirits, by hypnotic suggestion, magnetic control, inspiration, either by some chosen human organism through whom they work, or by their own independent spiritual control. This is necessary, for many people can not be reached or influenced who have any idea that Spiritualism of any degree has anything to do with the matter.

When Jesus and his followers healed the afflicted, they required no particular belief on the part of the seekers except the desire to be made whole; they took up no twice-a-day collections nor sneered at small offerings; The Psychograph is an invaluable assistant. pamphiet with full directions for the



AFTER HER DEATH.

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Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, "Dilladds phia and other prominent cities of the United States, have contributed the basis of this volume. The chief aim throughout the volume has been to arouse increased interest in the workable possibility ties of a theory of human nature, thoroughly optime is the and at the same time, profoundly eithical. At several chapters are devoted to improved methods of education, the writer couldently expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise supervision over the morally weak and mentally afflicted, will do rive some help from the doctines herewith promul gated.

CONTENTS.



# THE PSYCHOGRAPH

DIAL PLANCHETTE.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its lunproved form it has been before the public for more than seven years, and in the hands of thousands of persons has proved its superiority over the Plan-chette, and all other instruments which have been brought out in invitation, both in regard to certainly and correctness of the communications proceived by its aid, and as a means or developing mediumship. The superiority which for the superiority Do you wish to investigate Spiritualismy Do you wish to develop Mediumship? Do you wish to develop Mediumship? Do you desire to receive Communications?

#### THE HOME OF THE MAHATMAS.

Who are these alleged Mahatmas? Where are they? What are they doing? They were first said to be in a retired hermitage near Bombay-afterwards they were said to be domiciled near Madras; later and farther from civilization they were pronounced to be up in the Himalaya mountains; while now they are said to be ensconced afar up in the Thibetan fastnesses. Where next? Many Theosophists doubt, actually doubt the existence of these Mahatmas. Too many Theosophists are exceedingly gullible. They believe much and demonstrate little. When they want positive proofs of a future existence, they do not make pilgrimages to Thibet; but they go straight to a spiritual medium-go to converse with what they sneeringly term "shells." Madame Blavatsky, upon the testimony of Mrs. Besant, is now re-embodied into a Hindoo boy's body-a masculine misfit! Certain wicked Hindoos declare that the only proof she has yet given of her re-embodiment is the boy's coarse profanity.

With all solid thinkers who demand demonstration instead of assertion, these Mahatmas constitute the unknown quantity. Their existence is not proven. And then the pretension that these pure and exalted beings. be they mortal or immortal, should pitch their hide-andseek tents afar up in Thibet, that semi-Mongol, semi-barbarous, and mercilessly murderous country, where no American's or Englishman's life is secure, would if not deplorably pitiable, be derisively laughable.

It was my intention on my last journey around the world to go into Hashan, the capital of Thibet; but I was told-warned by English officials and Brahmins, that my life would not be safe beyond Darjeeling; and so I gave it up, spending the more time in India. Many of your readers must have seen how barbarously these Thibetans-an isolated Mongol people, living where three empires meet-treated and tortured that distinguished traveler, writer and artist, Henry Savage Landor. They destroyed a portion of his papers, maps and phonographs. These Thibetans tie their captives to trees and then jeeringly, tauntingly, dance around their victims. With others they burn the hair off from their heads and hold white-hot irons to their captives' eyes till they shrivel into blindness. Mr. Landor lost one of his eyes. And this-this is the land of the Mahatmas!

### A TEST IN BOSTON.

When at the residence of James Smith, one of the most cultured Spiritualists of Australia, Mr. Sutton, an excellent medium, controlled by a Yogi sage, put a moon-set ring upon my finger, saying it came from Mysore, India. and was magnetized.

Reaching Boston and introduced to Mrs. Conant. medium for the Banner message department, we were pleasantly conversing, when suddenly H. B. Storer stepped with words of greeting and good from the sunny shores of immortality. Hesitating a moment, he said: "Just by you stands an ancient spirit a Hindoo I am sure; and pointing to a ring on your finger ablaze with magnetism. says, if I interpret rightly, 'the mystic ring-magnetized mystic ring touched and conjointly touched and blessed by a Syrian seer and a Hindoo sage.'" Of this plain ring I had spoken to no mortal this side the deep seas; nor had I ever seen Mrs. Conant before. The test was all the more gratifying because unexpected. Never do I seek-never ask for a test. That which is for me, and that which is my own, will come to me. And when I see old Spiritualists besieging mediums for tests, I feel to say: Grow-grow up out of the cerebellum, or backkitchen of your cranial organization, into the top-brain, the soul's parlors, the spiritual department of your being and then the spirits and angels of the better land will 1 25 cents. For sale at this office.

me on. I had work to do, a sentiment to arouse, and I did it fearlessly, lifting the skeleton from the curboard. the veil from the Tilton-Beecher business. \* \* \* I am much more conservative now; yet seeking and toiling for the freedom and amelioration of woman, and through her of humanity. Each and all must choose their own methods. God alone can judge of the soul's motives."

### MRS. WILLIAMS' SEANCES.

During my two months' lecturing in Philadelphia, I slipped to New York to attend one of Mrs. Williams' materializing seances. It was a cultured group that assembled-the Rev. Mr. Flagg, an Episcopalian clergyman. lawyers, scientists, scholars, skeptics. The room was fully lighted when we stepped in. There was no cabinet; only a niche in a solid wall with a curtain. The lig) was partially turned down; and after a little singing led wy Mrs. Nellie Hill, of Philadelphia, forms one after another appeared. They were recognized by their friends. Some received tests, and others got good sound advice. The seance was genuine, and more, it was instructively magnificent and spiritually uplifting. Sometimes there were three voices in and by the shrine, speaking at the same time, all utterly unlike. Materialized forms dematerialized before our eyes. There was no disputing the facts. Seeing is knowing. The seance was deeply interesting to me because Joel Tiffany, Fishbough. Conant, A. E. Newton, Denton, Brittan, Colby and other of my old compeers announced their presence. Unself-

ish friendships are undying, and memories are immortal. Luther Colby, materializing, walked out deliberately into the center of the floor, as naturally almost as in life. The features of his face were plainly distinguishable. Calling me, I stepped up to him. He laid his cold. icv hand upon my forehead, gently tapping it. His touch chilled me. Then taking my hand he talked with much of that same half-stammering sputter that characterized his speech when among us bodily. I held his cold hand till softening, fading, it vanished-and very soon his whole materialized form also became tremulous, vapory, and faded out into seeming non-entity. It was a startling phenomenon-a visible, tangible fact, fading into invisibility.

It matters not to me what Mrs. Williams may have said or done in Paris, New York, or elsewhere; her gift of mediumship is absolutely genuine. I knew this materialized Luther Colby-knew him as I know other things by and through a majority of my senses in connection with my reasoning faculties, my judgment and the higher intuitions of my soul.

During my stay in Philadelphia I was a guest in the hospitable home of B. B. Hill and his excellent family. This Philadelphia Association of Spiritualists is the oldest spiritual organization in the country, and is reputed to be the wealthiest. This association desired to secure my lecture services for a year; but I am not in the lecturefield. I mention this to show that the trend of the spiritualistic movement is towards long engagements, solidity and spiritual culture. J. M. PEEBLES, M. D. Indianapolis, Ind.

### -[-]-]-]-

Christians have felt themselves compelled to relinquish their old positions, and to sweep away the ancient landmarks of their faith. The entire field of human knowledge is changed, and all thought has been cast in a new mold. This has been achieved through obeying the teachers of our secular providence-science.-Charles Watts.

"The Strike of a Sex." By George N. Miller. Price

She is a poetess and when her sister was living to act as her amanuensis, she wrote many verses of more than passing merit, of which the following is one:

THE LILY AND THE ROSE.

A lily growing beside a rose, At twilight was heard to say,

To me, sweet fose, you are brighter far Than the brilliant orb of day.

The fair rose bowed for the lily's praise, Spread over her a crimson flush, Since then she has borne a spotless name Of the lovely maiden blush.

A dahlia tossed herehaughty head, And thus she scornfully said, I ignore the humble life you lead, And scornfully tossed her head.

The violet from her lovely bed, Acknowledged her humble birth And wondered if her charms were less

For growing<sup>s</sup> so near the earth. The hyacinth shook her dainty bells,

Were never without alloy.

She said to the dahlia, oh, how vain Are all your alluring powers, For ye in your turn shall come and make Your lowly bed with ours.

The king who rules with haughty hand, At some far-distant day, With the man who toils for his daily bread,

Will pass from earth away.

they said "see that thou tell it not" when cures were effected. Divine healers do, now-a-days. Avowed magnetic healers have their "band of angels for body guards," they know that only a thin veil or mist separates them from heaven," they can "hear the angels singing," and they generally call themselves Spiritualists. Orthodox magnetic healers call themselves "divine" and whether ignorantly or not deny Spiritualism. Orthodox people at death gravitate to the orthodox part of the spirit world (or region). Those who did the best they knew while on earth are happy (according to their notions of happiness), and for a time adhere to many of their ideas held while on earth, still believing the orthodox religion the best for a great part of ignorant humanity, and at every re-vival it matters not the church, so that the people are sincere, they use their influence to cause people to join sincere, they use their influence to cause people to join serve, and secure come now in use. Ibelieve it will serves and how in the one now in use. Ibelieve it will serves and now in the one now in use. Ibelieve it will serves the short of the superior serves the short of the superior the serves the serves the short is an encome the superior the serves the serves the serves the serves the serves intermediation to the serverse is incere, they use their influence to cause people to join sincere, they use their influence to cause people to join church and lead better lives, realizing that they may be made better that way with prospects of future intellectual advancement. Were it not for this many good people and some Spiritualists would be leading vicious lives with no belief in a future, neither hope of one. Ney, Ohio. U. G. FIGLEY.

-|-|-|-|-

A Vision and Its Portent.

To the Editor :--- One evening during the past week,

chorus of thanksgiving and at the same moment above

the head of the man upon the mountain, there appeared

the word "Spiritualism" in the form of an illuminated

Formation of Circles and Cultivation

of Mediumship

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Philosophy of Phenomena.

BY GEO. M. RAMSEY, M. D., Author of "Cosmology." IN TWO PARTS. I. METAPHYSICAL PHENOMENA. II. PHYSICAL PHENOMENA.

CONTENTS. PART I.-METAPHYSICAL PHENOMENA. my wife was giving her sister a treatment for nervous PART I. --METAPHTSICAL PHENOMENA. Chap. 1. Philosophy of Phenomena; 2. McLaphysical Philosophy: 8, Heat; 4. Functional Phenomena; 3. Man; 6. Objective and Subjective Phenomena; 7. "Who by searching can find God" 8, Hyperbole Mei-aphysical; 9. "To the Unknown God, Whom ye Ignor-antiy Worhip." 10. "The Pathor is greater than 1;" 11. True and Spurlous Gods; 12. "I am the Ikesurrec-tion and the Lift;" 13, An Imaginary God and some of His Exploits; 14. "He is Free whom the Truth hath made free;" 15, All Animates Originate from Exgs: 16. Trance Phenomenon; 17. Philosophy of Healing: 18, Workhip of Deity; 18, Sense and Nonsenso Internized: 20, Plurality and Tri-unity of God; 21, Vagarles; 22, Misapprehension; 23, What is Sin 724, Suns Planets and Stellites of the Universe; 25, Be-gioning without Ending: 25, Deskin or Accident, Which 72, Chance versus Law; 28, Summary. FART 11.--PHYSICAL PHENOMENA. headache, when the following vision or prophecy was given to her. It seemed as though she were transported in an instant to the top of a very high mountain. After gaining its summit, she looked to the north of where she was standing, and behold, there was another mountain. This latter mountain seemed to be funnel-shaped and very high. Now as she looked at this mountain she could see two men struggling together, each one trying to reach the top first. In a moment they both appear at the top, still having hold of each other, in what appeared to

top, still having hold of each other, in what appeared to be a death-grip. As they reach the summit there was a slight pause for an instant, then one of the men takes the other, despite his struggles, lifts him bodily from the ground, swings him aloft above his head, and then hurls him down the opposite side of the mountain, and as he disappeared from view, the name "Covert" appeared for an instant only, and then was gone; but just as the name disap-peared there seemed to come from all quarters, a mighty chorus of thanksgiving and at the same moment above

## HEALTH AND POWER.

circle. Now, while this is short, it is to the point, and shows that Covert and his crowd will have such a turning over that covert and his crowd will have such a turning over that covert and his crowd will have such a turning over that covert and his crowd will have such a turning over that covert and his crowd will have such a turning over that covert and his crowd will have such a turning over that cover a the the second state over t

### IMMORTALITY.

Now that this war may be made short and hot for the Apoem in five cantos "It's man die shall be live?" Antis, I am willing to do my share, and to that end I make, 's fully answered. B' W. S. Barlow, author of



Commonly called the "Altoran of Mohammed" Translated into English from the original Arabia, with Czplanatory notes taken from the most approved comi mentators. With a preliminary discourse by Geo-Bale. Price, cloth, \$1.00. For alls at this office.

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book, by the well-known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many

in the near future, as they little dreamed when they commenced this unholy warfare upon Modern Spiritualism. Now that this war may be made short and hot for the this proposition: I will give my services to societies in Kansas, Nebraska, Missouri, and Texas if they will fur-

nish railroad fare for two. I will furnish my own enter-In an ecstacy of joy, For she knew the brightest things on earth, tainment.

### THE PROGRESSIVE! THINKER

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SATURDAY, FEBRUARY 12, 1898

#### ABBOTT'S UNBELIEF.

"Dr. Lyman Abbott, of Plymouth church, rejects another cherished tenet of old-fashioned orthodoxy when he colleges, a Methodist clergyman, by the says, in a recent discourse:

'I do not believe that Christ came into the world to afford escape from a place of torment or to get us into a place of bliss?

"But he is the pastor in good standing of the greatest orthodox church in Brooklyn, and the chief editor of the Outlook, a foremost religious paper. is within the memory of those not old that the doctrines so summarily rejected by Dr. Abbott were the most common pulpit topics, and generally conceded to be the most vital portion of Christian creeds. Salvation from foredoomed torment was a hope founded on the advent of Jesus into the world, whence he came to save sinners, but now an eminent clergyman of conceded orthodoxy intimates very plainly that the old idea was a mistake. 'The Brooklyn divine does not preach so tangible a gospel as his predecessors of the ear-lier time. Where they pronounced impending torture and declared belief in Jesus as the way of avoiding very real physical agony, this modern divine reines the creed till the Savior becomes merely a moral and spiritual inspirer toward better ideals in this life and the life to come."

The above is from a secular exchange, and is no less remarkable-appearing as a leading article in its editorial colmmns-than were the words of Dr. Abbott, in his Plymouth pulpit. The independent press of the country has been on the verge of heresy for years; and the educated clergy have left their creeds far behind them. More daring thinkers have ventured to antagonize the pagan doctrines inherited by Oath-

A STARTLING DISCOVERY. Some religionist has just nublished a which may have embraced millions of years.

What a wonderful discoveryl And not original. The old geologists found it impossible to gain a hearing before the Christian masses. Their writings were scouted, and their lecturers were silenced by the uncultured rabble. "They pretend to know more than God," said the opposers, "who tells us of his six days, with evenings and

mornings, of labor, and of his rest on the seventh day. If each day represented a period of millions of years, that period of rest must necessarily be equally long; then what becomes of our holy Sabbath?" This was followed with the cry of "Infidelity," which the priest proclaimed at the top of his voice, and his parishioners echoed until the welkin rang with their multitudinous maledictions. But the thoughtful gave these naturalists a patient hearing. The latter have continued their labors, showing by geologic formations, that gigantic convulsions, upheavals and depressions have followed each other through long periods of time; that flood and flame have been active through the interminable millions of years since "the morning of creation;" that fossil remains and mineral deposits, many miles below, and rising to the present surface, are evidences in part of that boundless sea of time which lies back of us, and that nowhere

is there any evidence that creative energy has rested in its movements; that on the contrary the work still goes on and will go on while eternity shall endure. Said a professor of geology, near thirty years ago in one of the Illinois

way: "We all believe God made this earth, and established all the laws which govern its action. Every inscription in the

rock came from his mighty hand. Every convulsion upheaving mountain chains, and every depression engulfing continents, are productions of his almighty power. We read those inscrip-tions, and know the interpolator has not been there with his stylus, falsifying the record. We know there have been no additions made to this sacred book; we know nothing has been abstracted from its pages to make it har-monize with sectarian creeds. If the Bible came from God's hand, and has met with no changes, then it will agree with God's other record. If it does not agree with it so much the worse for the book. I do not propose to quarrel with the book, neither shall I defend it while lecturing on geology; but I shall try and teach that Nature in her revelations makes no mistakes if properly interpreted. The clergy and the Sun day-school teacher may animadvert against her revealments if they will; but such is not my mission while I teach you geology-the science of the earth-its bygone history."

The first prominent writer on geology, Abraham Gottlob Werner, a pro-fessor in the School of Mines, at Freiberg, Saxony, wrote in 1795; "In the economy of the world I can find no trace of a beginning, no prospect of an end." And that is just what all his successors of profound thinkers have maintained down to the present. Some of them, to tickle the ears of theologians, have been willing to concede that each day in the so-called Mosaic account of creation, may represent a hunolics from the old Roman religion, but dred million of years, making a total of it was not until within a few years the six hundred millions of years before "the stars sang together, and all th sons of God shouted for joy." **01** course they do not intend to be parsimonious of the years where there are so many of them. Prof. Huxley thought possibly three hundred million years would be enough to account for all the geological phenomena, but that brief period was expressed with caution. The fact doubtless is, there was no beginning. Time was and is eternal. The author of the Pentateuch, whether Moses, or some person of comparatively modern times, clearly meant natural days of twenty-four hours, agreeing with Exodus 20:9,10,11, describing periods of labor, followed by another period of twenty-four hours which were for rest. It is a great advance for a divinity student to adopt the logic of the geologist of fifty years ago as to the length of those days of creation. Another half century, if he continues to advance, as it is hoped he will, he will make the grand discovery that he who wrote the history of creation, as told in the Pentateuch, was as ignorant on that subject as he was on every other on which he wrote; that he was a barbarian, writing for barbarians, and his account of ancient traditions was probably satisfactory to those for whom he wrote, but it is not adapted to a scientific age.

CHURCH ATTENDANCE. OHURCH ATTENDANCE. A unique canvas was recently taken or the numbers of ascertaining the avbook wherein he reconciles the story of | for the purpose of ascertaining the avcreation, as told in Genesis, with geol- crage church attendance in Boston. ogy. He shows that a day signified a This city is one of the most religious period of time, indefinite in duration, and furnishes data for a conservative comparison with others. The canvas was conducted by Rev. Dr. Waldron, of the city mission. The attendance at its Wonderful Potency, Used Knowing this to be a truth, it teaches

how timely! But, unfortunately, it is 224 churches was actually counted. It was a pleasant Sunday, when everybody who desires makes a point of at-tending church. There were in actual people realize that constantly they are body who desires makes a point of atattendance at morning service, 42,000; exercising a wonderful power through afternoon, 16,000, and evening, 39,000. the thoughts which are emanating At the largest morning service the av-erage was less than 150, and that in written and talked on to quite an exchurches capable of seating thousands. tent, yet we none of us as yet seem to If there are as many Protestant church- grasp the idea that thought is really a members as claimed, 144,000 in the city, and they all attended church, it would give nearly 750 to each place of are formed. How many of the people worship. The query arises: Where, on in general have heard of the wonderful that pleasant Sunday, were the 600 discovery which has been made by Em-communicants, whom the churches ner, whereby he has objectified that knew not? Why were they not in their marrelous little thought machine, into pews listening unquestioningly to the which a person can think, and that volce of the pulpit? It is far easier to thought, being substance, makes an imanswer the latter question than the pression on a sensitized plate, similar former. It would be a delicate subject to the plate of the phonograph, thus re--what those church-members found cording the ideas of the person thinkmore attractive than the sermons. Why ing, and from this machine can be they were not at church, was because taken that thought by placing its tymthere were so many other places more panums to the temples and setting the attractive. The sermons of the aver- machine in motion, which produces viage preacher have been outgrown. brations exactly the same as the vibra-There is no grain in the dust and straw tion which was sent into it by the huthe preachers have flailed since the man machinery. The vibrations, being Reformation, and continue to thresh, of the same rate and quality, must revainly expecting an overlooked kernel, produce the same thought. Everyone and an outing on the beach that pleasshould learn from this the fact that ant Sunday, a walk in the Common, thought is substance, else it could not even the quiet of the parlor after a make an impresion; but substance in busy week, were preferable to listening such a state of attenuation as to be hid-to sermons made up of assertions on den from the common physical sight of subjects no one knows anything about, man, whose vibrations of sight are not and it may be added nobody can know. as rapid as are the thought vibrations.

### **GOURT DENIES FUNDS TO SEGTARIANS.**

Washington, Feb. 8.-Judge Hagner in the equity court to-day made a ruling of far-reaching importance, holding in effect that it is unconstitutional for congress to appropriate money for sectarian institutions.

The court granted an injunction restraining the treasurer of the United States from paying to the directors of the Providence Hospital any money belonging to the United States or the District of Columbia, in accordance with an agreement with the commissioners of the district and the hospital directors,

The agreement in question was that the commisioners should erect on the grounds of Providence Hospital a building for the treatment of minor contagious diseases without expense to the hospital, but should be paid for out of an appropriation for that purpose contained in the district appropriation bill, approved March 3, 1897, and that when the building should be completed it should be turned over to the officers of the Providence Hospital.

The application for the injunction was made by Joseph Bradfield, who maintained that the question arising in connection with the payment of money involved a principle and a precedent for the use and support of religious societies contrary to the constitution. The casewill be taken to the court of appeals.

A FACT, WITH REFLECTIONS. Every thought has a physiological A church building was struck by effect on the whole body. It first strikes has been acted upon by thought influlightning in Cincinnati the other day, and was literally knocked into smither- of which our physical structures are whispers of the masters of thought, as great modern necessity, to ward off the gladness how they exhilarate and make our own state of development, which losses Divine Providence inflicts on his own.

Reflecting on the event at Cincinnati, see how all life apparently goes out, for point in unfoldment.

we recalled the history of the old a time, in some organisms. heathen temples dedicated to Jupiter, Let us watch the pe Let us watch the person whose revolutionizes ideas, it brings harmony to Bacchus, to Apollo, to Esculapius, to Osiris, to Isis, to Serapis; but not one has had the power to change the face ioy and gladness out of sorrow and of them, so far as we recollect, experi-enced God's frown. It was man, wild animal more than it does that of a when we learn to think rightly. Such Christian men at that, who overthrew human being; and it causes the one being the case, why are we so slow to those ancient altars and destroyed the noblest structures of art, reconstruct-ing and dedicating some of them anew intervention and the structures of art, reconstruct-ing and dedicating some of them anew who indulges in 'thoughts of such a character to sink into low, brutal pas-troubles? All things cannot be accom-plished in a day nor a month, but time who indulges in 'thoughts of such a character to sink into low, brutal pas-troubles? All things cannot be accom-plished in a day nor a month, but time to Jehovah, the tribal god of the Jews. which they engender, for such thoughts works wonders. Let us begin a course The Progressive Thinker is of the are poisonous, proven so by science. of discipline with ourselves along menopinion that Nature neither loves nor There is a case on record of a mother tal lines and open up the way to a opinion that Nature neither loves not hates in case on record of a mother tar lines and open up the sector of th They insist the world is governed by and nursed it. The result was that the special providences; that the entire má- child fell into spasms and passed out of chinery of the universe, instead of be- earth life. ing governed by fixed and changeless We see people who are made sick Law, is subject to the caprice of an very frequently by not learning to beoverruling Power, who is changed from come master of their thoughts. They his purpose by the prayers and impor- indulge in thoughts of grief, sorrow, tunities of those who worship him. He anger, envy, revenge, hate and all these changes his love into hate when his negative ideas, and it weakens the vital pleasure is disregarded; and reverses forces until they are unable to main- Christian missionaries, who here [Ethihis emotions when puny man repents of tain an upright position. Sickness, his wrongs and resumes the right, making the Creator of worlds as changeful produced by wrong thinking, overtakes in his moods as is the creature himself. them; a doctor is summoned; he very But Messrs. Covert, Becker & Co., who considerately pronounces it a case of tions have survived." want it understood they are the earthly hysteria or nervous prostration, from representatives of the Divine Monarch which it takes quite a length of time can probably make these things seem for the patient to recuperate. We all right. We do not envy them the know that poisons kill. They are of a inscriptions" were forgeries, as is ev-task, any more than we do their foolish much higher rate of vibration than are erything that came from or through these bodies of ours, and we, seeing war on the spirit world.

### POWER OF THOUGHT. , it has been done not only when the people were in close contact with me, but when miles have separated us as well.

for Good or Evil.

tion toward the object of our thoughts a set of fine vibrations which will pass through and penetrate all coarser sub stances, and they will reach and annoy the one toward whom they are di-rected. Who shall say that men and women are not made criminals by the thoughts of other people? I believe many are affected by the low, dark thoughts of undeveloped people, until they are in a state of unrest all the time. Thoughts are in stratas, the evil

thoughts. We should think no ill of

any one, for by so doing we set in mo

thoughts, being the heaviest, lie near-est the earth surface; and as they grow lighter they gravitate to their rightful strata. We all can become recipients of the high, pure and holy thoughts, if we will to; but in order to do this many of us must undertake a thorough renovation of our temple, cleansing it from the impurities which now cling to it because of the law of attraction, like attracting like. If we become master of our habits, instead of allowing them to master us, then discipline the mind to become passive or receptive, into it will flow the thoughts which answer all our questions no mater how occult they may seem. We can gain all knowledge through our own organism, if we understand how. Earnest effort and constant discipline of our forces will accomplish more than many realize, and in a short space of time, too. How quickly our thought encircles

the globe, or travels to the farthest outlving planet in the universe! We have generated the force to send it there. If we wish to find out a fact about any distant point, no matter how distant, we must go to it in thought and search diligently for the knowledge we wish to obtain. We can bring the planets to us only by the power of thought. Galileo thought of the telescope because from the examination of the eve of an or. which he saw lying on the butcher's block, he caught an inspiration from God's thought and thus outwrought the great double lens which aids the human in gazing upon objects so far a.wav.

It is thought which has brought the world to its present state of unfoldment, thought that has produced all the discoveries and inventions, all the sciences and arts, all the poems and music; in fact, we all are the result of the great thought force of the universe, which is infinite and self-existing. The mentality that can respond to the thought vibrations of a beautiful poem, or a piece of exquisite music, as it sounds through the spheres, is fine indeed in its own rate of vibration, but it the brain, and from that it passes down | ences, we know not for how long a time. over the entire body, moving the atoms in order to be able to catch the light eens. Now that is by no means an un-common occurrence. Indeed, lightning insurance on churches has become a buoyant the recipient. But mark the we are free to refine and hasten when effect of thoughts of grief and sorrow. our desire to become our own authority Let such tidings come suddenly, and is intense enough to carry us up to that

Mighty is the power of thought. It

VANDALS.

To Be Held in Chicago, February 22, 23 and 24. Three Sessions Daily at IO a. m., and 2:30 and 7:30 p. m. Eloquent Speakers from Various Parts of the Country Will Be Present ruary 22, 28 and 24; the place, Handel Hall, Chicago; the character a State "LEND A HAND."

A Strong Pull, and a Pull All Together.

mass-meeting. It only remains for you to be there and if not able to do go, then to make certain that your society or neighborhood is represented at the gathering. State and National ques-tions call for careful consideration. To the Spiritualists of Chicago;--The "There is a past which is gone forever, but there is a future which is still coming convention of Spiritualists in Handel Hall, this city, on February 22, our own." 23 and 24, moves me to rise and remark

OF SPIRITUALISTS

that this seems to be the proper time East St. Louis:-Dr. A. A. Hamilton for Chicago Spiritualists to "get to says: "We have a very large number of gether." Spiritualists, and they all say with one accord, let us have a State convention

The call of the N. S. A. presents an auspicious opportunity for all of us to drop our differences once and for all and to invoke the true spirit of fraternity among all our societies. What does it matter if some of us think the phenomena of more vital importance than the philosophy, while others of us regard the philisophy as "one thing needful?" We are all

Spiritualists in various degrees of intellectual and spiritual unfoldment, and we are teaching and learning that which is most exactly suited to our real needs.

Wherever these conventions of the N. S. A. have been held, public interest has been aroused and a largely increased attendance has been enjoyed by all local societies. It has been by just such movements as this that the

Theosophists have established their socletles so firmly in Chicago and else-where. Just in proportion that each Spiritualist society in Chicago arouses Interest in and contributes toward the ington, October 19, 20 and 21, the board success of this convention, so will be of trustees, at its January meeting, emsociety through renewed interest, increased attendance and greater acivity. Let us now, one and all, lend our best

efforts to make the convention a grand success. Every Spiritualist, and particularly every medium in this city should contribute his mite, either in money or services, to this end, for the results will surely be beyond estimate. Let us show the people of Chicago that we are awake, alert, harmonious and united. This convention can be, must be and will be, a rousing success

that will be a lasting credit to our efforts and of incalculable benefit to the cause of Spiritualism. Let every Spiritualist do his full duty by spreading the news and arousing public interest, and the convention will mark a new era in Chicago Spiritualism. Each one must help toward de-fraying the large expenses, and I am informed that Mr. S. A. Rouse, 504 Ft Dearborn Building, has been appointed by the N. S. A. to receive contributions

to this fund. Come, brother and sister Spiritualists of Chicago, let us join in "a long pull, a strong pull, and a pull altogether,' and the thing is done

ERVIN A. RICE. HEAVE HOI HEAVE HO! And a Strong Pull All Together.

Sometimes we make opportunities- altogether. Actl Come! Officers of Illiat others they are made for us. The latter condition now confronts the Spir-itualists of Illinois. The National As-isociation has determined the time, Feb-Gladys Cooley, D. G. Hill.

To All Whom It May Concern:--In pursuance of instructions given to the incoming board of trustees of the National Spiritualists' Association, in regard to mass-meetings or conventions, at the last annual convention held in Wash arrange for and conduct a mass-meeting in its interests to be held in the city of Chicago, sometime during February, FRANCIS B. WOODBURY, 1898. Secretary

> Washington, D. C., Jan. 17, 1898. To the Spiritualists of Chicago and the

by call a mass-meeting to be held in Handel Hall, 40 Randolph street, in the city of Chicago, February 22, 28 and 24, in the interests of the National Spiritualists' Association.

preliminary communications All should be addressed to me, care of National Spiritualists' Association, 600 Penna. Ave. S. E., Washington, D. O. Mediums and speakers who can be present and take part in the exercises will please send word to me at the above address.

CORA L. V. RICHMOND. Vice-President N. S. A.

To the Spiritualists of Illinois The National Association has called a mass-meeting for February 22, 23 and 24, at Handel Hall, in the city of Chicago. We urge that every society, circle, neighborhood and town of 1111nois make special effort to be well represented at that gathering. Plans for broadening of our state work will without doubt be determined upon. Now is the time for a strong effort and a move

'an

Of Spiritualists in Chicago.

done. Let invitation be to Spiritualists whether organized or not." The N. S. A. has so made it, Doctor. Come over to Ohicago this time, and the state convention can pull your latch string later. GEO. B. WARNE.

by all means, and in this city if possible. It would do more to revive the

be

ial

cause than anything that could

MASS MEETING

Protestant clergy have taken a clear and decided issue with the essentials of their respective creeds. Another decade only and the Abbotts, the Briggses, and the Smiths will repudiate a virgin-born God, and will relegate the entire brood of fables, born of ignorance, to the domain of old-time superstition.

#### TROUBLE IN PRINCETON.

Princeton College, New Jersey, is one of the oldest institutions of learning in America. It was founded under the auspices of the Presbyterians, and from its theological department have graduated the ablest scholars of that sectarian school. Rev. Jonathan Edwards, he of infant damnation memory, who taught that "matter is only ideal; that the universe only exists in the divine mind," the theory of the present Christian scientists, was one of its early presidents.

The College of Princeton has continned the head and front of Presbyterianism down through all the years to the present, a diploma from its professors being a sufficient indorsement into any Presbyterian pulpit in America, But "trouble has commenced in Princeton.

and the outcome is yet in embrvo. Rev. Prof. Shields, in charge of one of the higher classes, very unwisely in the opinion of The Progressive Thinker, igned an application to the city authorities asking for a drinking-room license in a Princeton Inn. This was in direct conflict with a rule of the General Assembly of the church, prohibiting Presbyterian ministers from assisting, or in any manner aiding the liquor traffic.

When prosecuted and arraigned for hearing by the Presbytery of New Jer-sey, Dr. Shields escaped trial by resigning his membership in the church; but he held fast to his professor's chair in the college.

At a dinner party lately given by the alumni of the college, Dr. S. was made the hero of the occasion. The applause was so frequent and boisterous the presiding officer humorously suggested it might be necessary to discipline him

for interrupting the proceedings. "A house divided against itself cannot stand," is credited to a reputed oldtime teacher. Now where will this con-troversy at the fountain head of Presbyterianism end? We would wish it had grown out of some other question. as a denial of some distinguished feature in the Westminster Confession of Faith, but we have always noted that outside issues finally lead up to attacks on creeds, so soon as those engaged begin to think for themselves. If it shall do so in the case under consideration with the alumni-the future clergy of the denomination-at loggerheads with each other, Presbyterianism may get a blow from which recoil it will be difficult if not impossible to recover.

FALSEHOOD BEGETS SUSPICION. The Santa Clause myth, it is alleged, causes the young as soon as they learn of the deception, to look with skepticism on religious matters generally. It is well.

### COMMENDABLE.

One Western railroad, at least, refuses to permit stories of the lives of the James and Dalton outlaws to be sold on its lines .- News item.

It would be well if all railroad companies, all places of business and all families would wholly prohibit the circulation of that entire class of literature, of the blood and thunder variety. now everywhere in the hands of the young. Our public libraries cater to

that class of literature. Associated with love stories, which give a false conception of real life, and disrupt families, they are the principal books drawn from the public libraries. No wonder

the boys and girls fall into vicious ways, schooled as they are in immoral-ity. No wonder crime is on the increase in all great business centers. No wonder boys start out for themselves on expeditions to kill Indians, and failing there, show their prowess in every variety of "hold-ups," burglaries and arson. Our public schools, with fiction furnished in abundance from libraries at public expense to scholars, are mainly responsible for the terrible increase of crime in every department of life. If mobs--conditions we always deplore-would enter the public libraries and destroy the entire brood of fiction found on their shelves, and hang those who have diverted money collected by taxation, to the purchase of such trash, we are not quite sure but public morals would be the gainer. The Pro-gressive Thinker, does not, however, recommend this as the best remedy, though earnest in the opinion that a great public wrong is being done by en-

couraging the reading of demoralizing literature, and it would love to see some legal means adopted for its suppres-

"The Strike of a Sex." By George N. Miller. Price 25 cents. For sale at this office.

their effect upon them, are very careful not to use them in any way unless by THE RIGHT WILL BE VICTOR. the advice of one who we feel is com-

lessing.

Advices from New York show there is petent to judge of the amount necesin that State a Strong determination to sary to be used, and its action upon our so revise the Sunday laws as to allow system; but we forget that these bodies able records. of themselves contain a poison which greater freedom to the people, than is possible under the present puritanical mighty force just through the power of can be brought into play with such

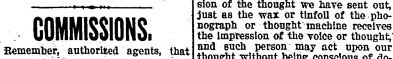
possible under the present purture in means thought. code. Indoor and outdoor amusements thought. We know how careful is the physician who attempts a post mortem exformances, concerts, baseball games, amination. He is dealing with a very and every variety of moral entertainpoisonous matter, but it is a human ments are demanded. It is claimed the body after all. Yet the spirit which ancities very generally favor such diverimated and equalized has withdrawn, sions from exacting toil in the interest leaving a noisome, destructive object of morality. They insist that idleness behind, if carelessly dealt with. If the begets crime, and that this fact is noinner nature, the real man or woman, where so apparent, and to such an exhas been correctly educated he will tent, as in the great cities. The coun-try towns still cling to inherited teachconstantly stand guard at the door of his temple, which is his physical body, and allow no unholy, unclean or inings, and the churches are reluctant to surrender their present hold on the peoharmonious thoughts to approach near ple, such as an old-fashioned orthodox enough to set to vibrating this delicate machine of his, which he can keep Sunday, with an attempted abstinence of thought on worldly matters, inflicted strong and well it he understands the on them. The proposed resolution is power of thought, and how dominant it only a question of time. The people are is, governing in a manner we do not understand, because we do not study the principles underlying the thoughtsupreme, and their will must take form in statutory enactments; and woe to that party, without regard to name,

### which stands in the way of such legislation. EXTRA HAZARDOUS.

"William Miles, of Pittsburg, aged 59, was found dead on his knees at his bedside a few mornings ago, having apparently died while at prayer," says ual force issuing from us, the same as the dispatch. Those occupations which it transmits the cufrents of electricity shorten human life are classed as ex-tra hazardous by life insurance compa- sent out over the wireless telegraph.

nies. Is not the term equally applicable to those whose duties expose them travels, none of us can tell, but, sci-to uncommon dangers? If so, judging entifically, it travels in the line of least from the frequency of death while at resistance until some obstruction deprayer, praying is a very dangerous flects it from its true course. This obemployment, and it should not be en-

couraged.



when you take a commission on The when you take a commission on The ing so. Progressive Thinker, that the party In my own experience, when experi-

sending for the paper is not entitled to menting with these forces, I know I the premium, "Ghost Land." Don't have affected sensitives with my forget that.

Who makes quick use of the moment is a genius of prudence.-Lavater.

Chamber's Encyclopedia, article Ethiopia, tells a great truth characteristic of Christian missionaries in all ages. We quote verbatim: "The misguided zeal of the early

opia] and elsewhere considered it their which is only inharmony, many times first duty to destroy all the ancient records of which they could get hold. Nothing but a few half-erased inscrip-

Had the writer stated the whole facts he would have added those "half-erased Christian hands professing to have been written in the early conturies, whether hailing from Ethiopia, Abyssinia, or elsewhere. And they have been literary vandals in every country they have visited, destroying their valu-

#### MONUMENTAL FLATTERRERS.

Flatterers are often dangerous; a bee always buzzes loudest when he is stealing a flower's honey .- Old maxim. Here is a subject for thought. The clergy in their prayers are monumental flatterers. They tell God how good, how great, and how glorious he is,, and how feeble is man in comparison. When they have exhausted their vocabulary of adulation then they ask him for special favors. Their hymns betoken a cringing courtier, as does

their attitude in worship. / As the proverb says: "The bee buzzes loudest when stealing honey," does the parallel run on? and is the priestly flatterer most vehement when contemplating some deviltry? No allusion whatever to Messrs. Becker, Hagaman, Covert & Co.

**Ghost Land! Ghost Land!** phenomena which we are daily wit-This book contains nearly 400 pages. When we send from us a thought It is printed on a fine quality of book very little do we realize what its effect paper, and is neatly and substantially may be. We have set in motion the unbound, and will prove an ornament to iversal ether, which responds at once to any library. We desire to so increase the vibratory action of every living thing, and H<sup>±</sup> is the medium for the the circulation of The Progressive Thinker that a large share of the transmission of this mental and spiritprofits will flow back each year to our subscribers in a premium book of especial value and merit, thus bringing into requisition the Divine Plan. Aid us by getting some one to unite with Whom this force reaches or how far it you when you send in your subscription and thus show an appreciation of our efforts.

### SENDING MONEY.

struction may be a sensitive human In sending remittances to this office, please write your orders on a single brain, which will creceive the impression of the thought we have sent out, just as the wax or tinfoll of the phosheet of paper, to file away for future nograph or thought machine receives reference. If you have anything to say the impression of the voice or thought, outside of that to the editor, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, thought without being conscious of doand lost in the course of transmission, you will be the loser. Do not send per-sonal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter, or draft pay-able in Chicago or New York, and there

thought, so that they have acted upon it immediately, not only once or in one case, but times enough, and with peocan be no loss. Write names and ad-dresses as plain as ordinary print, and ple enough, to convince me that there was a response to m7 own thought, and mistakes will be avoided.

EVA PAYNE HOPKINS. S. ASSOCIATION. **Report of Quarterly Meeting.** 

The quarterly meeting of the board of

trustees was held at headquarters, Jan-uary 5 and 6. The treasurer and secretary reported that total receipts during the past quarter had been \$1,340.10. Balance on hand in general fund \$184.82. The amount of \$631.72 debt it last convention was reported as en-

tirely liquidated. Societies were granted charters at Milwaukee, Wis., Laramie, Wy., Win-chester, Ind., and Chicago, Ill. State Association of Texas was granted exclusive jurisdiction. Another edition of the Constitution

and By-Laws recommended for adop-tion by local societies by N. S. A. offi-cials, was ordered printed, as first erition had been entirely exhausted. Complaint was received from H. Pugh and others in regard to restric-

tions placed on holding meetings by Spiritualists at various Soldiers' Homes by superintendents of said homes. Ac tion was taken immediately to appeal to proper authorities for justice for Spiritualists who desire to hold said

pointed: Mr. and Mrs. Clamer, Dr. and Mrs. J. N. Magoon, Mrs. Carrie E. S. Twing, Mrs. Julia Steelman Mitchell, Allen Franklin Brown, Mrs. Tillie U. Reynolds, Mrs. I. W. and T. D. Kayner, Mrs. Loe F. Prior and E. W. Sprague. All persons are hereby notified that

state agent and missionary certificates expire each year at the annual conven-tion. Capt. E. W. Gould was appointed special financial agent.

Allen Franklin Brown was instructed to proceed with arrangements for mass neetings at New Orleans and in the Middle West.

Mrs. Cora L. V. Richmond was in structed and given full power to arrange and conduct the mass meeting at Chicago, Ill., in February, 1898. State agents were nominated by President Barrett and confirmed by the

board for every state in the Union. Mass meetings at Cleveland, O., and Washington, D. C., were both a success and each turned a balance above expenses over to the treasury. It was unanimously voted, at the request of most of the contributors, that the Babe will fund be held as a legal

fund to be used only in the defense of wills made in the interests of Spiritualism and especially in the interests of the N. S. A., and that this vote be published in the columns of the spiritual press.

#### The secretary was also instructed to

print in the spiritual press the statement: "That persons desiring to leave ble perhaps, by deeding said property wise. If he reject this offer, his neigh-direct to the Association, retaining and bor will soon advance ahead of him, and

Mr. Frank Walker, manager of the visit every Spiritualist family in the Jubilee, made a splendid report of ar- United States. Commence now, we rerangements for this grand celebration peat, to form a Spiritualist or Occult at Rochester, N. Y., under the auspices library by subscribing for The Pro-of the N. S. A., June 1 to 8, 1898. The gressive Thinker.

eminent musician, Prof. E. A. Whitelaw, of Brooklyn, was confirmed as musical director of the Jubilee. I. C. I. Evans was confirmed as superintendent of the young people's department; address 13521/2 B street, S. W., Washington, D. O. At a previous meeting, as reported, J. Brown Hatch, of Boston, Mass., was confirmed as lyceum conductor of the Jubilee, W. H. Bach, superintendent art department, and Dr. Fred Willis, superintendent of foreign

correspondence department. All persons are hereby notified that these persons are officially appointed, and in their several departments represent the N. S. A., reporting to the manager, Frank Walker, Hamburg, N. Y. Remember, the manager of this Jublice can make this affair a magnificent success; he and his co-haborers have the ability to do this. Will the Spiritualists see that the necessary funds are forthcoming at once? Good business men desire always to know how much cash hey are to have to use when going into business. If you are a Spiritualist and desire to assist the Jubilee, now is the time to do so.

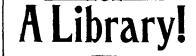
Persons who have subscribed to the N. S. A., will remember that this association is under a heavy expense, the demands for literature are large, 2,000 copies of the annual report are nearly eady to be issued. Send \$1.25 to headquarters then, at once, become a contributing member and also secure a copy of the Annual report, thus aiding the N. S. A. to sustain the institution

through the Jubilee year. FRANCIS B. WOODBURY, Sec. 600 Penna Ave., S. E., Washington, D.C.

BEAR IN MIND.

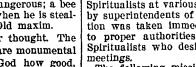
In sending remittances to this office, write your orders on a single sheet of paper, to file away for future reference, If you have anything to say to the ed-itor outside of that, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order. or registered letter or draft payable in Chicago or New York, and there can be no loss.

Write names and addresses as plain as ordinary print, and mistakes will be avoided.



The Spiritualist who commences to form a Spiritualist or Occult library, property to the National Association by subscribing for The Progressive would act wisely, and save much trou- Thinker and obtaining Ghost Land, is

holding, until their transition, a life he will sneak over to borrow what he lease of the same. By this method it is had not the enterprise to pay for. We believed much litigation can be avoided think, in view of what we are doing, in the future."



meetings. The following missionaries were ap-

# rory mousand GHOST LANDS to Be GIVEN AWAY to Subscribers. A New and Highly Important Feature in the Progress of Spiritualism and the Higher Enlightenment of the World.

# If You are a Spiritualist Sit Not Idly Down When There Is So Much Work to be Done, but Get Everybody to Take The Progressive Thinker and Be An Actor in the Divine Plan,

### **RELIGIOUS TYRANNY.**

### Christian Intolerance and Pi-

OHRISTIAN MEANNESS EXEMPLI-THAT WROUGHT THE INQUISI-TION, AND HAS SLAUGHTERED MILLIONS IN THE NAME OF "THE PRINCE OF PEACE."

In the summer of 1897 I with others spent the season in Nova Scotia, at a village of about 600 inhabitants, called Port Maitland. It is a very clean, neat modern-looking place, with good build-ings, kept in repair and well painted. A government pier and harbor gives shelter to a fleet of small fishing vessels, which is one of the industries of the place. But perhaps the best attraction here is its sea-beach of sand and peb-bles, two miles long, the equal of which It is hard to find, while numerous fresh water lakes give fine boating and fish-ing for those who are too seasick to enjoy the sea. The weather is splendid, except some fog, the thermometer rare-ly rising to 80, and not touching zero in winter oftener than once in six years, we were told. We found it just the place to rest.

There was one thing that struck us as being peculiar. Within a distance of two miles we counted five churches and three other places where religious services were held, while there are four res-ident ministers drawing salaries from these few people. These churches are called Baptist, Free Baptist, Methodist

and Holiness or perfect people, while a few Plymouth brethren are ministered to by one of the brethren without pay. Then I found a few Episcopalians and Romanists, also Swedenborgians quite a number.

This place is also notorious as being the birth-place of total abstinence in all North America, the first such pledge having been signed here on the 25th of April, 1828, and to-day it would be hard to find a more temperate place; no liquor sold, and no drunkards.

There was one special attraction for us all. In the centre of the town, just across the street from the Ellis House where we lived, was a new two-story building, the second story of which was very nicely furnished as a hall, well lighted by day and night, and furnished with chairs for 150, desk, organ, tables, and all sorts of games in profusion (except cards), while in a small room with shelves, was an abundance of books, magazines and papers up to date. Another room contained curiosities, etc. On the white plaster of paris walls in many-colored, finely-executed scroll letters, such texts as "The Fatherhood of "The Brotherhood of Man," "Justice," "Whatsoever ye would that others do to you, do ye even so to them." "The tree is known by its them." "The tree is known by its tice that lone exile has to suffer for lib-fruit," etc., while the rules prohibited erty of conscience, from those benightthe use of tobacco, vulgar or profane ed leaders of the blind, haunts us day language, racket, etc. On the ceiling and night. were painted in proper colors, and relative sizes and distances, the sun and its planets. On the wall was painted, full size, the Canadian flag. Seventy-full size, the Canadian flag. Seventy-full size of blockboard group a bound. five feet of blackboard gave a chance Surely "darkness covers the earth, and for artists, while pictures and flowers gross darkness the people."

always a skeptic and ever in a tangle with creeds, yet he worked as far as conscience would permit in the church, CHURCH TAXATION, ETC, is the setting. Is it any wonder that our reasury is depleted, that strife and discord sit until a few years ago, when, becoming convinced after much study that his Church Corner Stone Chips, OUS Persecution. OHRISTIAN MEANNESS EXEMPLI-FIED-IT IS THE SAME SPIRIT URANNESS EXEMPLI-FIED-IT IS THE SAME SPIRIT **Olipped from California** of old, to stand all storm and be an out cast from the society in which he lived Yet he finds it hard to live alone when of The Progressive Thinker will no he is continually slandered from pure malice, where the children he so often petted, are taught to shun him as one

doubt peruse with interest. In the "Masonic Trestle Board," of San Francisco, the taxation of church property having leprosy, and to repeat the lies they hear older ones tell about him. But the hardest part of it is to see his lovely wife suffering under the ban great public concern because it is alof the holy church and sacred society, an outcast. Bad enough to have his business ruined, and himself persecuted, but this is worse, far worse. I asked this man why he stayed in

was able to work, I would close the to support it, so its professors are doors and leave it all, but it is all I obliged to call for help from the civil have, and 47 is too old for an invalid to being a bad one." start anew empty handed." He had hoped the darkness would lift President Garfield said: "The divorce between church and state ought to be

Columns.

in the light of the present age, but all absolute. It ought to be so absolute that advance was condemned by the priest-hood, and threats of hell fire were thun-state, or in any nation, should be exdered at all who dared to disobey their empt from equal taxation; for if you creeds, and so there seems to be noth-ing in store for him and his wife but to ganization, to that extent you impose a endure as best they can, the tender mercies of the cruel holy Ohristians un-President Grant, in 1875, sent President Grant, in 1875, sent the foltil death comes to their rescue and they lowing message to Congress on the sub-

ject, expressing truly American senti-After this I set myself to find out about those plous church-members who were always ready to give me in a vague, insinuating way, the black side of this dangerous skeptic, and I soon bad word down a large litet of magnetic for a set of the total states which were always ready to give me in a paid no tax, municipal or state, amount had doubled. In 1870 it was had noted down a long list of names of \$354,483,587. In 1900, without a check, church-members with certain (or un-ertain) "peculiar characteristics" be-reach a sum exceeding \$3,000,000,000. longing to each. Among these I found adultery, theft, cheating, slander and common lying, refusing to pay debts except with promises, etc. I found the superintendent of the Baptist Sunday-not be looked upon acquiescently by

school had been running a lottery, against which the laws of Canada are very severe, while smaller ways of those who have to pay the taxes. In a growing country, where real estate en- life. hances so rapidly with the time as in training young gamblers were common, the United States, there is scarcely a and because this skeptic had tried to stop them, the holy hornets buzzed fiercer than before. All of these things limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real esand many more were tolerated in the churches without censure, yet all of the tate without taxation. The contemplation of so vast a property as here alhypocritical crowd were ready to perseluded to, without taxation, may lead cute as far as possible within the law, to sequestration without constitutional the poor skeptic against whom they authority, and through bloodshed. I couldn't lay one charge in morals or

would suggest the taxation of all propbusiness-only the unpardonable sin of thinking for bimself and then disaerty equally." The 1,900 milestone of time is nearly eached and nothing has yet been done This is no fancy sketch. It is a part to correct this growing evil-a wolf which is so cunningly clothed in sheepof the plain, naked truth as we found it; and the thought of the great injus-

skin, and secretly sapping the vitality of our government. Continuing the discussion, Rev. Madson C. Peters said: "Making the state pay tribute to the church, instead of the church to the state, is a glaring self-contradiction in the United States It theoretically as well as practically adopts the principle of the union of

enthroned in our churches, that lip service and formality are prominent

features of modern service? "Christ has been too long chained in his temple by the hands of his erratic friends. It is time to break off these

shackles and give his truth freedom. What are we doing for law and order? To the Editor:-Here are a few more What are we doing for law and order? pointed church items which the readers What for inebriates? What for the social evil? What for the secret vices, which, God save the mark, sit straight up in our pews? What for Christian citizenship? Christ must be enthroned in the leading sentient hearts of man in was exhaustively discussed, and its ex-emption heartily condemned. This question is bound soon to become of "The modern church

"The modern church is creating far too little disturbance in the affairs of ready of grave importance, all Split-this world to be safely identified with true religion. The church too largely hold up the hands of the clergy, while contemptuously ignored and perse-

such a furnace. He replied: "Because I cannot get out. I have offered to take invested, but I cannot get fifty. If I was able to work V the source of its material supply, results in prostituting the church of the living God to base and ignoble ends.

The above we know is the plain truth in regard to the laity of the church, and doubly impressive coming from a member of their own flock. MRS. M. E. VAN LUVEN. Oakland, Cal.

### Efficacy of Prayer.

I was quite interested in "A Kick Reversed," by Caroline Catlin, in The Progressive Thinker of December 18. If prayer and praise were taken out of Spiritualism, there would be nothing left worth having. If every man and woman that believes in Spiritualism would take prayer for their oars, their life-boats would not be swamped in the muddy waters of jealousy and inharmony. I have always believed in prayer, but some of my prayers have been too much on the surface, but since I beout bearing its proportion of the bur-came a Spiritualist, a little more than dens and expenses of the same, will not be looked upon acquiescently by prayers, but I think I have prayed more than I ever did before in all my Within that time I have, been down in

so deep a valley that I could scarcely see a ray of light, but prayer was the ladder that I climbed, rung by rung, until I reached the mountain top where sunshine reigns. For a year I have had no shadows, only the thin ones the sunshine makes, and when I send out a prayer for spirit guidance, they dis-appear like dew before the sun. I feel like singing most of the time, but in my work of caring for the sick, singing at times would be unseemly, but it doesn't

times would be unseemly, but it doesn't prevent the heart from singing, and that is only another form of prayer. Prayer has guided my pen to-day. Every kindness we do for others is a prayer that helps us upward. I send out a prayer, that these words may brighten someone's, life, as Car-oline Catlin's made my sun brighter. MARY. A. INGALLS. Watertown, N. Y.

church and state. Exemption from



## THE DIVINE PLAN FURTHER ELUGIDATED.

Sometime ago we devoted considerable space to the elucidation of the Divine Plan-a method whereby each one would in a great measure become a veritable Savior, aiding materially in redeeming the world from pauperism and crime, and advancing it intellectually and spiritually to a higher plane.

The Divine Plan is far-reaching in its benign results. It extends to the highest heaven and down to the lowest dens of poverty and degradation. It is, however, only Religion of the Revolution. In a measure ceased to live exclusively for solf, and who of giving a valuable book with each yearly subscription? The first public meeting this year of look outside of their own families (if their material means On these terms you are getting the book as an absolute

the same broad and comprehensive platform, its scope and usefulness can be greatly broadened.

One who is a careful observer, a philanthropist at heart, and who desires to see the Progressive Thinker in every home will assist in this

GREAT HUMANITARIAN WORK

for the next three months, enabling us to send to each forthcoming yearly subscriber the remarkable book, "Ghost Land," FREE! FREE!! FREE!!! with the exception of the bare postage. This will be done to the extent of 40,000 volumes.

While he is willing to contribute thousands of dollars to aid in this humanitarian work, he expects to start '

## A Wonderful Spiritual Vibration.

thereby that will penetrate every Spiritualist home that 🕼 susceptible to refined and elevated influences, and induce its inmates to subscribe for The Progressive Thinker, and thus obtain "Ghost Land." This is an experiment with him, and if the 40,000 "Ghost Lands" offered are not taken within three months, he will be greatly disappoint-ed, and think that many Spiritualists don't know a good thing when they see it.

### AN EXPERIMENT.

We repeat that the sending out of "Ghost Land" in connection with The Progressive Thinker is an experiment only, and the plan of sending out a new book each year to subscribers can only be rendered permanent by a large increase in our list of subscribers. Keep that fact in view. If this plan could have been carried out at first, each of our permanent subscribers would now have a list of eight valuable books on occult, spiritual and other subjects. Commence now forming such a library, and there-by assist in rendering the Divine Plan permanent.

### PLEASE BEAR IN MIND.

This office has never accepted a gift. The generous donation contributed by a friend of the cause, amounting to thousands of dollars, goes direct to our subscribers, and the only benefit expected therefrom by us is an increase in the circulation of The Progressive Thinker, and that is one of the main objects of the person who has stepped to the front with his pocket-book.

### THE TERMS.

Read carefully the terms: Ghost Land is sent absolutely free to every forthcoming yearly subscriber, each on only paying the postage thereon, amounting to  $\sin x$  2-cent stamps; the paper one year and the book costing One Dollar and Twelve Cents.

### TEN OR MORE SUBSCRIBERS.

The Progressive Thinker one year and Ghost Land One Dollar each subscriber, and the paper and Ghos Land free to the one who gets up a club. The club mus consist of ten subscribers, exclusive of the one who sends in the names. The names must be sent in at one time.

Just think of this offer-a valuable book and The Progressive Thinker one year for One Dollar. Don't you really think we ought to have 1,000,000 subscribers on

went far in making this the most cozy place we found, and imagine our astonishment when informed that it was all free day and night until 10 p.m., for any one who chose to go and obey the rules. And we were not slow to avail ourselves of so great a privilege, where we wrote letters, read the papers, or played chess, bagatelle, etc., and got acquainted with each other. Often in the evening, entertainments were provided, such as music, recitations, lectures, etc.

But we found that the audience was nearly all tourists from the United states, or Yarmouthtown, ten miles away: very few of the villagers attend-

ed. Of course we wanted to know who or what built and kept up all of this, free of charge (there was a cash-box by the door but very little ever went in it), were told that "the man who and owned the big store on the corner, did it as one of his 'notions,' but no one would go in it." Why? "Because he is an infidel, calls bimself a Unitarian solation received by, the prodigal chil-dren of earth life. We were all led to God, you know, nor anything; used to be one of the pillars of our church, but he got away off; says there is no such thing as a hell of fire, and so on; left the church and built that readingroom, as he calls it, to get the boys in there to make infidels of 'em, see? Last winter he had quite a crowd there even- made manifest to us, that the words of other games (all but cards), and read babes will confound the wise. When

and sing songs." "What kind of songs?"

"Oh, such as Suwanee River, Old founded those present by their words Black Joe, Life Line, and so on. There of wisdom. Sixteen spirits made their wasn't any harm, but they could sing presence known, giving names and 'em in church or at home."

"No, they don't go there now; our friend in the circle. Some talked ministers were too smart for him. They through the trumpet. But many of the just 'lit' on him from the pulpit and everywhere until now no one dares to go dependent voices. It was an occasion there.'

long to be remembered by father, "No, he didn't talk to them much, and mother and children. It will be a staff for us along the rugged walks of life. never on religion, but he might some time, you see. Whenever he gets any a balm for our wounds and a comfort to us when death is about to give its one to lecture, he forbids them to menbody shall be welcome and no one of-fended." last sting and the grave stands ready to claim a victory over our mortal bodies. What asolace to us when we remember the language of little inno-

"Oh, yes, the reading may be all right cent Dawney, as he addressed his so far. He got a lot of tracts from a society in Boston unat tries to prevent cruelty to animals, and Black Beauty, grandma: "Don't be afraid, Gamma, when that time comes I'll turn and dit and a lot of such stuff and made the you." It is only a little step from our boys read 'em. Then he got a commit-tee of ministers and church folks to exearth-home to a more beautiful home; a land of flowers and sunshine, lovely streams, laughing rills, grand old mountains and verdant hills. How true amine all the reading there and they recommended all there was there, then that mortals cannot comprehend the -but they suspected that after he got things running good he'd be putting in things that are spiritual.

With many thanks to Mrs. Vestal his freethough stuff, and we don't want and her controlling spirits, we close by any of it, see? One minister said in his sermon one day that such reading saying to investigators and Spiritualwould noison the water of life at the ists: Have more family seances, because your departed friends can come fountain head. Oh. no, he can't fool us that way, no sir!" to you stronger when the proper con-

Jonesboro, Ind.

So I set to work to investigate this ditions are made for them. matter and I found a great deal of this sentiment in the village, which I have traced mostly to the ministers. Then

"Encyclopedia of Biblical Spiritual interviewed the terrible infidel himself, and found him genial, polite and obligism: or a Concordance of the Principal ing, well-read on many subjects, and ing, well-read on many subjects, and very patient considering the amount of annoyance to which he was subject. Spiritualism; together with a brief his-He was the magistrate of the place and tory of the origin of many of the had some trouble with some of the important books of the Bible." By

the was the magnetizate of the pince and had some trouble with some of the roughs which are to be found in most places, but he took them to court and and scholarly author has here embodied taught them to respect the law, for which they hated him, but this was as nothing compared to the spite of many which they black in the spite of many religious bigots in the churches. He told me that he joined the Rapitst subject. Price \$1. For sale at this church when 16 years old, and although office.

I spent two weeks in the town of Yarmouth, N. S., where I found many freethinkers, but they are not organized, and do not know their strength. One extra bright man is the editor of the "Coast Guard." If I can spare the time, some day I will return to Port Maitland for a sketch of my suffering friend's life, and then write it out for a book. It would sell. Meanwhile I will close religion and charity." this altogether too long letter.

I write this to show what hellish arts

greeing with the creeds.

TOURIST. Boston, Mass.

GEORGE LOTTRIDGE.

A Family Reunion.

leged value of church edifices, the lots on which they stand and their furnishings as \$680,687,106. These figures are a very low estimate, a conservative es-To the Editor:-At a family reunion timate being \$2,000,000,000. of those still on the earth plane, and Two hundred million dollars is less the loved ones who now inhabit the than actual value of church property spirit-world, a family circle was held at the residence of F. M. Lottridge, of of New York City and the assessed value of the real estate for 1894 is but this place, in the afternoon and evening \$1,618,853,135. It can easily be figured

out how highly oppressive exemption becomes to other tax-payers. The taxation of church property is in the interest of American principles and in harmony with the experience of nabelieve that the bands that bound us tions. Taxing one man for the propawere loosened, and our captivity was gation of another man's religion is being removed; and the glimpse we claringly unjust. Moreover it is a relic caught of the Spiritual Beulah land conof the principle of the union of church vinced us more and more that we were and state, inherited from the Old World only worms of the dust. How vividly and not yet eliminated from our politthe truthfulness of the saying was ical system."

SUNDAY SANCTIFIERS

infants who had passed out in the break out in a new spot. Oakland dawning of their earthly life con-"Events" states:

The Christian Endeavorers are now agitating to close the postoffices on Sun-day throughout the United States. It strikes us that the time has about ar rived for the organization of an opposing force, the sole object being to shut best communications were given by inthese publicly-pure people up. Let them purify their inner circles before

venturing to throw stones. There is plenty of room for it. HYPNOTISM AND THE DEVIL. Preachers claim hypnotism to belong to the devil, but this item proves that preachers are prone to use it as well, hen necessary

Miss Grace Elliot, of San Francisco, expects to prove that she is daughter galized. However, the Bible Society of California seized time by the forelock and sent a young woman to modestly plead for \$65,000, with which to pay off the society's debt. She pleaded in vain until Rev. Dr. Thompson dropped in, and after holding prayer service, in which the Doctor prayed earnestly for her success, suggesting that to spread the gospel would be her great work,

thus pressed the duty home. The result was that Miss Grace signed a written pledge that if she won the estate she would pay the Bible Society the 65,000 solicited.

"The Devil has stolen the gem of the church," and ministers are called cringers by Dr. B. F. Clark, a lavman of San francisco, in his paper called "A Voice from the Pew," which he fearlessly read before a Christian ministers' association.

Dr. Clark boldly laid many charges at the door of the ministry. He was not at all backward in telling his professional hearers that they had been asleep and that Satan had robbed them of true religion during their slumber,

"Gentlemen, the Devil has stolen your

the public amounting to the same as a evening in the parlors at the Hotel direct tax against which the American Elemere. Several valuable papers were people would rise up in rebellion.

With so much poverty and want in audience. Dr. W. A. Croffut read the paper of the community, our magnificent church the evening on "The Religion of the Revolution." He said in part: "Religedifices and massive buildings for alleged charitable purposes on our most lous liberty was still in its swaddling valuable sites are a burlesque on both clothes when the Revolution broke out The census of 1890 reported the aland man's conception of the universe had scarcely emerged from the bar baric stage. Agnosticism was scarcely known. Any violator of the Sabbath in Maryland could be fined \$200 in tobacco according to the law of 1673. which is still operative there and in

the District of Columbia-that is, it has all the power of enforcement. But this law has gone asleep and may be said to have died of atrophy. The Revolution developed a strong tendency among

the colonists to foster unbelief. A revolt started all along the line for re-ligious liberty. Our fathers established a government to promote human morality and intelligence, defend human liberty and protect human rights. They did not seek to establish a theocracy, but a democracy wherein each might worship according to the dictates of his or her own conscience."

Mrs. Mary S. Lockwood read a paper on the history of the Daughters of the American Revolution. Miss Lewis rendered a solo, and Mrs. Cooper recited the "Charge of the Light Brigade.".

Washington Times.

"After Her Death. The Story of a Summer." By Lillan Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at

this office, Price, cloth, \$1.

"Poems of Progress." By Lizzle Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from and heir to Imbiay Clarke's estate of lively to severe." It is a book to be \$25,000,000, but her claim is not yet le- treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily dawn. printed and bound. Price \$1.

"Religion as Revealed by the Mate rial and Spiffitual Universe. By E. D. Babbitt, M. D., LL,D." A compact and comprehensive view of the sub-ject; philosophic, pistoric, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1, cloth; paper, 50 cents. For sale at this office.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson, Gives anaccount of her experience in passing from the old faith of her parents to the light and knowledge of ing in Spiritualism. It is written in a sweet spirit, and is well adapted to place in

the hands of Christian people. Price 15 cents.

"The Great Roman Anaconda." By Prof. Geo. P. Budolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortsmann. It is good reading, and should be widely This news he broke in the following distributed, that people may be enlight-words;

of Rome and its priesthood. Price 15c gem while you slept and left you mere | For sale at this office....

taxation is but an indirect state sup-port of the church at the expense of American Revolution, was held last the while amounting to the spin and whose spiritual nature they can WILEN YOU SET refine and advance to a higher plane. Having the power read and thoroughly enjoyed by a large of wealth, they expend it judiciously in removing obstacles that obstruct the pathway of the sorrowing and unfortunate, and therefore carry out the Divine Plan in of paper, to be filed away. If you have anything special all the walks of life.

The Progressive Thinker has instituted

THE DIVINE PLAN

in connection with its business affairs, and just so far as it is possible, consistent with sound business principles and safety, it has systematically arranged a method whereby a portion of the profits that accrue from its business

SHALL FLOW BACK

to its subscribers, rendering their burden in the part they play in sustaining the paper, so very light that they will hardly feel it, while otherwise they are enriched intellectually and refined spiritually.

The example so wisely set by The Progressive Thinker, and which is not now carried out by any of the orthodox churches or business men, will finally be adopted by the whole world. We, however, realize the stubborn fact, that we are thousands of years

### AHEAD OF THE TIMES

followed to any great extent.

### THE DIVINE PLAN

is as broad as the universe itself, hence embraces every human being. Its ramifications extend in every conceivable direction, and are as varied as the exigencies of the case demand.

In conducting our business we have so arranged it that a certain share of the profits return to our subscribers in the form of literature-advanced thought, occult teachings, and instruction on various matters with which everyone should be familiar. This is only one of the

### MULTIFARIOUS METHODS

of the Divine Plan, yet it is a mite cast forth that is pregnant with great results. If this Divine Plan which we have instituted could be carried out in its perfection, pauperism, ignorance and crime would cease on this earth as if by magic, and the millennial era would commence to

In sending out "Ghost Land," no little portion of the profits of this office has returned in

### ONE UNCEASING CURRENT

to our subscribers, to aid them in the pursuit of knowledge, and to increase by one volume the size of the family library-a volume which without the Divine Plan being brought into requisition would cost each one \$1.50-the paper one year and "Ghost Land" costing each subscriber \$2.50. What a deep chasm there is between the two prices when the Divine Plan becomes a prominent factor in business affairs; each single subscriber has been getting attention to the conflict now waging. Even in Chicago we the paper one year and the book for \$1.30, an actual sav-

### ONE INVESTMENT

#### of one dollar and twenty cents.

this Divine Plan—to increase our usefulness by extending the circulation of The Progressive Thinker, and in so doing we are exerting an influence which tends to elevate

the world to a higher plane spiritually and intellectually. Whatever difference may appear in the fortunes of While one person can do much in carrying out to its full mankind, there is, nevertheless, a certain compensation of fruition this Divine Plan, when others unite with him on good and evil which makes them equal. Rochefoucauld

WHEN YOU SEND AN ORDER.

Be careful when you send an order for The Progressive Thinker to write the directions plainly on a single sheet to say to the editor do it on another sheet. We again repeat: Write the State, post-office and names in a plain, bold hand, for by so doing you will avoid mistakes being

### REMEMBER THE TERMS.

made.

This offer will continue during the months of February, March and April, providing the 40,000 volumes are not exhausted before that time. Each one must send in \$1 for the Progressive Thinker one year, and six twocent stamps to pay postage or expressage on "Ghost Land," or in other words remit one dollar and twelve cents to this office.

### ----[-|-|------

### He Endorses Chost Land.

To the Editor:-I received Ghost Land, and am intensely interested in it, for two reasons: My first is because I believe the lady who had charge of the editorial department is highly educated, truthful and eminently refined. I well remember her some thirty four years ago; in this respect, and we do not expect to see our example I used to go up into "Platt's Upper Hall," on Montgomery street, San Francisco, to hear this gifted pioneer speak upon the subject of Spiritualism. Another reason why I am interested in the book is, that several of the marvelous stories there related are confirmed by my own GEO. F. LEIGHTON. past experience.

17 Dudley Street, Haverhill, Mass.

### Tow if ever is the time for Spiritualists to arouse. All the churches have combined against them. They are a power in the land. They are unprincipled in their methods. They believe that they can tumble off their sins on to the Savior. and hence it makes no difference to them if their acts are disreputable. Every Spiritualist and every medium in this broad land should send in a dollar for The Progressive Thinker, to aid it in the great war it is now waging against the attacks of the Anti-Spiritualist Association. Every reader of this paper should act as our agent and see every other Spiritualist within their reach, and have them subscribe for The Progressive Thinker to assist in the struggle. Roll in the dollars.

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Spiritualists there are thousands also mediums who take no Spiritualist paper. They know nothing of what is going on in our ranks, and contribute nothing to aid the cause. We attribute this to thoughtlessness on their part, rather than to a lazy lack of interest in the cause. We call their special could give a list of fifty mediums who subscribe for no Spiritualist paper. In every city, in every town, in every rural district, each one who reads this notice should call on the mediums and Spiritualists who take no Spiritualist paper, and induce them to hand in a dollar for The Pro-Of course, we have an object in view in carrying out gressive Thinker, to aid it in the terrific struggle it is now waging against the members of the Anti-Spiritualist Asso ciation.

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## .. GENERAL SURVEY ..

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

or statements he may make. The editor llows this freedom of expression, be-Heving that the cause of truth can be best subserved thereby. Many of the centiments uttered in an article may be diametrically opposed to his belief, yetthat is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always he arteriated for those should always be entertained for those who differ from you.

Lyman C. Howe writes: "Tally one Will C. Hodge. He is sound and earnest and such robberies should be scourged from within and not leave them for the Antls. Mediums who thus prostitute their gifts disgrace any cause they espouse."

E. B. Wygent writes from Wichita, Kan,: "We have two organized societies her. A. W. Connett has been lecturing in the old Spiritual Temple once every week since before the holidays, and has taught three classes in his school at the Occidental Hotel, with satisfying success to himself and pupils. Mr. and Mrs. Fulsom have been laboring in a hall in the middle of the city, on Douglas street, thus giving the people ample opportunity to hear of and investigate Spiritualism. There is also a class or school of mediums who meet under the instruction of Dr. Trissal, who purposes to develop home mediums, the need of which is very apparent. To Wichita the evidences of Spiritualism are coming, irrespective of class or religious cult, as a free gift from the giver of every pure and perfect gift. Last evening the minister of the church they call 'Ohristian' related his experience with a 'voice' which told him and kept telling him what to write, when finally he sat down in the silence and the words of a beautiful poem on life came to him, which he wrote as the spirit gave expression, or inspiration of God, he called it."

Moses Hull and Lyman C. Howe will be among the speakers at the forthcoming mass-meeting in Chicago.

O. J. Johnson, of Minneapolis, Minn., has received the appointment of state agent for the N. S. A., dated Washington, January 27, 1898. Mr. Johnson is a splendid man for the position.

"Reuel" writes from Wonewoc, Wis., of a public discussion there between an Adventist named Wadel, and Mr. W. L. Hill, a Spiritualist farmer. The former claimed that Spiritualism was not substantiated by the Bible; Mr. Hill affirmed that it did. The discussion took place in the Spiritual Hall, which was crowded by eager listeners. The Adventist came in with a big stock of manuscript, and all assurance of victory, but in less than fir 3 minutes after Mr. Hill opened, the countenance of the doughty Adventist plainly showed foregleams of defeat-and he was "done

up" equal to any Egyptian mummy. Moses Hull reports that he has just closed a very successful series of weekday evening meetings at Andover, O. Dr. Nellie Mosier was with him and gave many astounding tests at the close of each lecture. After witnessing her tests in fifteen meetings he pronounces her one of the most satisfactory mediums he has seen. He says if he could have such tests as she always gives he would rejoice to have every one of his lectures followed by tests. Mr. Hull is a great believer in tests, but he decidedly objects to having his lectures followed by guessing mediums. Mrs. Thomas M. Locke writes: "Prof.

Wm. M. Lockwood, of Chicago, the emi-

CONTRIBUTORS:-Each contributor with camps. Address 819 E. 16th street, Indianapolis, Ind.

The Nanaimo (B. C.) Spiritualists' Association has appointed the following officers for the present year: President, Thomas Hardy; vice-president, Agnes R. Waters; secretary, Elizabeth M. Campbell; financial secretary, Harry Devlin; treasurer, George Campbell; trustees, Wm. Rickson, Jas. Milmore. T. D. Kayner frites from Michigan city, Ind., an account of a very enjoy-

able sleigh-ride excursion, in which a party of fourteen Spiritualists rode seven miles, after four o'clock to the home of Peter Hack a German farmer and Spiritualist, where they were wel-

comed and hospitably received, although a moment before they were strangers. After the evening meal, abundantly spread for them, Mr. Hack and his eldest son hitched up their do it." teams to two sleighs and the whole party, now increased to twenty-one, went eight miles further, and gave a surprise to Mr. and Mrs. Woodmansie, aged Spiritualists. One room of their house is given over to a collection of spirit work in slate messages, paintings of flowers, landscapes and faces, all motto." done under test conditions, and including a picture of their little boy, in his last suit, minutely copied, taken in one minute. Mrs. Kayner's guides gave charming words. The company ar-rived home at Michigan City at 3:30 in

the morning, feeling that they had enjoyed their trip greatly. J. W. writes from Hamilton, O.: "Although this is the coldest place on earth to teach true Spiritualism in, yet Marguerite St. Omer Briggs with her burning words of truth still continues her good work (when her feeble health permits; when not able to lecture, her husband very acceptably fills her place on the rostrum), so that her spacious parlors have become too small and have rented the Temple of Honor Hall

corner 3rd and Court streets, where we see new faces and new investigators. She organized a ladies aid under the title of Society of the Faithful, who promised to assist in the good work. She has commenced a series of meet-ings in the hall Thursday afternoons, from which we expect good results. She has received numerous calls to other fields of labor, but as yet has decided that the new society just formed needs her concentrated efforts, and those of Dr. Briggs, who is the presi-

dent.' Moses Hull is now at Lima. O., and is ready for week-day evening work, providing the distance is not too great. E. T. Adams, of Zanesville, O., writes that while the Anti Spiritualist Convention was in session at Anderson, Ind., he made the proposition to Covert to debate at length this proposition: That the Christian church and Bible are and have been the worst curse that ever befell the human race. To be proved from a biblical standpoint, taking King

James' version. His challenge was ignored. He now publicly renews his offer to debate. The corresponding secretary of the

New Era, Oregon, Camp Association would like to hear from platform workers (lecturers and test mediums) who contemplate a trip to the Pacific coast this year. The meeting this year will be held July 2 to 25. Address with terms, Walter P. Williams, Salem, Ore. Would also like to hear from a materializing medium willing to give the board a seance under test conditions. Phenomenal mediums who will not comply with this condition are not

money. She is one of the "slickest" workers of her Spiritualistic "confilence" operations extant, and the most honest and innately noble and upright are the ones most liable to be "taken in and done for" by her, to their eventual shame, regret and loss. We hope our friends in the Crescent City will be on the alert to thwart her evil intentions. Beware of her. She was an inmate of one of our State penitentiaries. She is a vampire on Spiritualism.

Mrs. A. E. Sheets, of Michigan left iome January 31, for Lake Helen, Fla. Her engagement extends through the entire session of the Southern Cassalaga camp. She can be addressed there until March 20. She made a brief visit at Cincinnati, O., en route. J. C. Underhill writes: "I desire to ex-

press my hearty thanks and commendation of Will C. Hodge, for his outspoken words concerning the Foster ouple. I only regret that he did not more plainly designate the fraud of which they were guilty. For one, I have no use for fraudulent mediums nor fraudulent spirits. To me it seems strange, incongruous and inconsistent that any Spiritualist should condone fraud, or desire to cover it in silence through fear that the exposure of fraud will hurt the cause of Spiritualism. I is the opposite course that injures. Spiritualists should themselves expose the frauds, and not wait for enemies to

Thos. Collar writes: "Spiritualism is not dying out in Sturgis, Mich. Sixteen new names were added to our list the past six weeks. Please publish it, that the readers of your valuable paper may know of it, and that progression is our

Dr. T. Wilkins writes: "I want to waft the echo of Brother Hodge's letter in last week's issue of The Progress ive Thinker. Something must be done in the matter of fraud, jugglery and knavery that has been creeping into the ranks of Spiritualism at a very rapid rate within the last five years, or the old ship will go down. There are true and genuine mediums enough in the land to keep up an undercurrent of progress and hold up the fact of a reality before the world, but the general public find it hard to discriminate between the false and the true, and they should not be put to that trouble, neither would they if Spiritualists were properly banded together, secretly or otherwise, to pass these people around

under their sanction or condemnation. In this we must take action or the people will take it for us and to our great detriment." Dr. R. Greer is still confined to his home, with very little improvement, from the effects of his fall, and cannot at this writing say when or how soon he will be able to get to his office. The doctor's home address is Maywood, Cook county, Ill., and any kindly thought-wave, unuttered or expressed

on his behalf, and sent him there, will be greatly appreciated. Mrs. Eva McCoy and Mrs. Anna Buchanan are said to be doing a good work as mediums at Marshalltown, Ia.

J. W. Dennis, 120 Normal avenue, Buffalo, N. Y., is speaking for the Buffalo Spiritual Society at present. He will attend funerals in or anywhere near Buffalo, N. Y. J. C. F. Grumbine has July open to camp-meetings; also August 7. His other camp-meeting engagements are Mt. Pleasant Park, Ia., and Island

Lake, Mich. Address him Station P. Chicago. April 10, 17, 24, 1898 are open. A correspondent writes from Cleveland, Ohio: "Mrs. Mattie E. Hull, assisted by Dr. Nellie Mosier, of North Lindale, Ohio, is at present conducting meetings at Army and Navy Hall, this city (the hall occupied while here), and are meeting with marked success. The first meeting occurred on Sunday night

the 30th ult., on which occasion the hall was crowded. Mrs. Hull's address on 'Hindered Lives,' was listened to with unbroken attention and elicited applause at its close. Dr. Mosier presented phenomena in the way of plat-

### From Two Warlds, London, England.

SPIRIT MANIFESTATIONS form the foundation upon which all systems of religion, have been erected. Spiritualism is the essence or substrat-

um of truth underlying all creeds, having for its cornerstone "demonstrated immortality." "The togomas and doctrines that have become encrusted around that truth are but monuments of man's ignorance in the interpreta-tion of the phenomena of Spiritualism. MEDIUMS, THAT IS, SENSITIVES, susceptible to spirit influence and control, have existed in all ages; hence the spirit man, after having discarded the garment of flesh, has ever sought to make known his continued existence through the only possible channel open to him, viz., mediumship, which, in its various phases, constitutes the initial step in the investigation of Spiritualism. Mediumship not only reveals man to himself here as a spiritual being, and to his brethren who have passed on, but teaches how he may apply the knowledge of this truth of spirit return to the cultivation and unfoldment of his latent possibilities, that they may be productive of the highest good on earth, and the best preparation for the larger life that is to follow.

### DIVINE ORIGIN.

Whether ignored or not, the fact is unalterable that spirit manifestations occur to-day, as of yore; the power by which they are possible is inherent in the human race, and is obviously of Divine origin, as indeed must all things be that have an absolute existence; for to assume otherwise would imply a limitation of the power of the Creator,

which would be akin to polytheism. THERE IS NOTHING UNNATURAL or miraculous in spirit manifestations, the phenomena being in accord with the orderly operations of inviolable and unalterable psychic laws governing man as a spiritual being; and as man here is enabled by study and the light of knowledge to control and manipulate physical forces to his benefit, will the study and knowledge of Spiritualism enable him to press into his service those more subtle psychic forces underlying the physical, by which the gulf is bridged, and he is united with those who dwell on the other side!

### SPIRIT RETURN

reveals the fact-which rather surprises those who worship God as a personality-that the Infinite Parent of all is not to be seen by His children on the spirit plane any more than He can be observed or seen here. The moment we attempt to locate, or to subject to finite analysis, the Infinite or Omnipresent, it ceases to be Infinite and Omnipresent, and becomes finite and pres ent in some place or other.

ALL MIND, WHETHER FINITE or infinite, is invisible, its existence only being inferred from its manifestations through what is external to itself. Finite mind expresses itself through the external mould of flesh, and again through the psychic body, which becomes external on the spirit plane, and in like manner. Infinite Mind is deducible from the universal operations and activities in nature; therefore, the finite mind, having an individualized exist-ence in embryo in that of the Infinite, cannot cognize or transcend that "in whom it lives, moves, and has its being.

Bearing in inind the foregoing, is it not more probable that the "lords" and "god" referred to in alleged sacred records, were, after all,

ONLY SPIRITUAL BEINGS, who had once lived on earth, and who, through mediumship, were able to manifest themselves to those in the flesh? To assume that the Infinite Mind, functioning through all Nature, governing myriads of worlds, should condescend to undergo something in the nature of a finite metaphysical metamorphosis, and enter into a vulgar conjuring competition with the Pharaoh Madhist of Egypt and his magicians, argues but a encored. Other vocal selections were very poor and primitive conception of rendered by a quartette-members of Infinite Wisdom, especially in the light the lyceum. The programme from first of the larger experiences and knowlto last was enjoyed by the large audicdge of to-day. Rather would it appear that the ence. So much interest was manifested in Mrs. Hull's and Dr. Mosier's work, priests of the various tribes and races there was a request that they continue misunderstood spirit manifestations as EMANATIONS FROM GOD DIRECT: or had no conception of the One Supreme Spirit; while others may have been familiar with the phenomena, but used them chiefly as a means to advance their own sordid interests in the acquirement of power over the minds and consciences of the gaping, awestricken people who ever make up the masses. In this way the process of incrustation proceeded right along the ages, until at length the plain, unvarnished, and simple truth of Spiritual-Its ism has become blotched and wrinkled out of all recognition.

**PSYCHIC QUESTION,** As Presented by Dr. South-Wick-Does the Spirit Ever Leave the Body Before Death?

This is a question that very many Spiritualists will answer in the affirmative. The object of this article is to show that it does not, and give reasons for this conclusion. Some think Spiritualists have no reason, but they have more reason than any other class if they will only search for them and not fall in with every frail idea that the imagination may think up. There is a cause for everything, and it is time we look for the cause, and not rest on other's opinions. Some of the greatest things that are done at the present time-I think is conceded by all-are done by the power of the mind in the body. The mesmerizer brings his subject into the same plane, they sympathize, he charges the plane with his will and wish, and thus controls them The revival preacher gets his audience onto the same plane with him, they sympathize, and he charges the plane with his views and wishes and makes them crazy. The party lecturer, the mob leader, and the like, act the same way. The clairvoyant, by bringing the plane that the traveler charged with his route on one charged with the thief his track and the good, into connection with his mind, knows through the intuitive sense all the planes are charged with and tells it. In psychology the actor that is endowed with the intuitive sense developed in that line will take the specimen in hand and know all it is charged with. So with the sealed let ter reader, the mind reader, and that class. The healer, through the intuitive sense and plane of conduction, knows where the disease is, and brings his will and energy to act there and remove the obstruction, and by his magnetic power equalize the circulation and cure disease. In all these and many other strange things, I think no one ever claims that spirit leaves the body, and I am satisfied they are all done

without the aid of spirits from the other world, though I think they could help much by their will power and the plane of conduction. We know the mind is made up much from incorrect impressions, ideas and

imaginations entirely opposite to facts, and they are a part of the mind as much as the truth is, and they all go with the mind to the next sphere. This we know, for if the medium is influenced by a preacher he wants to preach; if by a singer, he wants to sing; if by a dancer, he will dance. These things show that it is as it was before it left, and has to grow out of itself in after time. Some think the spirits know everything; then there would be no progression, and the mind would retrograde back into nonentity. The mind grows by its attraction for knowledge, and retrogrades by its attraction to the nothingness of the earth. There are two ways in which a person is deceived in a trance. In the first place he is brought onto the same plane with the spirit, that spirit charges the plane and takes crontrol of the person and imparts to him its own knowledge, its own ideas, its own thoughts and imaginations, and while the subject is imbibing the imaginations of the spirit he thinks he is traveling through the realms that the spirit's mind represents when they are only on the same plane, and the spirit has charged the plane and taken control, same as the mag-

netizer. Another way this is done: The medium is brought onto the same plane with one or more spirits, they charge the plane with their will that she shall be entranced, and then place in connection with her mind a plane charged with various scenery on the earth, and

WOLFE EIGHT physically, by following the fashions and debilitating and deforming the body, and eat or drink nothing that the system cannot digest and appropriate to its use, and not too much of that, re-**BIBLICAL SPIRITUALISM** membering that a scantly filled stom-ach is less fruitful of disease than an overloaded one is, and that it requires a sound body to produce a sound mind. We must be good and kind to all, and tolerate all, and only silently pity them. Believe what is proved and what there is reason for, and what there is no reason for, admit we don't know. In short, seek the good wherever found, and transmit the same to all around. We should never sauction a statement because a Spiritualist made it, even if he

be of high repute, but for the reason and truth there is in it. DR. E. B. SOUTHWICK. Sherman, Mich.

UNITY OF LIFE.

### A Study of Nature's Primordial Forces.

Man in the earth realm is the highest expression of the divine forces in nature. These forces are inherent and organic. They belong to man as a natural birthright, an inheritance from Mother Nature. They were never created by any personality, but inhered as possibilities in the very nature of things; and under the law of evolution they got evolution and manifestation. HUDSON TUTTLE, Hence these forces are primordial, as all forces in nature are.

The source of all life lies in the realm of the unseen. The visible or seen is but the invisible made manifest.

In nature the optward but reveals what the senses cannot grasp. Man intuitively feels that there is something grander and nobler for him to attain. Ever and anon the thought flashes on his inner consciousness that he is living in the realm of shadows; that there s something higher and deeper than the external, and he seeks to grasp these eternal verities.

There is in every human organism an impulse that impels him to seek the best in the universe. This impulse may lie dormant for centuries before he becomes conscious of its existence, but in

time it will be aroused and become quickened and active, for whatever is involved in a human organism must be evolved; this is nature's primal law, from which there is no escape. Nature is ever true to herself, and whatever lies in her realm is in harmony with the eternal verities. She has kept a true record of all that has occurred during the past eternity, and will continue that record through the eons to come. Her ledger will be eternally open for inspection, and every account will be balanced to the last farthing; giving credit to whatever is in harmony with universal tendencies and debit to whatever is at variance with truth and justice. And there is no power in the universe that can thwart nature's drift, and her aim and purpose is ever to-

ward absolute truth. Nature's laws are not in themselves creative, they only sustain what had a previous existence. In reality they may not exist at all, only for convenience, enabling us with our limited ca-

pacity to note nature's operations. We divide time into days, weeks, months and years; but is not time a unit? is it not an eternal now? We speak of degrees of latitude and longitude, but have they a veritable existence? The law of gravitation is defined by science, but what does science know of gravity? Gravity sheds no light on the human understanding. It

is utterly voiceless as to its nature. And so we relegate the inexplicable to the spirit realm. And what do we really know of the divine potencies and forces in that realm? Analogy may teach us that the laws while contemplating these scenes she that prevail in the physical world have

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Much that is in this book appeared in an abridged form in a series of aine full pages of Tux PROONES-ivys TuinxEx. These series were prepared at the call of hundreds of Spiritualists who felt the need of some kind of document for ready reference. They only seemed to what the appetite for more; hence the publication of this work. Theauthor, Moses Hull, has written many volumes on Spiritualististic and other themes and each one is full of careful study on the subject choses. Mr. Hull, in his introduction of this work says: "Hoping that this book will serve to lead the people out of the wilderness of doubt and depart; and that when Spiritualism shall have wrested the Bible from its "sanctified" enemies, it will not "pike" it, but will use it to batter down the wall of Christian supersi-tion and ignorance. I send it out on its errand of en-ightenment with the humble prayer that it will prove a drive benediction to every reader." Tux Envortouryzho of Bintfoat. SpintTualism shall have wreated the and in page portail of the author and is handsomet yboundin cold. Every Spiritualist should have this work. PRICE SI. FOR SALE AT THIS OFFICE.

nent scholar and thinker, ha

closed the month of January with the Philadelphia Spiritualist Society, with a very interesting and instructive course of lectures, demonstrating clearly that Spiritualism is naturalism. His method of reasoning and his scientific

research entitle him to be classed as one of the ablest exponents of our spirat Connersville, Ind.

Itual philosophy. Mrs. May S. Pepper has also been with us during the month Dr. H. C. Andrews has been serving the society at Sturgis, Mich., very acof January, and followed Prof. Lock-A resolution was passed ceptably. wood's lectures with spirit messages, commending him. which were very remarkable and con-

vincing to the large and demonstrative audiences. She made many converts, and so pleased the people that the board of managers has secured her services for February of next year."

The date of the Bankson Lake camp-John P. Thorndyke and wife officiated meeting for 1898, has been changed for the Bay City, Mich., Spiritualists on from June until July 24, closing August Sunday, January 30, at G. A. R. hall, giving excellent satisfaction. 14.

C. H. Weaver, M. D., writes from Thorndyke gave some excellent read-Glen Beulah, Wis.: "I have bought ings of character. The occasion was much occult literature and read more. enlivened by the beautiful solos of I think your plan is 'Divine' indeed, to Prof. Hudson.

send out such a book as 'Ghost Land, The Lyceum is a bright and neat liton the terms you do, considering the tle weekly, designed and well adapted prices I have paid for books. is to the needs of children's lyceums. It worth \$3, and is very cheap at \$1.50, is published by Tom Clifford, 61 Wiland you give it away. After reading many times 'The Light of Egypt,' and lowdale street, Cleveland, O., at 50 cts. per year. It is worthy and should redevouring the 'Hidden Way Across the eive a generous support. Lyceum Threshold,' I can say sincerely that the workers will find it a great help in their author of Ghost Land is no less versed work. Mr. and Mrs. E. W. Sprague have

in occult things than are the writers of the other books. May success and open time for camp engagements. Mr. blessings follow after your good work." Sprague is a well-known speaker and

Wm. Peck and wife write from Burney, Ind., of seances held by C. J. Barnes, at their house, in which there were trumpet speaking, music on a harp floating through the air, etc. Many spirits came and talked with Philadelphia, Pa., for March and April. their friends present.

Mrs. India Hill delivered two lectures avenue, Jamestown, N. Y. fof the Delphi (Ind.) Spiritualist Asso-ciation, January 25 and 26, which were very highly appreciated. Mrs. Hill is a grand trance lecturer, and an efficient worker for the cause. of Elder Covert.

Dr. Mary E. Sellen has removed to No. 3240 Lake Park avenue. South Side. better, if possible, than its predecessor,

Dr. Dean Clarke is open to engage-Have read the Debate with much interments as lecturer anywhere east of the Rocky mountains. Address him at est." Wellesley Hills, Mass.

The Lake View Spiritual Union, Hil-York Spiritualists are realizing through linger's Hall, corner Sheffield and Belthe mediumship of Mrs. N. D. Miller Wilcox, materialization that is most mont avenues, has arranged to give a convincing and devoid of any fraud. social, Monday evening, February 14, Having attended several seances, I take at 8 o'clock, for the purpose of raising pleasure in mentioning Mrs. Wilcox some money wherewith to assist in the expense of the National Spiritualists' and urging those interested in this phe nomenon to avail themselves of Association mass-meeting and convenseances, which are held at Tuxedo Hall tion, to be held in this city February 22. 59th and Madison avenue, on Tuesday All are cordially invited to attend. Admission fee small. Take Wells or Clark Thursday and Friday evenings, and during the daytime, slate-writing at 145 E. 49th street. The manifestations Lincoln avenue car; transfer to Sheffield avenue car.

are marvelous." "Plain Spiritualist" writes of inter-S. E. Latta writes from Friendship. esting seances with "Raymond, the boy N. Y.: "Our society is doing well. Urlah medium." There are slate messages, Nash, of Belmont, is our speaker every speaking through trumpet, playing on other Sunday, and is giving good satis guitar. A skeptical old gentleman brought two slates, with the ends sefaction." curely fastened together with screws, Madame Diss De Bar, Vera Ava, etc. and sealed with wax. On opening the etc., the notorious, is now probably in slates he found within a message from New Orleans, engaged, of course, in her

nefarious work, under an assumed his spirit wife. Virginie Barrett, speaker, desires to name. She is very large in corporeal make engagements with societies in In- dimensions, as well as in impudent asdiana and Northwestern states. Will surance and her rapacious capacity to lecture in French, if desired. Will make rope in honest, unsuspecting persons, rms in reach of societies and friends. gain a sort of hypnotic power over address Also would like to make engagements them and wheedle them out of their

form tests; her work was interesting to the Spiritualists and convincing to Clarence S. Tisdale, D. M., writes from Wheatland, Mich., that having skeptics. The Lyceum Juvenile Trio, Masters Robert Wayne and Clarence finished his studies at Dr. Babbitt's College of Fine Forces, he contem-Pae, delighted the audience with their plates returning to Joplin, Mo., about choice selections; they were heartily the first of April.

W. E. Hart has been holding seances

one or two Sunday nights at least, which Oscar A. Edgerly closed his engagethey consented to do. Although the aument with the First Spiritualist society dience was so large and included many in Springfield, Mass., with a public se-'unbelievers,' good conditions were furance, February 1. His Sunday lectures nished for speaker and test medium." have been highly appreciated.

Mrs. E. Williamson writes: "New

12. 1

Secretary writes from Bridgeport, Ct.: "On January 30, a new society was organized in this city, which is to be known as the Progressive Spiritualist Mrs.

Society. It consists of fifteen members who are earnest workers in the cause of Spiritualism. Its purpose is "to be good and do good, demonstrating spiriitual truth in its different phases.' principles are: Brotherly love, truth and morality. Its regular meetings are held at 2231/2 E. Main street, on Sunday

and Wednesday evenings of each week at 7:30 o'clock." Allie Lindsay Lynch asks if Effie Moss, medium, will please write to, or

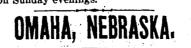
send her address to Mrs. L. C. Young, Walnut Ridge, Arkansas. Fred P. Evans, slate-writing medium, is engaged at the camp-meeting at Lake Helen, Fla. He will remain there unplatform test medium, and Mrs. til March 1.

Sprague is a trance and platform test Mrs. J. A. Chapman writes: "Anymedium. They are at present employed by the New York State Spiritualist Asthing from the pen of Prof. Lockwood. the Norwich (Ct.) friends hail with sociation as missionaries. They go to joy."

Dr. and Mrs. Noyes, inspirational Address for engagements, 416 Newland speakers and platform test mediums, have closed their labors for the Liberal Simon Emery writes from Bangor, Spiritualists, and will leave for St. Me., in corroboration of the article re-Joseph and Benton Harbor, Mich. cently published, of Julia H. Johnson, defending Ann Lee against the attacks They are open for engagements in any locality in Western Michigan, on terms o suit the times. Home address, Inde-Lumley Lewis writes from Colbert, pendent Medical College, Van Buren Ind.: "Your paper is a gem, each issue and Leavitt streets, Chicago.

Frank T. Ripley, test medium and speaker, has just closed a five months' engagement in California and is now at El Paso, Tex., working for the Wells He is now on his way East, Society. and will stop off to give tests and lecture en route. Address him at 408 Mis-

souri street, El Paso, Texas. Dr. C. H. Figuers writes: "I am still busy in Cleveland, O., but may perhaps go East for a short time and return in the spring. My intention is to locate permanently in Cleveland. Interest in spirituali affairs here has an upward tendency. My parlor meetings are well attended and so are the halls. Mattie Hull and Mrs. Dr. Mosier are having good crowds at Army and Navy Hall, and will continue them all this month



MASS-MEETING, FEB. 26 AND 27, UNDER AUSPICES OF N. S. A. Dr. Magoon, Mrs. Ella Magoon, Paul S. Gillett, Mrs. Anna Wagner, and a host of other talent will aid. All me-

#### ATHEISM.

It is alleged of Atheism that while it s destructive in essence, it has no constructive equivalent to offer; that life would be a mockery and a curse without the sweet consolation of religion based upon a belief in a Supreme ing, and finally, that it ends in blank annihilation; but this cannot for a moment be alleged, with a shadow of ruth, of Spiritualism, which is the antithesis of all that is Atheistic, inasmuch as it demonstrates the continuity of man's existence after the change called death, thus incontestably establishing the basic fact underlying all systems of religion.6

THE GREAT UNSEEN HOST.

who have been liberated from the physical form, now in full possession of the larger life (who, therefore, can speak with nojuncertain sound), desire to co-operate with their spirit brethren in the flesh, with the view of weeding out, uprooting, and plearing away the tares of dogma and tradition that have choked the beautiful flower of the spirit, so that it may burst into fuller bloom, and shed its sweet perfume around and uppard to heaven.

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

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"The Religion of the Future." By B. Weil. This is a work of far more than ordinary power and value, by a bold, aires, go and do likewise. untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and too poor to take more than one paper, host of other talent will and. An mer truth and, will be provide the provide t

imagines she is passing through them, as Mrs. Denton did when following up and that what exists in the natural world some of their "specimen" planes but faintly symbolizes the realities that through ice, snow and water. The have their home in the boundless realm imaginary seeing of these would make of spirit. Is not the natural a type of Mrs. Denton suffer with the cold. Is it the spiritual, and have they no relation supposed by any one that Mrs. Den-ton's mind left the body, or the clairto each other? And is the spiritual world governed by laws entirely at variance with the order of things in the voyant's spirit leaves the body, when it hunts up thieves and estrays? The natural?

principle is the same, only in one the At death (so-called) we are ushered action is of the ethereal and in the into a world where everything is other physical. These planes are ethestrange and anomalous, being governed real, but act in both. and controlled by agencies and forces

of which we had never formed the Spiritualists at the present time should divest their belief of all that is slightest conception? Our transition not real, by throwing aside all ideal from the material into the spiritual world does not change or modify our and imaginary things. Christianity has been started by ideal imaginations and life, character or history. We enter promulgated by falsehood, deception that world with the same tendencies that characterized us in this world. and misrepresentation, and made powerful by its cruelty and murderous ac-Our environments may be better adapted for growth there than here, but we tion in terrifying the ignorant into servility and obedience. It and the opinwill feel at home when the change comes. Our vision will be enlarged, ions, without proof of the learned, have caused more ignorance and suffering our perceptive powers more acute and than everything else put together, and all the psychic forces of our being will be quickened; and we will advance step now, looking at their ways and the conby step through an endless eternity, sequence, let us divest ourselves of everything that is not real (The action realizing more and more of the infinite of ethereal matter is as real as the all, and yet never reaching the ultiphysical), throw aside the imagination

mate. and adopt facts and reason and know The great need of humanity to-day is there is not an action-ethereal or physthe opening of their clairvoyant vision so they may see the eternal verities in ical-that there is not a cause for. We may not know the cause, there is as certain to be a cause as there is an nature through the manifestations that address themselves to their senses. The thin veil that hides the unseen effect; and our not knowing it shows our ignorance; but the studying out the from the seen is becoming more transcause, and not imagining it, is progresparent day by day, and when this veil sion. Let us dispense with that horrid s lifted, humanity will become as condemon "faith" and his stamping ground credulity that have caused so scious of a spiritual world as they are of a material world. Our knowledge, much ignorance and are the foundation whether in the material or spiritual of all religions, both heathen and Chrisworld, will correspond with our develtian, and the support of nearly all igopment. And are there not possibili norance. Believe nothing unless ties in our nature that cannot be fully developed in the earth life; and if so have at least an analogical reason, for

better say we don't know than take will there not be an opportunity for others' opinions. Perhaps I am hard their unfoldment in spirit life? on faith and credulity, but they are no part of my make-up, for if a scientific The great mistake of the race has been in separating the world of sense class should deride, and all the highly from the world of spirit. Life in the educated who carry all the capital letspiritual world is as simple and natural ters each side of their names, give it as as life in the material world. There

their opinion that it is so, and the infalare not two worlds with different conditions and environments. The condilible Pope and all the bishops and priests declare it is a revelation from tions of the one are essentially the con-God, that the moon is made of green ditions of the other. And this intimate cheese, I would have to see the herd of relation is being more clearly perceived cows that gave the milk to make the by those who are enabled to grasp the cheese, and taste a slice cut by my own corelation of forces and the unity of hand from the moon, before I could believe. Yet how many millions believe Old dogmas are dying, the chains of

mental slavery are being broken, rea-We should first take a Spiritual paper son is supplanting blind faith, knowledge is taking the place of belief and and keep posted better, do with a twodollar shoe instead of a three-dollar men are beginning to think for themone, and save the dollar to embellish selves, and a new heaven and a new the intellect, then people will look at earth is dawning on his mental horizon, your knowledge instead of your feet), thus enabling him to progress in the and the editor should devote a column right direction, and shedding a clear and certain light along his pathway, or two to the general news, perhaps like this: "Cuba is progressing slowly and revealing to his inner conscioustoward freedom," Japan is holding her ness the true goal where deep repose and inward harmony will blend in unison with the divinest in nature. DAVID WILLIAMS.

### Utica, N. Y.

year, and furnishes free school for all." "Human Culture and Cure. Part Rothschild is a Jew. Christian million-First. The Philosophy of Cure. -(Iń cluding Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very in-structive and valuable work. It should There are many Spiritualists that are have a wide circulation, as it well ful-

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### THE PROGRESSIVE THINKER.

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HUDSON TUTTLE.

J. Nisen: Q. Is there any superlative merit one over the other of the various systems, christian science, metaphysical healing, hypnotism, mesmerism, and Dr. Babbitt's fine forces?

A. There are many good things in all these systems, but they become false when pressed, as they are by many of their advocates to cover the whole field.

The heat, light, electricity and magnetism from the sun have great influence on life and its manifestations. How great this influence is may be forcibly seen in plants growing in shaded places or in darkened cellars, comparing them with those growing in the sun-lighted garden. Human beings are in like manner affected, only the more as they are more delicately organized. But these elements do not hold all influences. They are distinct from the psychic, or mesmeric, hypnotic or whatever name it may be called, and they are not comparable.

There are two distinct methods of cure by christian science, magnetism, metaphysics, etc. One is by suggestion, and some there are who assume that suggestion covers the whole ground, explaining all phenomena. Thus a magnetic healer suggests to his patient that he is well and he becomes so. The christian scientist suggests to his subject that as a part of God he cannot be sick, and his sickness vanishes. Such a method gives good results where there are no organic changes and the ailment is from depleted nerve force or mental, rather than physical.

The other method is by direct influence of psychic force from the operator to the subject. This is a positive influence and independent of suggestion. It is thus seen that neither of these methods cover all the facts, and to exclude either and make the other supreme would lead to error. There are multitudes of facts supporting one or the other. Suggestion, given by others, or self-suggestion, which leads to the dominance of one idea, is a most important factor in human conduct. The man who keeps his mind at such a tension that the bodily ills have no time or place for consideration, lives above their suggestion, until a crisis may be reached.

It is right here, on their psychic relations, that all these systems and methods coalesce in Spiritualism which furnishes the fundamental truths on which they all rest, differing only as they assume different phraseologies, and arrive at erroneous conclusions. They are all indebted to Spiritualism for every truth they contain and wherever they differ from this primal source they are in the fog.

The same may be said of Theosophy, which is embodied in Spiritualism, forming, however, only a single block in its solid walls.

W. R. Custer: Q. (1) Is astrology an exact science? (2) Do spiritual beings ever exert an influence on prenatal existence?

r(3) Are our downfalls and stumbles while we climb the spiritual heights to impress us with the duties be-Kinging to earth-life? A. (1) If astrology was an "exact science," this ques-

tion would not be asked. No one questions as to astron-

UNCLE BEN SEES A "SHADDER." I kin see dem shinin' eyeballs now, wharebber I may look, An' de shudders dey pass fru me, lak de lizzards fru de brook, An' I kaint fin' env cumfoht in dis worl' now envwhar, Foh de ha'ntin' ob er presence-lak er shadder-black ez tar.

An' de preacher man done tol' me hit wuz Satan dat I saw Dat de Massa put him on me kase I broke some moral

law. But I kaint tink now foh sartin' jist what law I done

gone broke. An' I jist belieb dat preacher man tol' me dat fer er joke.

I hez got ter see de body, an' de hoofs an' forked tail Er I kaint belieb de debbil yarn ner git down heah an'

wail. For I nebber stole er chicken dat wuz roostin' out ob

reach, Ner I nebber stained my conshens in er tryin' fer ter

preach. Ize done been ter many meetins' an' Ize heerd 'em pray

an' shout Fer der Lawd ter show his mercy by er washin' ob 'em

out. An' I riz right up and tol' 'em dat de bes' way fer ter do

Wuz ter pray ter dere own conshens, an' be noble, kin' an' true.

But dey tells me Ize a sinnah an' de debbil'll git me sho' Ef I doan' ax Massa Jesus fer a pahdon 'fo' I go;

Den I see dem eves er shinin' lak a diamon' in de sky, But my conshens cums an' tells me dat hit haint de debbil's eye.

An' I sometimes git de outlines ob er fohm I 'pears ter know.

In de darkness ob de eb'nin' jist er glidin' cross de flo', An' hit sorter makes me narvous an' I kinder lose my place,

Foh I seem ter see de likeness ob my muddah's deah ol' face.

Den de debbilish religion an' de hellish fiah goes. An' de prayin' to de Massa jist comes sorter to er close,

For I nebber seed dat Jesus an' I'd ruther tech de han' Ob my deah ol' sperit muddah dan de Lawd, ef he's er DR. T. WILKINS. man.

### ·|-|-|-|-WHEN A DEED IS DONE FOR FREEDOM.

- When a deed is done for Freedom, through the broad earth's aching breast
- Runs a thrill of joy prophetic, trembling on from east to west;
- And the slave, where'er he cowers, feels the soul within him climb To the awful verge of manhood, as the energy sublime

Of a century bursts full blossomed on the thorny stem of Time.

For mankind are one in spirit, and an instinct bears along

Round the earth's electric circle the swift flash of right or wrong;

Whether conscious or unconscious, yet humanity's vast frame

Through its ocean-sundered fibres feels the gush of joy or shame;

In the gain or loss of one race all the rest have equal claim.

Once to every man and nation comes the moment to decide

In the strife of Truth and falsehood for the good or evil side: Some great cause, God's new Messiah, offering each the

bloom or blight. Parts the goats upon the left hand and the sheep upon the right.

And the choice goes by forever 'twixt that darkness and that light.

Then to side with truth is noble, when we share her

BLIND WORKERS. Spirituality that Needs to Be

### Spiritualized.

afternoon of the day on which his en-gagement began and introduced him-self. Mr. Talmage looked him over and To the Editor:-I have been ponder-ing in my mind, for some time, why there are so many blind workers in our cause; blind to thelf own interests, as was evidently a little taken aback at the shabby appearance af the evangelist. As it approached evening he said: well as to the interest of those who are, or at least should be, as near and dear to them as self. Now, I have in my mind's eye a certain worker in my vithe accommodating Samuel. He was taken to a clothier and fitted from head cinity, who poses as a very spiritual man, and consideres himself an auto foot, topping all with a high hat. At church the Doctor introduced him as thority on all questions relating to the Rev. Samuel P. Jones, from Georgia. Cause. He not only works among his own townspeople, but goes abroad, and seems to think himself elected to evan-Mr. Jones arose with his new hat in hand and repeated: "Yes, Rev. Samuel P. Jones from Georgia," and added: "And this is the new suit of clothes and gelize the whole world. But, oh, the blindness of man. If he only knew it, this the new hat your pastor has prehe has a broad field to cultivate right in sented to me. If your pastor had as much of the grace of God in his heart his own little household. And if a man is not wise enough to fathom the mysas he has pride he would convert all teries of his own home, how can he ex-pect to grasp those of the great infinite? When a man has become so spiritual Brooklyn and would not need me." San Francisco Waye.

that nothing pertaining to the welfare and happiness of his family is worth considering, set that man down as a very selfish creature, for you will find, nine times out of ten, that he is very I have a cottage close by the sea

good and kind to himself. With vine-mantled doorway, airy and Now, in this case, I know his wife well and know her to be a slender little free, And the fleck and glow of summer

person, hard-working and saving, one who has to exercise a great deal of economy to order to make ends meet. Comes dancing joyous on rose and vine. Far out at sea my raptured eyes And I have known her to be left alone Behold green isles of Paradise, for three or four weeks at a time, with no companionship but that of little chil-

dren, and even his Spiritual papers de-To hear from those who on the green nied her, which might have helped to brighten the hours for her. I also know When the broad moon lies across my him to be rather disagreeable in his home, but away he is as cheerful and And the full of the waves reaches agreeable as a man could be. In speak

ing of his wife, it is generally done in The wondrous shades of light and green such a manner as would convey the idea: If all is not right, it is Eve who In my garden of roses then are seen.

has tempted me and I did eat. Now, Mr. Editor, I know that this same little wife is just dying for the And Love's white hand, soft and fair, Touches my brow with its weight of loving words of sympathy which she so And a brooding presence fills the air hungers for and so much needs, to keep With glimmerings of beauty everyher braced and in trim for the daily struggle that must constantly be going Love's cadences sweet on the landscape on in her mind. It is a sad case indeed when man becomes so elevated, spirit In amorous music, as the evening dies, ually, that he forgets the little acts of And I dream of my boyhood's happikindness and courtesles that every woman expects from her husband, and As the silent hour leaves its parting kiss. BISHOP A. BEALS. is entitled to. These very small things go far toward keeping the home pure and unalloyed, but as it is woman's na-Summerland, Cal. I hear of a city beyond the sea.

Now, Mr. Editor, if this same worker

ness, I don't believe he would be able to see that it would have been a far more spiritual work to have stayed

and her consoler and companion in every sense; then no other man would dare to usurp her love.

> clasp my own. Oh. dwellers in heaven, clothed in white, Still veil your treasures of pearl and

gold, Oh, city of God, enthroned in light,

Still hoard your glories no thought can hold,

# SIGNIFIGANT AGROSTIG.

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ture to crave these signs of affection, is it any wonder that many are led into the snares of unprincipled men, who too often step in at the critical moment, with many honied words of consola-tion, and thus begin to weave their coils about the innocent one until she is fairly caught in his snare. And then what is the verdict of the world-her husband not excepted?"It is only another fallen woman!

which I have spoken of in this letter, should meet with just such a mis-fortune as this, with all his self-wise-

with and been a protection to his wife,

I am a hearty endorser of the saving. "Charity begins at home." If these few lines should happen to meet the eyes of any such blind workers, I sincerely tone; And dearest gift of God the King, hope they will be led to stop and ponder, and perhaps they may yet be able to solve the enigma. This is at least Are the hands in the throng that shall A READER. my wish.

C A Spirit Mother's Power.

The little story of a spirit-mother's watch over her beggar-daughter in the streets, as given in a recent issue of The Progressive Thinker, brought to mind an incident that was con siderably noised about in a western town a few years ago. Men discussed the matter amongst themselves, and some told the strange story to their wives, and so the strange story spread. A young woman came to the town from a neighboring city and adopted the life of shame. She became quite popular amongst her set, and seemed to enjoy her gay, fast life. Neverthe less, she was not so wholly depraved but that she sought to deceive her mother, in the other city, as to her evil course. The mother died unexpectedly and this girl had not yet received the information. Chancing to glance toward the door of her room, she saw her mother standing there as though she had just entered, with the expression of most shocked surprise and grief. The girl sprang to her feet shrieking aloud to her mother. Her companion was badly startled by her hysterical manner. She ran out in search of her mother who had disappeared, and to learn who had sent the elder lady to her room. No one knew anything about it, but it was evident the girl had received a great shock. Very shortly, I think the next day, she received word of her mother's death. From that time on she was "haunted," shall we say, by her mother's presence, with her reproachful, reproving countenance. At first it was counted great sport by her curious and cruel companions, to draw her on by drink and jest, until the warning spirit again became visible to her, but her fright and shrieks became too nerve-torturing to all concerned. and she was dismissed from the establishment I wish I could tell the end of the story, that some "Good Samaritan" came to her rescue with counsel and shelter, but I really do not know the finish to this tale. I only know that her mother's spirit neither rested, nor let the girl rest, until she was ejected from those circles. Liable as she was, at any time, to "see' a spirit" and go into hysterics, she became a terror rather than an attraction, and thus it was that her mother drove her from sin to a life of honest labor. San Antonio, Tex. : R. DOUGLAS.

With streets of shining gold, Lighted with radiant mystery, Most glorious to behold. They tell me its walls are of precious stones, That jeweled gates unfold;

Myriads of beautiful ransomed ones, And harpers with harps of gold. They tell me of holy prophets there, Sealed with a strange "new name," Of saints and scraphs, and cherubs

fair. And angels on wings of fiame. They tell me of Jesus, the crucified

THAT CITY.

Talmage and Sam Jones.

Sam Jones was invited by Dr. Tal-

mage to hold a series of revival meet-

ings in Brooklyn. The revivalist ap-

peared at the Talmage residence on the

MY COTTAGE,

the

shine

spell,

door,

shore.

care,

where.

rise,

ness

isles dwell.

king, Of palms and a great white throne, Of sweetest songs that the angels sing, And a crown that may be my own. But sweeter than songs the angels sing, Are the voices I know in the music's

omy being an exact science. The calculation of an eclipse or occultation of the planets silences every doubt. If a "nativity" could be calculated in the same accurate manner, astrology would not be in the hands of fakirs and under the ban of the law. So far from being an "accurate science," astrology cannot be called a science, for science is demonstrated knowledge classified. That the sun and other bodies in space have an influence on living beings is well understood by students of biology, but the nature and extent of their influence is absolutely unknown, and hence its calculation in reference to the modification of the lives of men is concerned, is without data and no more than a guess.

But it is objected; prophecies have been made that have been fulfilled, and the past has been told by these calculations from planetary positions. True, the astrologer has by his psychic impressibility, revealed the future, and by his "calculations" concealed the source of his information.

(2) There is nothing more certain than that spiritual beings often exert a superlative influence over the unborn child. By this heretofore unrecognized force, the theories of heredity have been confused by being unable to account for the facts. The great characters of history are examples of spirit power concentrated to bring forward leaders in science, literature, art, and statesmanship. And what is of vastly greater moment, these leaders, impressed from earliest life by spiritual intelligences, continue under the same guidance to execute the enterprises for which they were designed. Examples are seen in Napoleon, Washington, Wesley, Luther, Tennyson, Mozart, Lincoln, and countless others.

(3) No, our "downfalls" are not imposed for any purpose, for that would imply that we were watched over by a personal God, who was directly interested in our lives. It is true that our "downfalls and tumbles" do have an influence, keeping us in the right path. They are, however, unnecessary except as we depart from that path, and are witnesses that we have done so. It is not necessary that we stumble; unless we are weak we shall not. We may gain experience and strength by falls and bruises, yet if we had the strength we would not fall. If we were able to keep the path of right, with firmly planted feet, and go upward without wavering, it is far preferable to being torn by thorns that goad us into the path, or bruised by the stones which guard its either side.

E. L. McG.: Q. Can dipsomania be cured by hypnotism at a distance, and if so can you give the name of the hypnotist able to thus cure?

A. The conditions of a dipsomaniac are unfavorable to hypnotism, yet there are instances recorded of favorable results. The experiment would be most interesting and if any hypnotist desires to make the test, I will gladly assist him.

W. W. R.: Q. What is the difference between spirit, and a spirit?

A, Spirit is a general term applied to spiritual things, as matter is to material. A spirit is an individualization from the forces of the spiritual universe.

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wretched crust, Ere her cause bring fame and profit, and 'tis prosperous to be just;

Then it is the brave man chooses, while the coward stands aside.

Doubting in his abjest spirit till his lord is crucified, And the multitude make virtue of the faith they had denied.

Count me o'er earth's chosen heroes-they were souls that stood alone.

- While the men they agonized for, hurled the contumelious stone.
- Stood screne, and down the future saw the golden beam incline
- To the side of perfect justice; mastered by their faith Divine.
- By one man's plain truth to manhood and to God's supreme design.
- For humanity sweeps onward: where to-day the martyr stands
- On the morrow crouches Judas, with the silver in his hands:
- Far in front the cross stands ready, and the crackling faggots burn,

While the hooting mob of yesterday in silent awe return To glean up the scattered ashes into history's golden urn. -James R. Lowell.

-|-|-|-

### Disgraceful Meetings.

One of the most disgraceful meetings is being held at the U. B. church at Matherton that was ever held in a civilized country and yet they are allowed to go on in this style. Meetings are held in the eving from 7 o'clock until the wee small hours of the morning make their appearance and there has been some instances where they have been held till daylight and yet they are allowed to go on in this way like a lot of maniacs. Even little girls from 10 to 12 years old are allowed to attend these meetings and get so excited as to go into a trance and remain that way for several days. A doctor was called to attend one of these small girls and he said, "If she was allowed to go this way it would end in insanity." Is there not a few Christian people in that place who can stop these disgraceful actions? The minister has the nerve to call this religion, but if this is religion we do not want any of that kind, for murder will out. We hope that

these meetings will either be discontinued or run upon lines commensurate to a civilized community.

To the Editor:-Enclosed find the above clipping. Matherton is a little burg in Ionia county, Michigan. Perhaps these "goings on" are something like an Indian ghost dance.

Our little society is doing well and growing-thanks to the Antis. A. C. FLOWERS.

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some volume, wherewith to sweeten hours of leisure and enjoyment. Price

\$

Doten. Price \$1.00. Till my fluttering spirit, with sweet

surprise, Without doubting or fear shall see, Grown strong in the welcome of human eyes,

My loved ones in heaven with me. MRS. E. S. SHOWMAN. Napoleon, O.

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### BOOK REVIEWS.

8

Three Journeys Around the World, or Travels in the Pacific Islands, New Zea-land, Australia, Ceylon, India, Egypt and other Oriental Countries. By J. M. Peebles, A.M., M. D., Ph. D. 454 octavo pages. Boston: Banner of Light Publishing Co.

This volume is the result of three voyages around the world by this distipgulshed lecturer, author and physiclan. It may be said that he went more especially to study the spiritual knowledge of the races of mankind, and to compare their various views Unlike all other books of travel, he gives prominence to Spiritualism, wherever found, and he found it every where, from the wise men of India to the Maoris of New Zealand. He also carried with him the power to hold communion with the spirit world and gives lengthy narratives of seances in

mid-ocean and on the pyramids. In fact, he has so interwoven the spiritual philosophy and moral reflections, that the volume is an exponent of that sys-tem quite as much as a narrative of travel

It is impossible to give an idea of its varied contents by quotations, yet we cannot forbear reproducing some paragraphs which reveal the true character of the much extolled Yogi, to whom it has become the fad to refer supernatural wisdom. The Occultists and Theosophists have reiterated that eternal wisdom was to be found in these wonderful men and more, a new method of

gaining spiritual knowledge. At Adyar, the origianl home of the Blavatsky-Olcutt theosophy, Dr. Pee-bles visited a famous yoga. The visit is thus described:

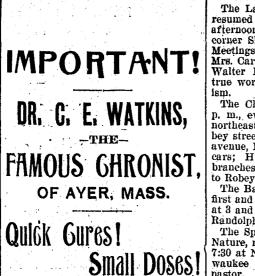
"He had been a traveling Swami Yogi for ten years, but for the last twenty years had sat in his mud-walled hut, back from the wayside, connected with which were neither chimney not window. He kept a fire or light of some kind constantly burning. Conducted by our Brahminical friends, we entered the low doorway and squatted down, there being no chairs nor seats. The Yoga approached us with a pan of ashes and sprinkled some on our foreheads. The ashes were from burning dried cow chips. The Yoga's feet

and lower limbs were naked. There was a string of indescribables around his neck, and the turbaned hood partly concealed the mottled hair and ashes on his head. The close, smoky atmosphere was about insufferable. The surroundings were dreary enough to delight a den of demons. All the fixings were smoky, sooty, dirty, repulsive. \* \* \* In this state it is said fire will not burn, water will not drown, nor will the deadly cobra bite Yogis. I should think not-if they are all as dirty and lazy as this one! The Yoga has eighty-four postures which are essential in order to receive spiritual power. Among the most important are the following: The right foot shall be placed on the left thigh and the left foot on the right thigh; the hands should be crossed and the great toes firmly held thereby; the chin should be bent down on the chest, and in this posture the eyes should be directed to

the tip of the nose." If this posture is retained long enough the mind of the Yoga becomes illuminated! And it is these dirty, lazy, filthy mendicants to whom the Western world is advised to go for supernal wisdom, by theosophs and occultists! If there ever was a fraud committed on the trusting confidence of a too confiding people, it is this attempt of a few designing would-be leaders to exploit this effete and idiotic "philosophy of India," as preferable to the in-

ductive methods of the West! The Spiritualist who desires to be informed of the beliefs and religious customs of the various races, will find in this volume the knowledge he desires Aside from this, the descriptions of places and people are of such a character as is found in no other book of

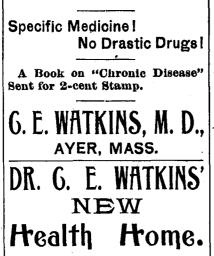
travel. It would have been venturesome for



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The old one was too small. He now has a argen one, and it is being all re-furnished with new fur-niture, new baths, new system of heating and new ventilating system. Those intending to come to this new and perfect Health Home would do well to write at once. The terms for Board, Room and Treatment will be from \$6 to \$15 a week only, depending on the size of the room and the disease that the patient is suffering with.

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, Cacramento, Cali., and I will (through spirit power) send you the cause and condition of, your trouble; and after I give you a correct diagnosis, if you wish help I will make my terms within your reach. 420

TESTIMONIAL.

B. F. Poole, Clinton, Iowa:-Please send another package of magnetized compound. I find the compound and

Sunday Spiritualist Meetings in Chicago. The Lake View Spiritual Union has resumed its regular 8 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 Church of Unity. Services 7:45 p. m., every Sunday, at Flynn's hall, northeast corner North avenue and Bobey street. Reached by the Milwaukee avenue, North avenue and Robey street cars; Humboldt and Logan Square branches of the Metropolitan elevated to Robey street. Max Hoffman, pastor. The Band of Harmony meets on the first and third Thursday of each month at 3 and 7:30 p. m., at Handel Hall, 40

Randolph street, room 418. The Spiritualist Church Students of Nature, meets every Sunday evening at 7:30 at Norman Hall, 235 and 237 Milwaukee avenue. Mrs. M. Summers, pastor.

The Beacon Light Spiritual Church, 617 N. Olark street. Meetings Sunday afternoon meetings 2:30, evening, 7:45 p. m. Conducted by Geo. F. Perkins. Spiritualists' Sunday-school, every Sunday morning, at 10:30 sharp, room 518 Handel Hall building, 40 Randolph street. All are welcome. Liberal Spiritualists, No. 107 South

Paulina street, corner of West Madison street. 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.

Irene M. Dobson, lecturerand test medium, will hold meetings every Sunday at 3 p. m., at her parlors, 8517 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 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 p. m.

The First Society of the South Side, at Unity Hall, 77 Thirty-first street. Conference meeting at 2:30 p. m., followed by spirit messages by Mrs. Georgia Gladys Cooley, of California. Mrs. Cooley also lectures and gives messages at 7:30 p.m.

Spiritual Endeavor Society meets at No. 1 South Hoyne avenue, near Lake street, at 8 p. m. Sarah E. Bromwell, pastor.

West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m.

Universal Spiritual Society, Hopkins hall, No. 528 West Sixty-third street, Englewood (over postoffice). W. T. Parker, pastor. Conference at 3 p. Lecture and spirit messages at 7:80. Christian Spiritual Society bolds meetings in Hygela hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m.

Drs. Peebles & Burroughs, Indianapolis, Ind. Dear Sirs:-Your letter and diagnosis is received and I will say that it is, quite correct. I have been under treatment hy Dr. Mills, or this city, a long time shd he advised mu to write you. Mms. L. PARMIS, Jan. 6, 1998. Saratoga, N. Y. Ohurch of the Star of truth, Wicker Park hall, No. 501 West North avenue. Services every Sunday evening at 7:30

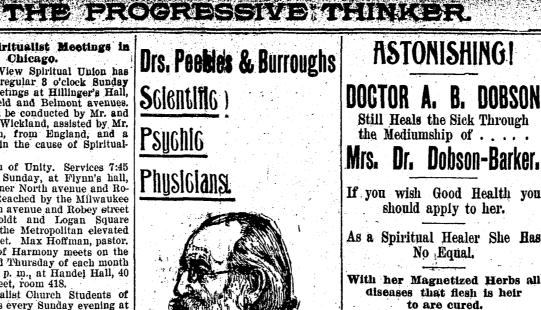
o'clock. All prominent speakers, who come to Chicago to lecture, can make arrangements for the Marcotte Family's Oriental Spiritual Parlors. Call or address Dr. Robert E. Marcotte, 3125 Indiana avenue, Chicago.

A Swedish meeting is held every Sunday, at 2 o'clock p. m., at Phoenix han, 324 E. Division street, near Sedgwick street. Dr. Ells Isidorous Jacobson, lecturer. Admission free.

First Spiritual Temple, near corner Wells street and North avenue. Services every Sunday evening at 8 o'clock. Mme, Lucille de Loux, pastor. Lecture and test circles every Wednesday even-

ing at 8:30, at 417 North avenue.

Spiritual Temple, No. 11 North Ada street. Services every Sunday at 8 p. m., conducted by Chas E. de Ricard.



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cases for local physicians, and a still

larger number are referred to them by

the family physician. In further evi-

dence of this statement we quote the

following from letters, and could refer

to a still larger number, if space would

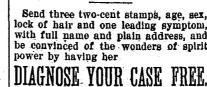
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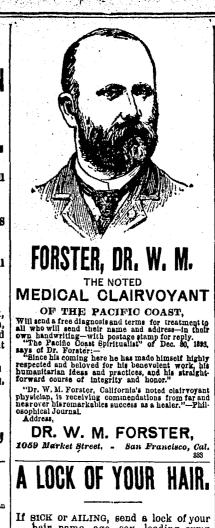
Drs. Peebles & Burroughs, Indianapolis, Ind. Dear Sirs:-Your favor of recent date is received, and in reply will say that your former communica-tions were received. My brother is a practicing phy-siolan in this city; he, as well as myself, was well pleased with your disgnosis of my case. Respect-fully yours, A. E. Griswold, Jan. 9, 1898. Crestline, Kas.

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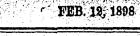


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WILL MR. MYERS, WHO LECTURED IN ST. Louis, at Jefferson Club Hall, in December, 1896, please send his address to the office of The Progress-lve Thinker. [429] E. G. S.

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most people at the age of Dr. Peebles to have undertaken his third journey around the world for he was approaching four-score years, but for him it was a mere matter of deciding to go. He has taught that a full century is the destined life of man, and appears to be determined to reach the full allotment. When he lectured in Melbourne, Australia, last year, it was commented that he was more vigorous than he was on his preceding visit twenty-five years be-HUDSON TUTTLE. fore.

PASSED TO SPIRIT-LIFE.

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

On the morning of the 17th ult., Mrs. Hiram Potter passed from her home in Newberry, Ohio, to her home on the spirit side of life. She had been a sufferer for six years

from cancer, at times suffering as no tongue could describe, but her knowledge of Spiritualism gave her strength to endure, and amid her keenest sufferings, she never ceased to be considerate of others.

The funeral occurred the 20th; the writer was called to conduct the services. A short service was held at the The service at the church was attended by an immense concourse of people, considering the place and the condition of the weather. Although the arisen sister had always had the courage of her convictions as a Spiritualist, her friends from far and near desired to pay in person the last tribute of love and respect. Many heard on that occasion for the first time a Spiritualistic funeral discourse.

A husband, daughter and son, an adopted daughter, mother and sister, are left to follow their loved one to the better country. MATTIE E. HULL.

Born to spirit-life, January 30, at Chinook, Mont., Parker Wright, aged 75 years. He was a Spiritualist for fortyeight years. He leaves a wife and a DR. M. A. WRIGHT. daughter.

John M. Dunham died December 29. 1897, at the home of his son Charles, known as the old Dunham homestead. He was born in Onondaga, N. Y., August 6, 1822, where he grew to manhood, married a Miss Ann Van Winkle; came to Michigan in 1856, and settled on the farm where he died. He leaves five sons and three daughters. He was an earnest worker for the cause of Spir itualism, and has been for the past thirty years, and died firm in that faith.

MRS. CARRIE HYDE. Sunfield, Mich.

Hugh Smith, an old pioneer and high-ly respected citizen of Battle Creek, Ia., passed away after a brief illness, at the age of 77 years. He was a man of decidedly strong magnetic power, often healing the sick by this power. In early days here he lectured much on Spiritualism, having become a strong Spiritualist in early life, and as his life advanced he became only stronger in this belief. He leaves five children and of Woman in the Bible; The Christian many friends to mourn him, his wife Church and Woman; written in Mrs. and one child having preceded him to Stanton's usual trenchant style. For XXX. the spirit-world.

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.

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Faraday. Price 15 cents. "Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one

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

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Test circles, Monday evening at 8:30, at No. 439 W. Lake street, third floor. The Spiritual Harmony Circle holds a meeting at 19 Bishop Court, at 7:30

p. m. Mrs. Hamilton Gill will speak and give tests.

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we again quote from recent letters. These are but a few of the thousands of unsolicited indorsements and unqualified appreciation of their diagnostic ability: Gentiemen:-In reply to your favor of the 10th inst. permit me to say your disgnosis is all, and even more than I crpected. It is correct in every particular. Respectivity, L.P. BAYLIFF, Jan. 14, 1898. Wapskoneta, Ohio. Jan. 14, 1898. Drs. Peebles & Burronghs, Indianapolis, Ind. Sirs:-I received your diagnosis of my case and it was perfect in every way. Truly yours, BDITH ULBIOH, Peoris, III.

Drs. Peebles & Burronghs. Indianapolis, Ind. Dear Doctors:--1 received your diagnosis of my case and it was perfect in every respect. Respect fully yours, Mas. O. R. BLAKELEY, Jan 21, 1898. Yorkshire, N. Y.

Drs. Pechles & Burroughs, Indianapolis, Ind. Dear Sirs;--I must say that your diagnosis was cor rect in every detail. MRS. M. V. RHODES, Jan. 18, 1893. Fairfield, Mich.

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Drs. Peebles & Burroughs. Indianapolis. Ind. Dear Sira:--The diagnosis you send of my case was literally correct. I thank you very heartily for the same and will recommend you to all needing assist-ance in the medical line. Hespectfully, HAROLD RAOZ, Jan. 17, 1898. Port Hope, Ont., Can.

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Drs. Peebles & Burroughs, Indianapolis, Ind. Desr Sirs:-Your diagnosis of my case is correct Respectfully. / Mrs. J. P. BARGREN, Jan. 19, 1998. Rockford, III. Respectfully. Jan. 19, 1898.



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