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REMARKABLE NARRATIVE Invincible Proofs of Spirit Presence and Knowledge, by a Reliable Witness.

A Brief History of the Phenomena that Occurred through the Mediumship of Mrs. E. M. Teed, during the Last Two Months of Her Earth Life.

To the Editor:-In consequence of so of any leading medium. At this seance much having been written in the last two of our boys who had passed away two years with regard to the physical came and spoke to us and identified and clairvoyant investigations of Spirthemselves in such a way as to conitualism, and as many of the leading vince us of their continued existence in writers of your journal are advocating another world.

the idea of abolishing all physical dem-About this time a man by name of onstrations, thereby leaving us in the same condition which the orthodox Winslow came to this city claiming to have been sent under the direction of churches are in, resting on the ipse dixit the Philosophical Journal. One of his of those who are past and gone, trying to harmonize the real philosophy of objects was to expose Mrs. Teed, an-other was to combat Woodhullism. He domiciled at the same house where Mrs. Spiritualism with that of orthodox Spirituanism with that of orthodox dominant at the data of the got up a se-Christianity, I have undertaken to Teed was stopping. They got up a se-write a short history of my experience ance arranged similar to the one menwrite a short history of my experience with Mrs. E. M. Teed. This I do by retioned above. Nothing happened a this seance with the exception that a quest.

Mrs. Teed came to this city in Sep-tember, 1873, and subsequently died at guitar was raised from the table and floated around a short distance over our my house after an illness of some two heads, and the seance was given up as

months or more. I did think of refera failure. I returned home and gave close attenring back to her early history as she told it to me, but I have abandoned tion to business for about two weeks. that idea and have concluded to com-After that time I paid a visit to town and was told that a certain young lady mence this parrative with an account of her advent to this section of country. who was present at the last mentioned circle, and who had sat between Judge Along in the latter part of the year 1873 a lady of this town visited Chicago Riddell and myself, had made the stateand attended some seances given by Mrs. Teed, and on her return gave a ment that she had broken loose from the circle and grabbed Mrs. Teed and held her so that she could not swing the guitar any more. I thought "if that is glowing account of the splendid seances she had attended. At the same time the Religio-Philosophical Journal published the way mediums are exposed, I am gosome very flattering accounts of her seances in Chicago. These acing to look into this matter and know more about it." I knew that young lady counts created an intense anxiety on had not broken loose from me, and I the part of the Spiritualists in this secsaw Judge Riddell and he said he knew tion of the country to learn more of her she had not broken loose from him, and California for the benefit of her failing was a concerted plan to overthrow Mrs. we came to the conclusion that there health, and partly promised to stop at Teed.

After all this had occurred and I had Council Bluffs. Mrs. Teed left Chicago in a condition ruminated on the matter, I drove down town one day, and on my way home as of very poor health, reached Kansas City and held a few seances there; from I was two or three blocks from the there she went to St. Joseph, where she place where Mrs. Teed was stopping, the thought occurred to me that I would like to know what had become of her, experienced many difficulties and hardships. A lawyer who took up the matter possessed himself of her money and as one of her male attendants had left her and returned to St. Joseph, prob-ably on account of the financial straits jewelry, and she was turned loose pen-niless, and to a large extent, without they were in. I turned back and drove friends. After she had been robbed of her money and jewelry, she obtained to the house. As I entered the yard I means to take her to Oregon, Mo., and saw Mrs. Teed standing on the porch; I approached her and found her weeping. I asked what the matter was; she said there she held two or three seances.

that light down a little?" I turned it them would have thought to invent the light and bring the pitcher of water. down and the voice said, "that will do." such a one. Several faces besides these While we were waiting for the guests down and the voice said, "that will do." Here let me remark that notwithstandsuch a one. Several faces besides these appeared, but it is only necessary to mention one; a genial, fine-visaged old ing the fact that the light had been turned down we had the strongest light that I have ever seen at materializing seances. After all had become quiet again, the same voice said, "Mr. Win-chester, won't you please bring me a pitcher of water and a tumbler?" The water and tumbler were brought and a large strong looking buyd reached un lady in a figured cap with a little frill, whom he expected but who had not came to the window and put her hand out and pointed to me. I could not ing of him and asked what the matter make up my nind who it could be until I took a second thought, then I said to my wife, "Why, bat is Mother Hunt, of Pulladelphia," ap old lady with whom I had boarded, before I was married, Poly to find out," said she. Poly was and who was very much attached to me a large strong-looking hand reached up from the floor and took the pitcher of and who was very much attached to me water from my hands and set it down, and called me her son. There was a the premises was given her and she was general clapping of hands among the spirits because I had recognized her. It then reached out and took the tumbler: the next thing we heard was the pouring out of the water into the tumbler seemed so odd that the spirits could do stated that the husband had come from which was plainly audible to every one that. Unfortunately none of those faces or spirits could talk audibly; they present. All supposed that the object of the water was to give Mrs. Teed a drink, but the result of the matter will did not pretend to taik, I only saw their faces. The scance closed and we threw back

be seen further on. The improvised cabinet was lit up the blankets so as to expose the mediwith spirit lights, and they shone so um, when we found her in a deep bright that they were seen through the blankets. Mrs. Teed had no matches, trance, to all appearances unconscious, with the tumbler two-thirds full of and if she had, her hands were so sewater balanced upon her head. The tying of the rope was intact and nothing was disturbed. curely tied that she could not strike any. There was an aperture in the cabinet, and soon after the lights ap-

A day or two after this seance Mr. Garner called on me and requested Mrs. Teed to go to his house and hold a sepeared the face and bust of a person appeared at the aperture, and were so plain and life-like there could be no ance. She shift she wanted a protector mistaking their identity if the proper and promised to go if I would go along

The Skeleton in the Spiritualists' Gloset. NEGLECT OF OUR MEDIUMS MANY ARE FINDING HOMES IN CHRISTIAN CHARITABLE INSTITUTIONS 1(5)

an Indian girl control. A description of sent on her errand. In the course of five or ten minutes she returned, and town intoxicated and had heard that

Mrs. Teed was a fraud, and forbade his wife going to the seance, and she was crouched in a corner and he was scold-ing and threatening her with violence if she attempted to go. The Indian girl reported that they would not be there Mr. Garner was so excited that he rode over next morning to the place to find out the truth of the matter, and found the what the spirit girl had said was

the exact truth in every respect. The seance was formed, and blankets were hung in a corner of the room in a similar manner as before. On this occasion I allowed an expert sailor to tie Mrs. Teed; he did it in the presence

the first place, examined the tying, as did we all, and we worked at least fifteen minutes to find the ends of that cord; it was a regular puzzle. The whole crowd gave it up as a mystery. We put her back in the cabinet, threw the blankets down so as to make it dark; in two or three minutes the rope was wound up in a nice ball and thrown out of the cabinet. That ended our seance there.

In a day or two after this I brough her back to my house. At this time I noticed that the woman was failing; she was every day getting more and more feeble; it was plain that she was passing away. I proposed to her to have one more seance at my house; she was willing to try, but would promise nothing. At this seance there were present a lot of skeptics whom I had in-vited. Owing to Mrs. Teed's feeble condition, I did not think it necessary to resort to tying; she was placed in the cabinet as heretofore. Two or three faces appeared at the aperture and the stentorian voice of John said, "Mr. Winchester, won't you please take my sister out of this cabinet. I dare not let her go any further with this seance, for her life is really in danger." We were all frightened and we sprang to her and drew her out into the room. There was still life; her pulse moved, but there was slight action of the heart; fifteen or twenty minutes passed before she came back to consciousness. This ended Mrs. Teed's seances; we never dared attempt any more. She had odd spells; sometimes full of life, other times very down-hearted and low-spirited; failing all the time. Now comes one of the most important feat ures of this little narrative or history. Mrs. Teed possessed two distinct phases of mediumship; one was the power of the spirit to not only maintain life and action of the heart in the physical body but at the same time possess elasticity enough to travel miles and miles away and make observations that were abso lutely correct. Another phase was the using of spirits in sending them away

on errands to find out certain things, as in the case of the Indian girl Polly. Shortly after the above-referred to seance I went to the town and paid her board for which her trunk was held. Knowing that it would be impossible for her ever to be removed alive. I brought her trunk to my place; she was so far gone that she never attempted to have access to her trunk after it was brought there. It became a settled question in our minds that she had got to end her days there with us. On one occasion my wife was paying a visit to an old acquaintance in the city, and it was very natural that she should say something of the difficulties in taking care of a woman as sick as Mrs. Teed was. This lady friend remonstrated with my wife for taking care of her and wanted us to send her to the poor-house,

now;" and she told the cause of the de ay. There had been trouble, arising from a lot of red tape arrangement. The men who had the thing in charge had gone to Ogden and had not returned in time. The woman had hurt her back and was lame and limping around the house. "But she has got the pass now," said Polly, "and is packing up her-things and is going to start to-morrow morning." As this little Polly had never made any mistakes thus far in-her works we had such confidence in her reports we had such confidence in her statement that we went to the depot in Omaha on the day she had set for the

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lady's arrival, and she was there: she arrived just as Polly said she would. All this time Mrs. Teed had her spells, sometimes feeling better and sometimes worse. John and Polly were full of mischief, always looking out for an oppor-tunity to play a trick on somebody. Judge Riddel, a friend of Mrs. Teed's, visited us almost every day. One day, he and I were going to town in the buggy; after we were seated and ready to start the buggy was partly overturned and we were both thrown out. We sup posed some obstruction had been placed in the way; we looked around but could discover nothing. Knowing John's apt-ness for perpetrating jokes I went to the house and found that John was controlling Mrs. Teed, and they were having a great laugh about the way he had thrown us out of the buggy. He told, us to go ahead now; it was all right, there would be no further trouble. One afternoon Mrs. Teed seemed to feel quite lively and cheerful and John controlled her and told us a great many of his anecdotes, happenings in his experience when a sailor on the ocean.

I had two boys, fourteen and sixteen years of age, and Polly seemed to fraternize with them and was always taking notice of what they did; something occurred every day. One day some neighbor boys came over to play with our boys and they got to pitching horseshoes for quoits, and Polly was as much interested as the others, and would annoy Mrs. Teed by running in to tell her who had won, sometimes saying, "Ben-ny has won," and again, "Metty has won." Another time they went hunting two or three miles away from home,

and Polly went with them; she came to Mrs. Teed and said, "The boys have got two squirrels." In a little while the boys arrived with the squirrels. At one time my son-in-law bought some land in the county north of us, and at his request I went up with him to take a survey of it; as we were about to start, early in the morning, to take the train, Polly controlled Mrs. Teed and made her say, "I am going up there

to Harrison county with you." I said, "I guess she had better not, she will be telling tales out of school." She insisted that she was going. I said, "If your must go, go you will; but you will get lost." I did not think any more of this Nothing she could report till we arrived at a place called Logan, then she said to the folks at home, "They have hired a team and are going to ride ten miles north into the country." In a little while she went back again and told my wife we had put our horses up; every little while she would go back and tell what we were doing. One time she burst out into a laugh and said, "Why they have not got any cup and are drinking at a spring just as I used to drink in the woods of Maine' I sat down under a tree to rest, and

A story was started by a man writing from Oregon, and published in the Chithe friends who came with her had left her, she had no money, and the folks cago Journal, that he had placed a man behind her cabinet who had looked with whom she was stopping had or through a knot-hole and saw Mrs. Teed

dered her from the house. Sympathy took hold of me instantly, and I told her to get on her wraps, get making up the faces and forms which appeared at the cabinet window. That was the commencement of the attack into my buggy and go home with me, which was made upon her. I have forwhich was made upon her. I have forsatchel containing some medicine and gotten the name of the man who started the story, but I corresponded with the a few articles of tollet. She had no ex-man in whose house the seance was tra change of clothing. I did not think she would stay more than a day or two held, and he stated that his daughter After she had been there a few days I went into the cabinet on the second night, where she held Mrs. Teed's talked with her a good deal on the subject of Spiritualism, and asked if she had any objections to holding a little hands, and claimed that Mrs. Teed went to sleep and did not move. The girl private seance at our house to show what could be done. She replied that stated that she was frightened by the lights and things that were going on in the cabinet, and when she emerged she she did not know as she could do anything as she was very sick, but she was willing to try, as I had become her prostated to her father that Mrs. Teed was sleeping and had nothing to do with the tector and the only person she could matter at all. This cabinet was brought to Council look to for protection; she would do all

Bluffs. It was made in sections, of in her power to accommodate me. We light wooden frames, covered with arranged for a seance and she inheavy black cloth. If there had been a structed me how to improvise a cab-hole in it or any means of looking into inet by hanging a couple of army hole in it or any means of looking into it, nothing within could have been seen blankets across the room where there any more than by looking into a barrel by knocking out the bung. were neither windows nor doors.

Now here comes the most important Mrs. Teed left Oregon, Mo., and came part of the narrative which I wish to to Council Bluffs and stopped with the relate. I want the reader to under lady before mentioned who had invited stand that this lady was afflicted with a bronchial affection which the doctors her to come, and I was notified that she was to hold a public seance. My wife and I attended the seance and there called consumption of the throat. She had consequently lost her voice and were probably about forty persons prescould speak only in a whisper, which ent. I had never seen anything like mawas very faint when she was in a norterialization, and I was surprised when several faces appeared at the window mal condition, but sometimes, when controlled by the spirits, the whisper was louder and more distinct, but still of the cabinet, and in one or two cases arms were reached out and pointed to individuals. - Several of these forms was only a whisper, and from the mo-ment she entered my house she never were positively and distinctly recogspoke in an audible voice.

At the seance above referred to I had The seance was striking and nized. made a strong impression upon my invited some fifteen of my intimate mind. I was uncertain before as to friends and acquaintances; they arrived there being anything in Spiritualism at the appointed time and we fixed up and doubted the physical manifesta- the improvised cabinet in the presence tions, but this seance convinced me. of the guests. We placed Mrs. Teed in One day, as I was busily engaged at an arm chair and tied her with a cord my business, I heard that she was going some forty feet in length-like a sash to hold a dark seance in the country cord, without any elasticity abou it. I superintended the tying, as I consome two or three miles out of the city. I was a novice in these matters and sidered myself something of an expert knew very little about these dark see in that line. We bound the cords

around her body two or three times, leaving six feet of the ends. I caused a ances, but my wife and I decided to attend. I have heard it said that I went there expecting to see and hear frauds double loop to be fixed about each wrist, then fastened the rope to the front standard of the arm chair, drew practiced. An elderly gentleman by name of Garner, a resident of this county, who hoped that Spiritualism was the ends of the ripe tight to the back true but who had his doubts about it, rung of the chair, entirely beyond her was passing the house where the se- power of reach. I would stake my life ance was held, and we halled him and that without assistance she could never persuaded him to stop and attend. He have gotten away from that chair; hitched his horse and did so. she might have died there had she de

There was a circle of eight or ten per-sons; we all joined hands, and Mrs. away. Let the reader remember that Teed sat in the center, clapping her she had no manager; I had to do it myhands to show where she was, the room | self, and had no, knowledge of any being made dark. Several instruments thing of the kind, either. A couple of of music floated over our heads and gentlemen and myself picked her up played tunes, then spirit lights danced and placed her inside the cabinet and about the room so brightly that we closed the blankets, or curtains. The could see one another. At this seance room was not very large; we formed a two little girls-spirits who had passed horse-shoe circle in front of the cabiinto the spirit world-materialized and net; we had no musical instruments and gave their names. One of them sat in no one was present who was prepared Mr. Garner's lap, patted him on the to sing; no one therefore could greet us face, and talked loud enough for all to with the old cry that music is needed at seances to drown the noise of the pre

This seance settled the question with tended spirits. As soon as we were all seated and Mr. Garner; he broke down and wept like a child, and ever after that to the quiet the most astonishing manifestation occurred that ever happened in my of his death he was a prominent Bpiritualist, was a great friend of the experience. A strong, stentorian, mas mediums, and visited different places in culine voice, calling me by name, said, culine voice, calling me by name, said, the United States where he could hear Mir. Winchester, will you please turn

wife.



My form lies in the potter's field; 'tis naught to me, 'tis true; But if you prize the Truth revealed, 'tis something more to you. Go preach the gospel by your deeds; give aid unto the poor; Make earth a heaven; sow good seeds; your harvest will be sure.

persons had been there to identify them. and superintend the matter. I promised of all the company and assured them A large, portly gentleman, one of our to do so, and the appointment was that it was impossible for her to move oldest settlers, who had met with an ac- made. We took her over to Mr. Gar- or use her hands. Before they got her cident and lost his life a short time pre ner's two days previous to the seance. fairly tied she went into a deep trance, vious, appeared at the aperture and was Mrs. Teed was a woman of peculiar and the gentlemen present lifted her make-up; under no circumstances, into the cabinet. Several forms and instantly recognized by every one in the make-up; under no circumstances. circle. when she had made an assertion, would faces appeared and were recognized One of the next that appeared prob

she retract or take back what she had sald. While at Garner's she seemed to ably deserves a little extra notice. A Mr. Jackson and his wife were present have some convalescent spells and was and she was one of the strangest-visvery cheerful and talkative. One day when the whole family was present aged persons I ever saw; her make-up (and Garner had a pretty large family) a "smart Aleck" came in who thought was very peculiar and would attract at tention anywhere. A face and form appeared at the aperture which was so he knew it all, and entered into converstrikingly a resemblance to Mrs. Jacksation with Mrs. Teed, and he became son, who happened to be sitting just beimpudent and called her a liar. Her hind my wife, that my wife, without thinking, jumped up quickly, and turn-ing around, said, "Why, I thought that was you, Mrs. Jackson." My wife had never seen anything of this kind before, and the thereby the backson spirit brother John (who was represented as large and stout, almost a giant). controlled her, and instantly, sick and debilitated as she was, caused her to jump up and catch this fellow by the arms and swing him around the room. and she thought Mrs. Jackson had got ten into the cabinet. Mrs. Jackson re-The grip upon his arms paralyzed them, plied, "That is my sister; we were not twins, but we looked so much alike that the neighbors all called us twins." That was the way she answered my presence again as long as she stayed they were hurting her medium. The there. I learned that John, her spirit bethere are a solution and the solution of the s If it had been possible for Mrs. Teed to have concealed any rubber masks, she never would have picked out such a brother, was her control, and the same

and a tumbler of water was placed upon her head in a similar manner as before. by her spirit brother John. In this, so ance a spirit voice stated, in regard to the tying, that they could untie her and take off the cords. It was an absolute certainty that there was no person inside the cabinet but the medium. The sailor bantered them and dared them to try. Instantly the ropes were taken off and thrown through the aperture into the room. The sailor was astonished. The curtains were thrown aside and the woman was seen to be in a trance. Then a voice said, "Throw the curtains back and let us tie her once.". It was the spirit John. I threw the rope back and he, being helpless, begged her to desist, which she did, and as he fied he menced, and three or four distinct voices called back that if there ever was a were heard. One was John; and a devil in human form, she was one, he Yankee twang was heard, in a sailor was so frightened. He did not enter her voice. Polly was scolding and saying

regular set-to. We took her out, tied as visage as that, and no man making whose voice had asked me to turn down she was, and the sailor who tled her in a woman, but she is a great big woman

snar talk backward and forward between them. While this was going on I went into the room where Mrs. Teed lay on the lounge, she beckoned me to come to her. I found her weeping and asked her what the matter was. Said she: "Mother ((she always called my wife mother) is down there to this lady's and the lady is scolding her for keeping me here, and saying I ought to be sent to the poor-house." She whispered to me and said "You won't do it, will you?" I pledged my word that as long as I had means to take care of her I would do all in my power for her. Mrs. Teed repeat ed the conversation between my wife and the lady almost verbatim to me and the question arises, how did she

I have a couple of married daughters living in the country. Mrs. Teed would very frequently visit their residences and tell us what they were doing; she would describe the premises and house furnishings, and was always correct she would tell how the house was built and how large the rooms; she never was there.

There were three doctors in town very much interested in the welfare of Mrs. Teed; they came to my house two or three times a week to see her. one occasion two of the doctors came, and after making a thorough diagnosis of the case, retired to a warm place place near my barn, a hundred yards from the house where she could neither see nor hear, for consultation. They talked the matter over, probably an hour, and decided on a prescription. I came into the house ahead of them, and as I went into her room she beckoned to me and said she knew those two doctors were down there by the barn, and, said she, "I have heard every word they have said; they have agreed on a prescription and there are five articles in it." She gave me the names of four of them, and got them correct; the fifth one she said was a jaw-breaker and she could not say it. I went out into the kitchen where the doctors were; one of them was writing the prescription. I told them what she had said, and they had a hearty laugh over the matter. The next thing of importance is in re-gard to the little Indian girl Polly, who was represented as being some thirteen or fourteen years of age when she passed over the river, and belonged to a tribe in the state of Maine. She was in particular Mrs. Teed's familiar spirit, always on hand to do her bidding. I have a niece in town, whose husband was an officer on the Union Pacific railroad and her mother was a widow and lived in the city of Salt Lake. My niece's husband sent to Salt Lake an order for

pass for the mother-in-law to come here on a visit. The order had been gone about two weeks; the lady had not come nor had they received any word from her whatever, and my niece became very much alarmed, fearing that something serious had happened Mrs. Teed heard us taiking about the matter and beckoned us to come to her, and asked what the trouble was, and when she was told she said, "Why, I Mrs. Teed heard us talking about the

when she was told she said, "Why, I can tell you all about it." We gave her a description of the house and street and she said to Polly, "Go to Salt Lake and find out about that woman." That was all that was said. Mrs. Teed was in a normal condition.

After the lapse of fifteen minutes Polly came back and said "I have been to Salt Lake and have found that woman; why she used to be a little bit of

she said to the folks at home, "Mercy! how his knees ache." In a little while she was back again and said, "They, have missed the train." We had missed the passenger train, and had to wait a freight train. The next thing she told Mrs. Winchester that while waiting for the train I had gone down to a stone quarry and was sitting on a big rock watching some men turning over the rocks in the quarry; my knees were still paining me bad. Next thing she said, "They have got on a freight train," and are on the way home." She told of the train stopping at a station and of bridge-builders loading the train with rock, tile and timber, and when we got started again; of men swinging lan-On terns, one here another there; she told of our arrival in the city, of getting off the train, of heing very tired, of climbing up a big hill, and would be at home in a few minutes. All the day everything happened just as she reported it at home. It seemed very singular that these things could enter Mrs. Teed's

head. lying there sick. As she neared the other world she became more clairvoyant and clairaudient and lay a large portion of her time in deep trances, and when she came out of them declared she had been to France, where she was born, and sometimes to Boston, to Lowell and other places. She had no appetite, and all that kent her alive was her brother John controll ing her to eat; sometimes he would force her to cat.

About two or three days previous to Christmas her lower limbs became cold and stiff, and once or twice during the time she lay that way I thought that she had passed over the river, but on closer examination found there was still life, and she would revive again. All the time of her sickness she wanted the rooms dark and said that her spirit friends would take care of her. We discovered that ponderous objects were frequently moved about the room. If anything was wanted during the night there were loud raps on our door for us to get up; we were wanted mostly for the purpose of fixing up the fire when the room became cold. Our room was twenty feet from hers; she was not able to get up, and we know she could not give the raps; we had to open two doors to get to her room. On one occasion she wanted some chloroform, to allay the pain. I had bought a bottle for her, but became fearful that she might take too much and cause her death, so I would not leave it in her room at night, but hid it in the back part of a little closet. In the morning she had it, but how she got it I never knew. I only know she did not get it herself.

When the end was very near I got a couple of gentlemen to come and examine her trunk and all her effects. The object of this was to discover if there was any paraphernalia or anything of suspicious character by which she could work deception on us. Let the reader

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THE PROGRESSIVE THINKER.

PSYGHIG EXPERIENCE Related by A. W. Moore, a Well-Known Journalist, of Rochester, New York.

experience of earth. Every incident in the school of

and successes, my joys and sorrows, my deprivations, dis-

asters and vicissitudes. And I saw how these experiences

HAD ENRICHED MY SPIRIT

universe, I, among the trillion millions, was not for-

As the star of beauty had supplanted the dismal re-gions of matter, so I felt that I had been merged into an

round me. Those whom I had known in childhood and

ebuilient greetings, but with calm serenity born of im-

A sense of happy bewilderment possessed me. I heard the singing of birds and saw foliage and flowers on every

hand, also the abodes of the blest, all corresponding to

pelled by my attending guide. I was but new born, and

to the house of one beloved I was taken and there bright

I made journeys with my guide to various places.

much to do and learn before I could hold communion

WERE EARTH-BOUND

and incapable of pleasure. Their condition was the re-

sult of deficient training while passing through earth ex-

perience. I was taken to regions where everything

seemed dark and shadowy, where I beheld gloomy ones

brooding and sorrowing, and among them I saw bright

were lit up with hope. Occasionally some of these latter would accompany the bright ones from the gloom and return no more. Into the deep gloom I went with my

guide, where with our clear vision we beheld the forms

the vicious, the sensual and vile. But even here were

ones ministered to me.

In 1869 I wintered in the mines of Colorado, away up | stood apart and viewed the empty casket which had con-In the Pike's Peak range. Six of us occupied a log cabin tained my spirit as it lay prone upon the heap of blankets situated in a narrow canon, hemmed in on all sides by upon the cabin floor. It was then that I realized for the rocky cliffs, We were first time how wonderful, how marvelous had been my

"A jolly crew-With nothing to do,"

the snow having made us prisoners and put a stop to placer mining for the season. But we were in good shape; cords of wood were piled near the door, two whole

half sides of beef hung suspended and frozen stiff to a and endowed it with vitality and knowledge for future tree, which in summer spread its foliage over our cabin. progress. I saw Love written upon the whole structure Boxes of canned stuff, sacks of flour, flitches of bacon, of God's vast universe; and I felt that as an atom in that hams, strings of onions, and many other comforts for the inner man were piled about in different parts of the gotten. shanty—a real, old-time, roomy log cabin, with rafters overhead, and a fire-place, in front of which we might have roasted a whole ox and had room to spare. Talk ocean of eternal love. Familiar forms and faces gathered about fires! It used to take two of us to lift in one of the big sticks to feed ours. Great logs full of pine pitch, had almost forgotten were there. They came with the and the way they burned and blazed and crackled was same old smiles and hand pressures, not with excited,

something to remember. And when the blizzards came, which was often, there was no lack of warmth within our mortal repose. cabin. What a jolly lot we were too! Each with different temperaments, but all agreed in the main. There was the probate judge, rotund and red-nosed; the doctor with his everlasting pipe, the county recorder with his those of earth, but, oh! so different, but I cannot explain rawhide boots, the mining engineer with his mysterious note books, the member of the Legislature with his per-petual jaw, and the latest arrival who performed the Many forms approached to greet me, but were gently refunctions of major domo. Life was about evenly divided between scrambling through snow drifts about the mines in daytime; sometimes in hunting and toasting our shins, spinning yarns and smoking our pipes around our cabin fire at nights. And what yarns were spun during that fire at nights. And what yarns were spun during that was not permitted intercourse with many. I was told-winter! What thumping yarns were told night after in fact I felt-that my condition was as yet low. I had night by the different members of our little company!

One night as we sat around our cozy fire the doctor with superior beings whom I saw at times come and go. told a remakable story. He said our then present sur-roundings reminded him of an experience he had under-appeared sorrowful. These I was told could not yet gone many years previously when he, with several others, appreciate the beauties of the new life. They had wintered in a log cabin very much like the one we were in then, and situated in a similar canon in a different part of Colorado. After describing their situation, the doctor went on to say:

THE DOCTOR'S STORY.

A three days' blizzard occurred during February, which choked up our canon so deeply that we had to dig and beautiful ones ministering to groups whose features ourselves a pathway to the village. Then came a thaw and the Arkansas river boomed for awhile.

One night during that thaw we had settled ourselves down for the usual evening's pipe and chat. It fell upon me to divert the company with a story, but I had run so of those whose spirituality was so deficient that they had completely dry of anecdotes that I begged permission to not beheld the light at all. As we approached they reread some extracts from Victor Hugo's Les Miserables as treated into the darker recesses. This was the abode of a substitute. I chose that part where Jean Valjean escapes from his hiding place in the Paris convent in a ministering beings who were carrying comfort and hope coffin under the protection and guidance of his old into the lowest.

friend, the convent gardener and sexton. My audience listened with rapt attention to my dramatic style of rendering that part of the story which describes the arrival what he said to me: "Beloved, that you may cleanse your of the funeral cortege to the grave, and when the coffin soul from the defilement of earth life which still clings to containing Jean Valjean is being lowered into the abyss, you, a divine mission is given to you. Seek out from and when the priest's and acolytes' voices repeating the these sorrowing ones those who can come en rapport with burial services had such an effect upon the mind of the your soul, and to such convey the solace of hope. Aid alarmed and encoffined victim. I had entered upon the them to seek and they shall find the way out of their passage speaking of Jean Valjean's horror upon hearing darkness. Many there are who must return to their the spadeful of earth falling upon the coffin, then the earthly haunts and witness the consequences of their evil second, and the third, when the cabin seemed to tremble deeds, look upon the ruin their earthly

amid an indescribable roaring, and the next instant its walls were twisted out of shape, part of the roof bent in-wards and cracked, the fire hissed and sent forth volumes has spread around; see the tears, hear the sighs of the

SELFISHNESS AND LUST

partook of spiritual/refreshments at home, which was as eagerly enjoyed as any meal I ever ate upon earth. But I cannot convey to mortal understanding the nature of this spiritual food.

My guide took mb another journey. We traveled with the speed of thought over vast, illimitable regions of brightness, where dwelt millions of happy beings, who greeted us as we passed by. ' As we proceeded, the landscapes grew more enclianting,

THE HOMES MORE SPLENDID;

and at length, coming to a narrow pathway that led be-tween two lofty mountains, my guide paused. I saw that he grew more beautiful every moment. An indescribable glory seemed to permeate his whole being, and his face with such lofty intelligence, such sweetness, that I felt like bowing down before him. He knew my thoughts and smiled. , He then passed his hands over my forematter came to my mind, event after event, my failures head, stroked my hair, and I felt a new current of life passing through me. My vision was clearer, my intelli-gence brighter. I seemed to know the great

SECRETS OF THE UNIVERSE,

and my mind sped out to the distant planets and returned like a flash of lightning.

My spiritual raiment grew more magnificent, and from my breast a wondrous glow seemed to go forth and min-gle with the brightness that emanated from my guide. I felt transformed. "You are now," said he, "about to enter the second sphere of spiritual life, not to remain, but to witness one step in the divine order of promotion of the soul. This is my sphere, from which, with many others, I come at will to receive spirits who are born from flesh, and who are sufficiently developed in spirituality to pass the regions of darkness and shadow into light. This

was your case. You will visit the second sphere in borrowed raiment and a temporary soul enlightenment, of which you must be deprived on our return.

We then entered into a new realm. A sound of harmony seemed to pervade all things. Rippling waters and cascades sent forth music which thrilled the soul with indescribable escusies. Delicious odors filled the air, changing momentarily as we passed through bewildering clusters of flowers, through paths overhung with fruit-laden trees. We came to the home of the guide, where act on the defensive. I beheld his conditions, and beings

SURPASSING IN LOVELINESS

anything the mind of man ever conceived. Tenderness, purity and love beamed from every countenance and I was welcomed with a sweetness that thrilled my whole being. The homes of this sphere cannot be described. An attempt to do so would exhaust all human conception and only leave the impress of absurdity. Here I listened thought of earthly minds, compared with which our finest cathedral music is harsh and gross.

I attended a gathering of the celestial beings who conversed on the conditions of the lower sphere with my guide, who spoke of me as one new born, whom he was preparing as a messenger and missionary between the earth and the spirit world. Tender glances were given me and kind hands were laid upon my head; congratulations and blessings were poured out upon me and my heart and soul seemed bursting with joy and enthusiasm. I was told that a cycle of time was nearing its close and that upon the planet earth, from whence I came, a new era of intelligence was about to supplant the reign of material power, and that I should be instructed in the knowledge and

PRACTICE OF-SPIRIT CHEMISTRY

It was in this dark region, my guide informed me, that to equip myself for displaying manifestations of spiritual my labors would begin. As near as I remember, this is phenomena upon earth in order to draw the attention of mankind to the higher phases of their being, and to widen the opportunities for communication between the spiritual and material world. I was informed that at the end of the cycle the carth would be changed by the convulsions of nature; continents submerged and new ones thrown up from the vast deeps, and man be cast back to a primal state of ignorance.

On returning to the lower sphere I was disrobed and did not or could not help. brought back to my former mental state. I now went out alone to seek and to save some poor, forlorn being in the shadows of despair. I felt exquisitely happy in racked, the fire hissed and sent forth volumes has spread around; see the tears, hear the sighs of the knowing that my high mission would make others joyful, ing. I come because with representatives of Christ I am hands from the students of his Bible class. He is more than glad that his both in spirit life and on earth. Some beings I saw I through. I come because if I can get help now I can efforts are so much appreciated. I at last I came upon a youth bowed down with unutterable despair. To him I said: "Why do you grieve and give rooms, and in that time we have not paid one cent. She way to gloom, when by looking up and asking for aid. knows that if I get work she will be paid, but depending, good spirits will come and minister to you and draw you upwards to eternal light?" "Oh," he answered, "I cannot look up. My thoughts draw me down to the world below, where my beloved mother is weeping for her lost boy. I was disobedient, cruel, selfish and arrogant towards her, impoverished and deserted her in life. I cannot rise. I will not ask to rise until I have given her an assurance of my sorrow and remorse for my conduct. I go to her, speak to her, but she hears me not. She only sighs and weeps!" "Be of attack of typhoid fever, is weak and weary. The sole de-good comfort," I cried. "Come, let us descend into the sire of her life is to have once more a home for herself, abode of your mother and see if we cannot commune with her." We came into the humble dwelling of the bereaved mother. She was alone, sad and weary, but investigation and proof of the truth of what I have hereneither I nor my spirit companion could attract her in stated? I can and will pay the money back at the rate attention. I left him and sought out among the neigh- of \$10 a month. I ask you, a layman, but a believer in bors one who might be mediumistic. I found a good and honest woman who sat reading and with whom I immediately came en rapport. I found I could control her, and took possession of her mind. I impressed her with the idea of going into the widow's house. She put down have those of my good wife as long as life lasts." her book, and, placing a shawl upon her head, followed out the impression. As she sat near the widow, with her arm upon the table and saying how she had been impressed to call and see her, I noticed the magnetic current passing out from her arm into the table. I waited for it to increase sufficiently in volume, when I placed my positive energy meeting the negative caused a detonation or rap. I instantly again touched the table five times in quick succession, and there were five detonations or raps. Both women were startled, but the medium, knowing the character of the knocks, told her friend to keep quiet. "This is why I was requested to come to you, my dear. These are spirit rappings," the medium said. "Oh!" cried the widow, "if I could only believe it! and

upon the staid old world with its gray rocks and sweet commonplace sunshine. I looked calmly in the face of flesh and blood, into the grey and honest eyes of a good old miner who held my hand in his. He had nursed me for weeks, and when I was strong enough he told me how I had been rescued from the snow-grave. By a mere chance miners came towards our cabin soon after the snow-slide, and taking in the situation at a glance, commenced work digging down to the cabin where we were buried in the snow. I was taken out for dead, and I often think that my spirit on that occasion passed over to the border-land.

THE INFIDEL.

An Exceedingly Strange Tale of an Unbeliever's Experience.

HE TELLS OF VAIN QUEST FOR CHRISTIAN AID FOR HIS FAMILY-SECRETARY ERNEST P. BICKNELL OF BUREAU OF CHARITIES RE-CEIVES A LETTER TELLING OF HIS FRUIT-LESS EFFORTS TO SECURE HELP FROM MIN-ISTERS OR THE Y. M. C. A.-CHRISTIANITY IN SOME RESPECTS A FRAUD AND DELUSION

To the Editor:---Here is a case for serious reflection. As reported in the Chicago Tribune, it was a strange and As reported in the Oneago Fridance, is the written by a a "Woman's Progressive Union," also self-confessed infidel disclosed on Thursday to Secretary an organization known as "The Young People's Spiritual Institute." The Moreover, the tale was true, and of that quality of truth which gives occasional weight to the adage touching truth and fiction. It is a story which has been probed to the core by investigating committees and in no instance has there been found the variation of a grass blade from the strictest integrity.

The bureau officers say it would seem that somewhere in the written words lies the text for many a sermon-sermons in which the sermonizers may feel called on to

INFIDEL'S LETTER.

Here is the letter, with signature omitted for obvious reasons:

Chicago, Oct. 4. 1898 .- Ernest P. Bicknell, Secretary Bureau of Charities-Sir: You are a Christian. I am an infidel. I have a Christian, prayerful wife, and a boy of 14 and a baby. I am honest, sober, and industrious. I have a clean record and at my business I am competent. to the music of the spheres-such music as cannot be I hold A1 references from late employers. Yet, try as I may, I cannot obtain work.

"Now, Christians are, as I have noticed, most willing to lend their aid to any one or anything that will be exploit-ed to their public laudation, but I wished to find 'one who will do good by stealth and blush to have it fame'; one who will in the dark, for Christ's sake, do good with the right hand and let the left hand know it not. One such is, like Diogenes' honest man, hard to find.

"For two months I have gone, hoping against hope, to the ministers of almost every denomination, those of my wife and son, those of the religion of my parents, those of the religion I once professed, and asked them in humility, with the abject cringing of want and penury, for the sake of that Christ they claim to serve, whose doctrines they profess to teach, to help me, not pecuniarily, but by their influence to get employment. I went to the Young Men's Christian Association, too, told my story, and asked for work. Sir, in each and every case the answer was the same.

"'Ask Jesus for help; kneel down and ask God to assist you.'

"But to do anything themselves; to take one step out of their way to help for their Jesus' sake a suffering fellow-man, was a thing on which to spend no thought.

"'Pray to God'? My wife has done that for years, but with what result? No God heard; or if he did hear he

ASKS FOR A ONE-HUNDRED-DOLLAR LOAN.

"Now sir, I come to you, a man of position and stand-

ECHOES FROM BUFFAL

The Outlook From a Spiritual Standpoint.

To the Editor:—I am too busy to write many personal letters; as a large number of our correspondents who have written us of late are readers of The Progressive Thinker, I will send a few lines to its columns, and ask our good friends to consider for the pres-ent that their letters are answered. Personally, I have been compelled to drive the type-writer almost contin-uously for many days; this, with the demands made on my time on behalf of the society and lyceum, and a few duties incident to housekeeping, consume about all the hours between the rising and the setting of the sun.

The meetings were resumed at the l'emple the first Sunday of September. We hold two services on Sunday and a mid-week (Wednesday night) meeting. Although the weather was exceedingly warm at the commencement of the season, our audiences were all we could expect, and they have steadily increased; last Sunday night the Temple was well filled.

According to the present from a spiritualistic standpoint, Buffalo is to be an active field the coming season. Aside from the Temple society (the First Spiritualist Church), there is "Union" meets twice a month, is in more senses that one a helping hand to Temple Society. "The Young People's Institute" is made up on energetic workers, who are in full sympathy with the society that employs Mr. Hull and myself. For instance, they give an entertainment this month and have voted to turn the entire receipts over to the treasury of the church. Last, but not least, is the Children's Progressive Lyceum, which has been revived in connection with our Temple work. We have held two sessions under the new administration and prospects are good for a fine Sunday-school.

There is another Spiritualist society in the city. I am informed that mat-ters are moving well with them; have not had an opportunity of attending any of their meetings. For some reason, since the conclusion

of the camp work, there seems to be quite an attraction for mediums in this city. P. L. O. A. Keeler and the Campbell Brothers have been here; also F. Corden White, who, I understand, is to remain some time. He is giving a se-ries of test seances in the Temple. Within one week, we have been

called to attend funeral services of two members of the society. The first occurred a little over a week since on the occasion of the departure to the other life of Mrs. Leigh (I have not her other name), who had been for many years a devoted Spiritualist and worker for the cause. She made all the arrangements for the funeral services. The remains were carried to the Temple. She said to her friends: "I want a purely spiritualistic funeral. I desire that those those who may attend and are not Spiritualists may know the reasons for my faith." Accordingly the wishes were carried out in every respect.

Yesterday afternoon, we went to the crematory with a goodly number of Spiritualists to participate in the services over the remains of a dear old mother in Spiritualism, Mrs. Smith, who for more than forty years had carried the light of Spiritualism in her soul. Thus our work is blended with the light and shadows of earth's ex-

periences. As this communication is for the benefit of personal friends, I desire, on be-half of Mr. Hull, who is too busy to say as much, that he is grateful for the numerous letters that come to his hands from the students of his Bible I make the statement that there are several ministers reading the lessons. The subject matter of each lesson contains from ten to fifteen pages in fine mimeographic work, on good paper, regulation size. The students inform him they are getting more than they expected for the money. In the six lessons he gives for one dollar the student gets the result of many years of careful study. A number have already subscribed for the full course, thirty lessons; that is, the payment of five dollars secures a course of twenty-five, and the last series (five in number) is gratuitous. Several have written to ascertain if I am at liberty to make engagements outside of Buffalo the coming season. In answer, would say I can make a few engagements, not until after the first Sunday in November, and not later than the first Sunday in December, I would go between those dates on reasonable terms at a reasonable distance from Buffalo. My office in the N. S. L. A. has kept me extremely busy of late. I trust after the Washington meeting I shall have more time with my friends. In the the meantime, I do not forget them. Their letters are like so many gleams of sunshine as they reach me from day to day. I trust they will not withhold their messages, nor feel neglected; I am giving my time to the cause that is as dear to them as to me.

or steam. steam and smoke.

command, and bade us keep cool and follow his direc- regions of shade spirits of tions. Fortunately picks and spades were plentiful within the cabin, and two of us immediately commenced digging out the snow in front of the door and throwing it over the fire, which, luckily was low, the weather havdo this we had to pull to pieces the bunks and use the heavier parts thereof for posts, which, with the aid of boxes and canned stuff, enabled us to creet a substantial support. Our cabin was soon half filled with snow for base purposes-those who gained wealth by fraud and taken from the doorway and the atmosphere became very cool. We dug a short tunnel at the door, hoping to reach air, but the snow kept caving in. We tried to reach the air by means of the longest sticks and posts we had, but without success

The air within the cabin began to get surcharged with carbonic gas and the light burned very low. A faintness came over us and a sensation not unpleasant, which gradually benumbed our senses and

MADE US UTTERLY CARELESS

of our position. I lay down upon a heap of blankets in a corner and soon experienced most extraordinary sensations. I seemed to be struggling to free myself from a sort of covering which enveloped me, something which tenaciously clung more especially to my lower extremities. I saw through the broken roof of our cabin, and the great mass of snow which covered it, the bright shining stars, one of which seemed gradually to become larger, as though it was slowly descending towards me.

felt I could have flown instantly

TO THE MOST DISTANT POINT

of the universe. The great star at length had become incorporated with the earth and I beheld a counterpart of our world, suffused, however, in the hues of an indescribable splendor. How coarse and gloomy seemed the recollections of earth's most charming scenes in comparison with the ineffable grandeur of this phantom but that I knew that it had come to me because that I world! . I seemed at length to free myself from the mat- had tried to be ter which had clung to my body, my feet being the last members to have cast it off, and I now stood a new being, andowed with new faculties of mind. I seemed to com- in life and that I had done these things because I liked ny soul had been imprisoned in its house of flesh. I than the pleasure that comes from their performance. I

to see a wall of snow. Not a moment was to be lost, for strengthen the spiritual nature of those of low condition, the air in the cabin was rapidly becoming vitiated with brighten your own soul for higher flights, and give hope and comfort to the dejected ones of earth. It will be

An avalanche had fallen on us from the heights above given you what to do and what to say at all times and in us, and our only escape from suffocation was to dig our- all circumstances. Know that the law of Love governs selves out. And now commenced a period of horror and all, and that no harm can assail you for evermore; thereanxiety to all of us which cannot be described. A mining fore be courageous, fear not to go into the lowest depths engineer, who formed one of our party, however, took of darkness to find a soul. You will behold amid these

EVERY DEGREE OF GROWTH.

the vile and filthy, the intelligent but selfish-those who were rich and lived in splendor on earth, but starved their ing been moderate. The steam from it was preferable to souls by fraud and lust, the self-righteous whose spirits the smoke and charcoal fumes which were becoming un- were shriveled on earth by cold formalities, zealots who bearable. Our next precaution was to prop up the center spent their carth lives in following false idols and perof the roof, which threatened to fall in upon us, and to secuting their fellows for differing with them, hypocrites who professed one thing

AND PRACTICED ANOTHER;

men and women of great talents who used them on earth at the expense of others; those who paraded their piety by exclusiveness and narrow-mindedness. In the twilight of this mental darkness you will find the frivolous, the indifferent, the humorous, the unstaid, comprising in all the diverse characteristics of all who neglected to build up and strengthen their spiritual natures by deeds of disinterested charity and the practice of virtue while passing through the discipline of earth life. It will be your mission to guide those on earth who are near to you and with whom you can come en rapport. Keep them from the powers of those in spiritual darkness who will strive to own magnetism in contact with it by a single touch. The control them. Opportunities will occur for you to guide loved ones of earth from calamities and death. As you perform your mission, so will you rise in spiritual life. Come often to the regions of light, into the homes of love and beauty for soul refreshment and communion."

When the angelic being ceased speaking he drew me

AGAIN TO THE GLORIOUS LIGHT

As I struggled to cast off the encumbrance which ap- out into verdant groves and fields of everlasting flowers. peared to hold me down, I kept my gaze intently fixed by the banks of limpid streams and amid vine-clad homes upon this shining orb as nearer and nearer it advanced. of every description, and I met many beauteous beings The walls of the cabin and all things within them, similar to my guide, among whom were my father, seemed transformed from ponderous matter into thin, mother, brothers and sisters, and by whom I was taken filmy outlines, as though composed of threads, and all home. Their greetings seemed to fill me with ecstasy. the landscape beyond was visible to me. The star be- Ah! how shall I describe the house I saw? Upon the came at last of such enormous magnitude as to nearly fill walls were illustrated a number of earth scenes in my the heavens, and its lower circle seemed to shed forth a own career which I had entirely forgotten. There was vapory substance that descended to the earth like bright a representation of myself as a youth carrying to my sick clouds. This vapor seemed to come faintly at first, down mother fruits of the earth, and I instantly remembered into the cabin, bringing with it a perfume of hyacinth that I had for years supported her in comfort after my and violet, which, as I breathed, seemed to endow me father's death. Another illustration depicted a beautiful with a consciousness and power of vision I had never ex- female clinging to me while with my foot I crushed a perienced before. Had it not been for the encumbrance serpent, and I remembered when I had resented temptawhich seemed to anchor me, as it were, to the cabin, I tion on earth. There was a picture of myself struggling

with poverty amid snow and ice, and one contrasting showing mother and sisters by the cozy fireside, enjoying warmth and comfort. There were pictures of beggars eating bread with thankful looks, and many more, all pointing to deeds of charity and love which I had performed and quite forgotten. Ah! I saw it all now! and tears of joy seemed to well up in my eyes. I felt that I had never done anything to deserve all this happiness,

GOOD AND TRUE AND KIND

whend the grand scheme of the creative power, and why to do them, and without the hope of any higher reward

[could only hear from my poor boy!"

"Wait," said the medium, who then asked, "Are you a spirit?" I rapped three times. "There," the medium cried, "three raps means yes."

"Who are you?" was asked. "Shall I call the alpha bet?" Three knocks. I then spelt out the name of the widow's son, who stood by me, and told the mother many things that comforted lier. "Oh! bless God for this scrap of comfort!" cried'the widow, wringing her hands and pacing the floor. "Oh! let me believe that my darling boy is not eternally lost, and I will be happy and patient, and will work and toil alone with thankfulness to the end of life, happy in the thought that my wayward boy still lives; that there is a chance of some day pressing him to my heart again once more and pouring out a mother's boundless love!"

Then the voice of the medium asked: "Will the mother meet her son again?" I gave three raps. "Thank God for that!" exclaimed the mother.

I looked at the spirit of her son, no longer gloomy, but happy with uplifted face, beaming with smiles, he ascended to the spirit world. I attempted to follow him. but the cold, dreary world seemed to hold me, harsh sounds came upon my senses, racking pains seized my body, mountains seemed to be falling upon me, thunders reverberated through the hills, frightful roarings and buzzings struck my soul with terror—the agony of suffocation came upon me and I was engulphed in a whirlpool pestuous commotion. And one day I opened my eyes at this office.

seemed to have no attraction for and passed them by, but see light ahead. For three months, with my family, I know I am giving away no secret, when have been living with a woman who rents furnished as she does, upon her rent for subsistence, the drain has been long and heavy."

Other reasons are here given for wishing to get his "noble, prayerful Christian wife" to other surroundings. The letter proceeds as follows:

"This morning I obtained a position at \$20 a week, work to begin Oct. 17. If I had \$100 I could get my furniture out of storage, take a \$15 a month flat, and begin once more to live. My wife is just convalescing from an her son and her baby. Can you see your way clear on the plain grounds of humanitarianism to help me out after Christianity, in the name of Jesus, who founded your faith, in whose redeeming blood you hope to be saved, to help me; and, if you know that the prayers of the good and just availeth much, then you may know you will

STORY FOUND TO BE TRUE.

This closed the letter. The Bureau of Charities inrestigates all cases. Many are found unworthy. There was something in the tone of this letter that made it ring true on the ear of the Bureau's Secretary. An investigation was made quietly. It was found that the writer of the letter was, with his family, on the verge of starvation; that he was a man of honor, who had met every obligation in life, though its meeting kept food from his lips; that he was sober and industrious and had held good positions which were lost on account of illness. His former employers said he was every inch a man. The story of furniture in storage, of rent due, of the fever-stricken wife whose life was a prayer, of the boy and the baby, was true to an iota. The only part of the truth that the infidel held back in his letter was the fact that when he was seeking work from those through whom his wife had faith that the work would come he was so weak from a recent wasting illness that he barely could climb the steps which in his case always led to disappointment.

The infidel and his Christian wife and family have been relieved. To-morrow they will be in a little place they can call home. There is food and fire now and work a certainty in a week.

Not one cent would the letter-writer take until notes for payment of the money advanced had been signed.

"Take my promise to pay or I'll not take your money," he said. "I have always been poor; I am poor now; but this money will find its way back to you.'

And those who investigated say they know that he will keep his word.

This case illustrates an unhappy state of affairs in this the nineteenth century. CHARITY. Chicago, Ill.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover 15 cents. he. I remember quite well of making such mistakes while in the fleshly body,

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of horrors in which it seemed as though I had been held of letters and discourses on religious and theological subcaptive for eternity, when there came a lull in the tem- jects. Cloth binding, 430 pages. Price \$1. For sale

With best wishes for you and your corps of workers,

MATTIE E. HULL.

Could This be Telepathy? To the Editor:-I desire though the columns of your most excellent paper to give a brief account of a seance which explodes the theory of telepathy or that spirit manifestations are not produced by disembodied spirits.

In a trumpet seance at Richmond Ind., on the evening of September 27, conducted by W. E. Hart, with seven sitters present, a spirit began calling for Will Benham, a name unknown to any of the sitters. The voice seeming just before the face of C. B. (a sitter), he (C. B.) asked: "Are you calling for me?

"Yes, I am calling for you." "What is my name? "Your name is Will Benham." "What is your name?"

"My name is Frank L. I met you in the city of Dayton, about two years ago. We were together most of the time for two weeks. Since that time I passed into spirit life."

C. B. then assured him that his name was not Benham, that he had never heard the name Frank L., and that he had not been in Dayton for more than seven years.

"Is it possible that I am mistaken in the person?" Then dropped the trumpet and in a moment took it up again and said: "Well, I guess that I am mistaken, but you seem so much like Will Benham that I really thought you were

and I see that Lam still liable to err." Now as Frank L. was peyer known to any of the sitters, and the spirit himself acknowledges his mistake, how can this be explained by the theory of telep-LEE WOODS atby?

German, Ohlo.

THE FROGRESSIVE THINKER.

A CHILD MEDIUM.

Most Remarkakle Spiritual Manifestations Occur.

A LITTLE GIRL IN CALIFORNIA CURIOUSLY HANDLED BY THE SPIRIT FORCES - RE-MARKABLE TESTS GIVEN, AND WONDERFUL FEATS OF STRENGTH EXHIBITED.

To the Editor:-Last August the San Francisco Call, and other daily papers published some articles regarding a marvelous ten-year-old child medium living in San Francisco. In these articles there was a mistake made in the name, as well as in the location, and other misinformation was also published, evidently on purpose to hide the child from the public gaze.

However, the Call, always ready to keep the public informed on anything startling in psychic research on this coast, recently sent a staff correspondent, an artist and a third person whose duty is not mentioned, to the country residence where this child and her mother have now removed, to get the facts in the case. The result was published in the Call of October 2, covering with the illustra-tion, nearly all the first page of the Sunday Supplement.

Evidently the rough treatment the child receives from one of her controls (which the correspondent admits does not injure her in the least) is for her physical development to prepare her for future work in the spiritual field. The most remarkable feature of her mediumship is her clear-cut tests by spirit-writing.

As to the "demon" which seems to worry this correspondent, he forgets that the word demon (daemon in the Greek) simply means a spirit, good or evil. For instance, Socrates speaks of his "good daemon" who was his guide and counsellor all through life, and whom he consulted on all occasions-being clairvoyant. Moses Hull has shown that all standard authorities concede that the primary meaning of the word is, as it was used by all the Greek philosophers-simply a spirit. These proofs are given in Mr. Hull's book entitled "All About Devils." Hence consider the demon in the following article to ERNEST S. GREEN. mean simply a spirit.

When Viola Dallingsford developed a demon her mother was pleased rather than otherwise. Mrs. Dallingsford was recently converted to Spiritualism and she called Viola's demon a Manifestation.

Viola's demon is young. Viola is young, too-a little girl of ten. But the demon is even younger-a matter of only four or five months. He came into the family at the invitation, so to speak, of a spirit medium who rented a room from Mrs. Dallingsford and confidingly left the door of it open while she tipped tables and wrote out messages from the spirit world. It is not in the nature of little girls of ten to pass doors of this kind without looking in. Sometimes it is not even in the nature of their mothers. Mrs. Dallingsford and Viola peeked. And one fine day the lady medium caught them at it. In the most polite and persuasive manner she asked them in and seated them beside her at the tipping table and called in Mrs. Dallingsford's dead brother-who was also Viola's uncle-for their entertainment and when they went away marveling and on the whole mightily pleased, invited them to come again, which they did very frequently and, to make a short story shorter, in two weeks had made converts of them both.

The lady medium said the child had a great gift and offered to develop it. Nervous, sensitive, imaginative, credulous, precocious childhood is material which may be developed into almost anything. The lady medium's success was marked.

Viola learned to tip tables, to conjure spirit rappings, to write on the closed slates, to read with bandaged eyes, to answer mental questions, to find hidden objects, to reveal the names of the stranger dead.

And Viola was only ten-a child-medium, a wonder, a prodigy.

Then, just as everything was going along so well, the gift outgrew the child. She began to hold herself strangely, to start and listen when there was no sound, to speak and smile in answer to unheard voices, to look on

den tremor runs down the thin little arm and strikes the gether with the few spiritualists who have been permitted supine fingers like an electric shock. The hand, with to see her, believe that, grown to womanhood, she will be movements.

Viola looks up and laughs. "They have come!" she says delightedly, and then the mother asks the artist, who stands nearest, to steady the convulsively jerking arm by placing his hand upon it. His touch produces instant cessation of motion and for a few seconds rigidity takes the place of excited muscular action; then the restraining grasp is shaken off as easily as though it were a a bit of dust upon her sleeve, and with a strong, firm stroke the little hand draws half a dozen lines straight across the paper. "They are used to ruled paper," explains Viola, and she begins to write.

The spirits who have come to us are the two, presumably Viola's brother and uncle, who have written through her since she first came under the influence, and they prove well-mannered and amiable. They give us their names and a polite greeting, and then as I am beginning write things like these, Viola turns her face upon me suddenly.

"This next is for you," she says, "no one else must look." She has passed all the other messages rapidly rounding scene. into the hand nearest her-this she folds carefully and gives to me.

I take it to the window and open it and my heart strikes me a sudden sharp blow that makes my nerves that if this little girl, whom I never saw and who never room. saw or heard of me or mine, would write me certain words and sign them with a certain name, I would at least possible.

The words and name were there!

"They don't want to write much to-day," says Viola, they have got out of practice, but this," scribbling hastily and indicating the artist with a nod, "is for you, though the others must see it."

We do see it and it says: "You had mutton chops, baked potatoes and two big glasses of beer."

The mother laughs outright. "Viola has told," she says, and the artist's face is a confession, grotesquely blended with surprised mystification.

No one present but the artist himself knew what he had eaten for dinner.

"My other control is "ming now," declared the child, "and you folks must look out or you'll get hurt."

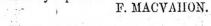
She rose to her feet and started to put the pencil and paper on the table. Half-way across the room she dropped to the floor as if her legs were shot from under her. The men sprang to her assistance and found that they have entered into conflict with something which seemed like nothing so much as a sentient "live wire." Viola is, as I have said, a slender child even for her years, small-boned and thin, with absolutely no perceptible muscular development whatever, but one of her little sticks of arms proves too much for a man to control though he exerted all his strentgth in the effort. Gripped at wrist and above elbow by hands whose owner prides himself upon his athletic prowess, the puny arm was twisted backward and forward, and up and down, and around and around as if it were a writhing snake, instead a part of a human body subservient to restrictions of joint and bone and cartilage.

"Look out," she said again. "I shall hurt you if you don't hold me tight. I can't help it-it is too strong for me, you see." And "it" is "strong" surely, and she does "hurt" most decidedly, for she strikes with her fists, and butts with her head, and kicks with her feet, and hammers with her knees, and bites with her white little teeth, and pinches with her pretty little fingers, anything and everywhere strikable, buttable, kickable, hammerable, bitable and pinchable with which she is allowed to come in contact during the next two hours.

"They throw me," she had explained previously, and, strangely enough, all her movements seemed to be actuated not from within but from without. She struck out with apparently no personal intention, but as if some unseen and irresistibly strong person stood beside her and flung her hands at the person or thing to be hit. She earthly things with bright, far eyes, to cry out in her kicked in all directions in the same way-as if her legs sleep that there was a great white light about her bed, and were thrown about by some external force. She ran at us that she heard the spirits calling her and felt the touch of as if pushed violently from behind. She beat herself, or rather, was beaten, against persons and floor and wall as if she were a rag doll in the hands of a naughty child. Prone on the floor, held down firmly by head and shoulders and arms, with her mother sitting solidly on her knees, she "trotted" that mother, baby-fashion, for a time and then shaking off her human entanglements as easily as Samson of old broke the withes, raised herself straight up to a sitting posture as if pulled up by hands reaching down to her from above. Through it all her face had the expression of that of a pleasantly interested spectator. She was perfectly conscious of all that occurred and laughed when some particularly hard experience brought words of sympathy from the neophytes whom she was dragging merrily about as they endeavored to keep her from doing them and herself bodily harm. She was kept too busy, however. to talk much, for Satan (?) or something very much like him, found unbounded mischief for not only her hands but every member and joint of her body to do.

the pencil held in a vise-like grip, begins to beat a fierce one of the most wonderful mediums that the world has "When she is older,"/they say, "she will control the power instead of letting it control her."

"Is she controlled by a power?"





An Interesting Story with a Strikingly Beautiful Moral.

Nine o'clock of a cloudy Monday morning, and Mrs. Darcy was standing in her kitchen, where the momentous preparations for the weekly wash had already commenced. She was a pretty, bright-haired woman, with brown eyes, a clear complexion and a wrapper of delicate lived. to feel doubtful again, since it is easy for even a child to cambric, sprinkled al with tiny palm leaves, and tied round the waist w.... Jue silk cord and tassels. A golden-haired little fellow of about a year old clung to

her skirts, and peeped with great blue eyes on the sur-"Hasn't that washerwoman come yet?" Mrs. Darcy

asked, with a little disturbed wrinkle between her brows. "I really shall have to employ some one else, if----"

"Here she comes now, ma'am," said Ellen, the cook; quiver strangely for a space. Before I crossed the bay I and at the same time a slender, neatly-attired little wohad made a compact with the air in far-off San Francisco | man of about Mrs. Darcy's own age hurried into the

She was dressed in a worn calico, neatly patched here and there, and a faded shawl was folded round her believe that something beyond herself made such a thing shoulders, beneath which peeped forth the rose-bud face of a young baby. "Sure it's a child!" cried Ellen.

"Bless the daisy face of it!" chimed in Bessy, the chambermaid.

"I'm a bit late this morning, ma'am," said Mrs. Reilly apologetically; but I'll make up for it in the day's work, and I had Mike's dinner to put up-he's got a job on the railroad, up to Spuyten Duyvil-and the children to get to school. And the baby, bless his heart, he's no more trouble than a kitten-Mrs. Murray, as has always kept a neighbor's eye to him, she's moved away, so I've brought him with me!"

Mrs. Darcy's brows contracted. "You are not going to have that child in my kitchen, Mrs. Reilly?"

"If you had no objection, ma'am!"

"But I have objections-very serious ones. I never had a washerwoman do such a thing before! It is not neat!"

"Yes, but, ma'am-"

"And," went on Mrs. Darcy, "there are plenty I can get without incumbrances. These are my rules, and I cannot suffer them to broken through!"

She took little Leonard in her arms and went away, without waiting for any reply. Poor Mrs. Reilly looked in consternation at Bessy and

Ellen.

"What will I do?" she asked tremblingly, "and the little one not 6 months old?"

"It's a shame!" cried sympathetic Ellen. "So it is!" added Bessy, "but the mistress will be obeyed. She's a hard one, she is."

"And it's myself wouldn't work in a place where they wouldn't let me bring my baby!" said Ellen. "Not if I never did another stroke o' work."

"It's easy to talk," said poor Mrs. Reilly, despairingly, looking down into the miniature face upon her arm, "but where there's a family of seven, and your husband out of work half the time-well, I'll just run home and leave him with Jenny Pipes, the lame girl that makes lace. Sure, that's better than no one?"

Mrs. Darcy, meanwhile, in her pretty sitting-room upstairs, was curling Leonard's golden hair over her finger and looking with fond, maternal pride at his fair, dimpled face.

"Isn't he pretty?" she demanded of her husband, who was just preparing to go down-town. "I do think he's the sweetest little darling!"

The next Monday Mrs. Reilly presented herself as usual to her employer.

"Couldn't you let me put the wash off until the day

ful, your baby would not have died!" "It's no use cryin' over spilt milk, ma'am," said Mrs. Reilly, soothingly; "an' by heaven's good will we'll bring

this little fellow through his troubles.' But it was not heaven's will. It was ordained that Mrs. Darcy, too, should become purified by the ordeal of suf-fering, and when little Leonard died she tasted the full

measure of the chalice of bitterness she herself had once dealt out. "Don't fret so sore, ma'am," southed the poor washer-

woman. "You'll meet him again one of these blessed days, for the little childer is sure to be waiting for us at God's gate. It's only the grown people you can't be certain of."

And Mrs. Reilly sighed as she thought of her inebriate husband.

They buried the child in white roses and garland of flowers and there ended the sweetest and happiest dream of Mrs. Darcy's life, for no baby voices ever made music in her home again. But Mrs. Reilly knew that the shadow want would never darken her doors while Mrs. Darcy

"I owe her an atonement," the childless mother said, "and she was kind to me when every one else turned away from my fever-smitten household."

But no one who had known Mrs. Darcy in her hour of pride would have recognized in her the pale woman, dressed in deep mourning, who went about among the sick and suffering, like a Sister of Charity, doing good where she could, and never forgetting the cares and trials and wants of those below her.—New York Daily News.



Good Deeds, Good Qualities and Noble Aspirations.

Suppose you were the happy possesor of an Aladdin lamp, and that by rubbing it as did the peasant son of the Chinese widow you could command the services of a dozen genii, or jinns, who would use their omnipotence to gratify your wishes, what would you ask for?

What do you think is the most desirable thing in life. for that, of course, is what you would like to have? Take a broad view of human possibilities, look far and wide look high and deep-what is there in this strange and contradictory world, with its symphonies and its jangles, that seems most desirable as a personal possession? If you could not have all things, and so offset the evil of one with the good of another, but might choose a single gift, what would it be?

Wealth, for instance? Its purchasing power is marvellous. The love of money is not merely the root of all evil, it is also the foundation of nearly all that is noble in society. A people who have no desire to acquire a fortune are not far removed from barbarism. Money is the providential impulse of human progress. The scorn for money and money making which is heard in some quarters seems to me to be not only unwise but wholly thoughtless, for the world would hardly be worth living treats for the unfortunate.

acquisition, but for the Juggernaut of competition. It is the struggle for wealth which rouses the profoundest activities of the community and develops that inventive genius which surrounds us with increasing comforts and conveniences.

What I am just now interested in, however, is not money getting in its commercial but in its individual aspect. What it does for the whole is one thing, what it does for the unit is quite another. When it is a healthy exercise it is a blessing, but when it becomes a disease it is a curse, because it is fatal to the nobler qualities or character. To get money simply to live on is very difcharacter. To get money simply to live on is very dif-ferent from getting it in order to satisfy our greed, for greed is close to animalism. I know nothing that is so



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THE SPIRITUAL BIRTH.

in were it not for what wealth will buy and what it can do. Our ships sail to every quarter of the globe and furnish us with the products of every clime; our railroads span the continent and bring distant provinces into our immediate neighborhood; the telephone and telegraph make everybody accessible and dispense with worry and delay; our public schools are training places for our children; our public libraries are storehouses of intellectual food for the masses; our hospitals and asylums are re-

All these would be impossible but for the longing for

their hands.

And Mrs. Dallingford, who, with all her faith, saw and heard and felt none of these things, looked on her child with awe and felt no fear., Even when the spirits which Viola had seemed to control took their turn at controlling her and one evil spirit in particular seized on the child whenever she set about the ceremonies of table-tipping and message-writing, threw the pencil from her fingers, flung her arms about, twisted her little head on its slender neck and even lifted her small body from the chair and flung it to the floor, Mrs. Dallingsford contentedly received the lady medium's explanation that the spiritual force in Viola was too great for her physical strength and that with years would come the power to control and direct it. Meantime, said the lady medium, Mrs. Dallingsford and Viola must be patient, there was nothing to be done.

And since there was nothing to be done the lady medium gave up her room at Mrs. Dallingsford's house on Sixth street and went her proselyting ways, and left the mother alone with the child and the spiritual force that was too strong for them both.

It was about this time that Mrs. Dallingsford decided to remove the Manifestation from her immediate neighborhood and sent Viola for a change on a visit to her country cousins who live in the hills beyond San Rafael.

I went there to see her with the man who discovered her. He told me this story on the warm and quiet way over dusty roads which lead out of San Rafael to the dip of the hills where Viola lives now with her demon and her country cousins. He finished it neatly just as we got to the door.

It was a screen door, locked on the inside against an other door. The blinds were closed and fastened. The shadow of great trees lay heavily on the porch. ¿Creeping, flowerless things sagged from the walls. The place looked dead and buried. "Br-r-r-r!" said I. "I would have demons here my

self. Blue devils, black butterflies! where's the sun?" "Vi-o-la!"

So sweet, so faint, so fair-trickling through the si lence like a little silver stream.

"Vi-o-la! Open the door!"

"Who is it?" I asked. "Is she as sweet as the sounds?" But just then Viola opened the door. She opened it into a black little hall and stood in the angle of it-a small, dark figure, gathering all the light into her white, white little face. She looked at us curiously and smilelessly.

"I'll write first," she said, and a pencil and some copy paper being furnished by her visitors she sits down, pencil in hand, and waits quietly. There is no paraphernalia, no screen of darkness, no singing of hymns, no gasps and weird passing of hands. Her seat is in her mother's lap, a book answers for a table, and the sunlight sifting through the vines falls on her smooth hair and smiling childish face.

A minute drags slowly by in silence so deep that the dog, stretched on the carpet at his playmate's feet, wakes and cocks an interrogative eye at the spell-bound group, then expresses his opinion of us by a contemptuous yawn, stretches himself out an inch or so longer and goes to | and I get tired staying up here on the hill with nothing sleep again.

The artist gives me a covert glance expressive of amused skepticism-it is all so bald and bare and aboveboard, such a clumsy attempt at imitation of mediumistic methods, that even my faith in the little one's honesty of purpose begins to waver. She will probably scrawl some non-committal messages of her own volition and-a sud- by any ordinary method of reasoning. Her mother, to-

Rolled in a comforter with her arms straight down by her sides, made a pappoose bundle of by encircling ropes, and laid in the middle of a double bed, she flung herself, or, rather, was flung, bodily from that safe spot out upon

the floor again. Tied in this way she for the first time complained. "I'ndo me, quick!" she said. "I am choking! It gets

me by the throat if you don't let it work," and we untied her hastily and let "it work" as it would subject as before to our united efforts to keep the child and ourselves from serious personal damage.

An hour of such occupation found us all tired, disheveled and nearly deliquesced, for the day was torrid and utterly unsuited for a continuous series of muscular exercise more severe and complicated than the most enthusiastic Delsartian ever dreamed of.

Viola on the other hand, was cool as to her writhing little body, calm as to her pulse, and collected as to her mind. Neither pulse nor temperature had risen in the least since we sat together on the doorstep and petted Cuba between us.

We three strangers took her out into the open air, out under God's sunshine among the trees and vines and away from all other influences physical and mental, and vainly tried to control the force that possessed her. She smiled up in our faces, but her body defied our efforts to master it and did as it would still in spite of us.

For an hour more the struggle went on. It seemed to us novices as if we had evolved an unseen Frankenstein. We were beaten and bruised and flung about, and were

forced to "spell" each other in order to get breath and strength enough to act as buffers between the girl and her surroundings.

A little more than two hours after the "other control" arrived on the scene, Viola stood straight and quietly on her feet once more.

"Good-by," she said gruffly, with an odd ducking motion of her head, and we realized in an instant that she possessed herself once again and seemed to be no longer

possessed." "Mamma," she said, going over to the pale little wo-man who is no longer pale but rosy red, "let me go down to the station with you folks. It's only a mile and a half, to do all day long."

And when we dragged ourselves wearily car-ward that child danced along beside us every step of the long, dusty way.

Whatever may be the occasion of Viola Dallingsford's "spells," certain it is that they are seemingly inexplicable

after to-morrow, ma'am? My baby's ailing and fretful and-

"I am very systematic about my work," said Mrs. Darcy. "If the wash is delayed the whole work gets behind. I dare say I can get some one clse to do the washing if-

"Oh, I'll try and do it ma'am," interrupted the woman. "I can't afford to lose my money; them bothering railroad hands is on a strike and Mike has had no wages for a week now. Only if you could wait a day or two-"Quite out of the question," said Mrs. Darcy, warming her white, ringed fingers at the ruby glow of the grate. And so Mrs. Reilly went away with a heavy heart.

She toiled all day in the rich lady's kitchen and at night hurried home with her hard-earned money in her bosom

"Mother, the baby's bad in his throat, and old Mrs. Dener, she's got his feet in hot water and-

Mrs. Reilly stayed to hear no more. Flying up the two long flights of stairs, as if her feet were winged, she was in her little room almost instantly. Mike sat stupidly in the corner, half asleep with rum and tobacco, and one or two kind neighbors were doing their best to assist the little creature in its fight with death.

"My baby! Give me my baby!" she cried out, hoarsely, clasping him to her heart, as if she would bid defiance to Azrael's self, in the plenitude and strength of her mother-love.

But it was all in vain. For even as she gazed down into the baby's face a shuddering spasm crept through all its veins and pulses; it straightened itself out, and the soul went home to the garden-land of heaven.

Poor people are forbidden even the luxury of grief. Mrs. Reilly could not waste in tears the time that should be coined into food and clothing for the other six-and she went back to work with a heavy heart in her breast.

"Lost her baby, has she?" said Mrs. Darcy, when Ellen announced to her mistress the sad story of little Terrence's death. "Well, no doubt it is a blessing in disguise; she had such a swarm of children and nothing to bring them up with."

Ellen flounced out of the room in a rage.

"It's my belief some folks has stones inside of em' instead of hearts!" she sputtered. "A blessing, indeed! I'd bless her if I could have my way!"

* * * * *

"Scarlet fever! Oh, doctor, don't say that!" Mrs. Darcy's face was blanched with a deadly paleness, as she listened to the old physician's words, but he had no message of hope for her.

Poor little Leonard was stricken down by the worst form of malignant scarlet fever. Servants took affright and gave warning-neighbors kept aloof-and Mrs. Darcy, in her alarm and fatigue, knew not which way to turn.

"It's a judgment on her, I'm thinkin'," said Ellen. "She, as couldn't feel for another mother's heart-break! And now she's got to drink the bitter cup herself! He's a pretty baby, is little Lenny, and I wouldn't like him to

die, but all the same, it's a judgment on his mother." "T'll go to her," said Mrs. Reilly; "sure I'm a good hand at nursing, and my children has all had the fever." And when poor Mrs. Darcy was ready to faint with fatigue and anxiety, the tender hands that took her baby

from her were those of the poor washerwoman. Mrs. Darcy looked with dull, glassy eyes up into the kindly face.

"I don't deserve this, Mrs. Reilly," said she. "T've been thinking over a good many things lately and know now that if I had been a little kinder and more thought- bound in cloth, \$1. For sale at this office.

huriful to a young man as a large inheritance. It does not tend to make him great and generous, but to make him small. And I have noticed that when a man is bound OR DEATH AND ITS TO-MORROW. to be rich at any cost he is a very poor and uncompanionable sort of creature. If a man has enough to live on he has no need for more, and if he wants more it narrows and shrinks his soul.

There are so many things which no amount of money can buy. I want fidelity in friendship, I want purity in love, I want happiness and harmony in the home. These things I must not seek for in a gold mint, for they are not there. When death comes even the monarch is only a common man. His jewelled crown, his stately palaces. his sovereignty, which runs to the limits of his kingdom. count for absolutely nothing, and at the bedside of his beloved he is no better than a peasant. Golconda cannot purchase resignation or contentment for any living soul. lears are tears and sobs are sobs both in the palace and the hovel.

I love money, but if I can only choose one blessing 1 will not choose that. It is desirable, beyond doubt, but not most desirable. If I have nothing but wealth I must leave it behind when my friends close my eyes in sleep, and I am not foolish enough to spend my life in getting what will slip from ny grasp at the last moment. I am going to heaven, and as there is no money there must try to get something which I can take with me.

I say therefore that a man's character, his qualities, are the real if not the only foundation of happiness. It is better to be poor and noble than rich and weak-souled. It is better to strong in your heart than in your purse. An upright man can walk through the darkness of the church yard without fear or trembling. Just before 1 slumber at the last I would rather hear an angel's voice bidding me welcome than be told that I shall die a mill ionaire.

In the last analysis, if you sift the matter to the bot tom, the only man of worth is the man of good deeds and lofty faith. You can exaggerate the value of your bank account, but not the value of your trust in God.

If I saw one standing on the threshold of life and eager for the struggle I should say to him: Money is good, but God is better. Work hardest for what is noblest. Not greed, but faith, will stand you in good stead by and by. Make your life sweet with good deeds and pure thoughts. Set your days to the music of righteousness. Be a man. a whole man, knightly, true, loyal, brave, and leave as the best inheritance of your children a noble example. If that be the case, it will not be far to heaven from your grave .- George. H. Hepworth, in New York Herald.

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SATURDAY, OCT. 22, 1898.

TRUE TO THEIR INSTINCTS. The preachers still continue faithful to their criminal record. Their usual sin is that of gallantry, growing out of their love for yellow-legged chickens; but there are occasionally departures in other directions, having specially in view the replenishing of empty purses, their parishioners too frequently failing to minister to their large needs. The Catholic clergy, with handsome perouisites for praving loved ones out of purgatory, with ability through the confessional to learn of the shortcomings in the way of charity of the dear sisters, are not so often publicly involved in social scandals as are their Protestant brothers, Their stealings are in the name of the church, though inuring to their own benefit.

The reader must not suspicion the priesthood have reformed their habits ecause The Progressive Thinker does not devote large space to their mis-deeds. If it should only make brief mention of their turpitude there would be little space for other matter. Of course Bevs. Covert, Becker & Co., gentlemen of unexceptional habits, though given to exaggeration when telling of take of his character, and become a their great ability to crush Spiritualism, are not included in this category. neither are the heretics who have the courage of their own convictions.

Counterfeiting the coin of the realm usually requires too much mechanical skill to be adopted as a pursuit by the pulpiteer; but the Rev. Jacob Hostetter, Canton, O., the home of President McKinley, conscious there was a shortage in coin, attempted to improve the order of things by the manufacture of dollars, half dollars, and even smaller coin; but the minions of the government got after him, and the aged pulpiteer now: or did at last advices, languish in an Ohio prison. All this because the good servant of God, engaged in saving | learned clergyman of the Church of souls from hell, was ambilious to bring England, "is merely a dispute about about the prosperous times promised words."

neighbor if made President

NEW DISCOVERIES IN EGYPT. A late issue of the Scientific American makes the following statement, accompanied by a photographic illustration of the coffin and the remains, which we are compelled to omit, otherwise copy verbatim:

"It has been supposed that embalm ing the dead and converting the bodies into mummies was the earliest and universal mode of disposing of the dead among the ancient Egyptians.

"This long-accepted theory has been almost conclusively overturned by the recent startling discoveries of Prof. Flinders Petrie, who has thrown fresh light on the methods of burial of the ancient Egyptians. During the excavations conducted by him at Deshasheh, about fifty miles south of Cairo, a se ries of old Mastaba tombs, dating back

B. C., 3,500 years, were opened. On uncovering the lid of a number of wooden coffins, instead of the usual type of embalmed mummy being revealed, the dissected body of a woman, carefully wrapped in mummy cloth and linen was disclosed, but the flesh had been entirey removed from the bones, unmistakably before burial. The uncovering of the mutilated flesh-scraped remains at Deshasheh ranks among the most as tonishing archaeological discoveries of the age, and goes far toward confirming the theory of cannibalism among the cultured Egyptians. The accompanying photograph shows the dissected por-tions of the body of a royal lady-a priestess-named Mery, lying on the top of the original coffin in which her body was discovered. In the coffin were found a pair of wooden mortuary sandals and a head rest, on the sides of which were painted the name and title

of the deceased noblewoman. The head rest was used to avoid disarranging the elaborate headdress and placed in the tomb along with her sandals for the use of the deceased. It was made of one block of sycamore, covered with a coating of stucco, grained to repre sent costly wood. The coffin, notwith standing its nearly 5,000 years of entombment beneath the sands of the Nile, is to-day in almost perfect preservation, though somewhat injured during excavation and subsequent hand

"It is the opinion of Profs, Petrie and Brugsch that the custom of cannibalism was brought into Egypt by the Libyan invaders who occupied Upper Egypt about 3300 B. C. They cut up and dismembered the bodies of the dead, eating the flesh as a part of the burial ceremony to increase the eater's own intellectual powers as well as imbibing all the magical attributes' of the victim consumed."

This closing paragraph is an important reminder to the student of oldtime practices, which are invaluable to those who seek the origin of some stillprevailing ancient customs. Christians keep alive this cannibalistic practice, by professing to convert bread and wine into the real body and blood of lesus, eating and drinking them under pretense that the benediction and ceremonies of the ecclesiastic has changed them into the actual body and blood of "our Lord." By feasting on these re-mains of a dead God they claim to parpart of him, just as the Egyptians who feasted on the flesh oud blood of parents or grand-parents, became successors to those ancestors, and entitled to their honors and emoluments.

The Council of Trent, at its 13th ses sion, chapter 4, declared:

"By the consecration of the bread and wine the whole substance of the bread is changed into the substance of the body of Christ, and the whole substance of the wine into the substance of his blood, which change is properly and fitly called Transubstantiation by the Holy Catholic church."

"The difference between Catholics and Protestants in this matter," says a

Statutory law came to the aid of ho

AT THE DAWN OF HISTORY, The day has gone by when the pulpit is the principal educator, or when the Bible is drawn upon for the early history of humanity. With modern learning, increased fucilities of travel, the revival of long-lost languages, the ability to decipher monuments however

ancient, the mind unfettered from priestly rule, the press unshackled and free, superstition no longer enslaving tions of those sound vibrations. thought, rendering it incapable of thinking in conflict with established date October 8, starts with these words: error, an old world is revealed to us that lies back of the fabled "beginning" of less than 6,000 years ago, which should put to shame the narrow concepts of one to two generations agone. Under the above headline we find in

a late issue of the Daily News of this city the following epitome of history, so conflicting with popular prejudice until the late revelations of scientific research. Good thinker, read, re-read, then read again, while those who are interested in the subject matter, and have an inclination to know more of truthful history, will find a great mass of literature now open to their hands

from which can be learned what ages ago was concealed. It is delightful to see fable giving ancestors resolved into their native

elements, and man rising from the abject condition in which priestcraft placed him, to assume his true the constitution has to be amended to position as lord of this mundane do this it is easy enough to do so; but sphere. But to the News article:

the first race which appears in history as dominant was some kin to the Chinese, a Mongolian people with many of the characteristics which still cling

to that family's various offshoots. Their language seems to have differed from the pure Turkish of the steppes as Saxon differs from modern English, and from the carvings upon the rock in various countries occupied by them it is to be seen that their faces extent with the passing centuries. Egypt has had to retreat into comparative modernity beside these ancient conquerors and the Semitic Babylonians, who were not so long ago supposed to have practiced the first civilization, between the Tigris and Euphrates, are now known to have been the successors of an older and long-forgotten race. Four thousand years and more have passed since a sturdy folk, with high cheek bones and eyes aslant, appear in full possession of the Mesopotamian region. Before them was a people whom they call darkfaced." the sole ascertainable relic of

their existence lingering in that adjective. The Mongol conquerors seem to have come down from the Median mountains, since their speech shows them to be acquainted with bears, wolves and tigers, the lion and the paim trees of the plains coming into their speech much later. They came down to the seashore, and seem to have been the first maritime people, at least the first of whom there is authentic record, the knowledge of to-day supplanting the old supposition that the Semitic Phoenicians were the earliest navigators. The palaces of their kings were crected at Ur, on the Persian gulf,

then extending far inland. "This bold race ruled the mountains and the valley as well and the might of their armies extended as far as the Mediterranean or "Sea of the Sunset."

This same tribe, or its cousins, settled in ancient Greece, in which land they were the precursors of the civilization to which we owe our own: they wandered west to ancient Italy, where, under the name of Etruscans, they have long bafiled the students of races; they were the Philistines' predecessors in

THE NATIONAL ASSOCIATION. Musicians there are who would have the whole world settle down in perfect silence when they sing or play, but the world hearkens not nor settles down in silence. The universe is so large and operated by such laws as are unbridleable, unfortunately for these musicians, and if they sing or play it mus

be to those who are within the limita An editorial in the Banner of Light of and supernatual powers. The eyes of the Spiritualists of the United States and Canada will be turned upon Washington, D. C., from now until the close of the convention

ou the 21st instant." unpretentious abode. The eyes of Spiritualists will un doubtedly be turned in that direction, and the ears, and the minds and the tongues will be turned, but alas! where there should be about 300 delegates in personal attendance there may be 100 and 200 paper proxies, turned towards Washington. These are easier used and so much cheaper, you know.

There are some commendable sugges tions in the editorial, regarding "The National Convention," and the questions that are to come up for con-

sideration, chief among which is the place to fact, the sacred myths of late | idea of keeping the National headquarters at Washington. But the convention should be itinerant, should be handed around among the people. If if it requires a three years' term of "Scholars are pretty well agreed that | office it would be the worst thing that

could be done. It is very natural for some of our most able people, in this world, to want harmony-as they suggest-peace-on their own terms, etc.

There is harmony in digression, dissension and discord; harmony in the fearful storms that sweep over the land. There is harmony wherever there have not been changed to any marked | is organization; but organizations are composed of organisms and those are composed of other organisms, all differing in their requirements of harmony. Spiritualism belongs to Spiritualists to the degree that they espouse and strive to advance its principles, and that word means no declaration or set of adopted resolutions, but principles in the broadest sense-that sense which admits of all individual ideas; that sense in which each one can understand it, according to his or her capacity for reasoning, colored by the manner in which they have had it come to them. It is theirs for consolation and comfort it is theirs as a religion or a science; i is theirs as a business or a light to their pathway; it is theirs to foster and cherish or to prostitute; it is theirs to live by or die by, and as they are masters of their own affairs so will they look upon and labor for its principles from their own standpoint; but it is their cause, their Spiritualism. Each one's sensorium receives inspiration according to his or her human capacity or measure and imparts it the same.

The Progressive Thinker belongs to Spiritualism. Its columns are for Spiritualists to reason through, so far as space will admit; theirs to visit through; theirs to offer criticisms through, regarding things most advantageous and most derogatory to the cause; theirs through which to adjust and readjust the wheels of progress according to their various notions, fads, idiosyncrasies and varied philosophies of life, death and futurity in an amica-

SIDI BEN TEKOUK'S OCCULT NOT A CHURCHMAN. POWERS. J. E. Remsburg. of Atchison. Kas. has

It appears from the New York Herald been publishing a series of articles in that perhaps the best evidence of the the Truth Seeker, fully; proving that prevalence of the strange fatalism that Washington was never a church memforms so large a part of the Arab faith ber; that at no time was he an Episcois to be found in the frequent use the palian, as has been supposed. He shows Algerian makes of the rather overthat "the father of his country" was a

worked expression "Mextoub!" "It was deist in fact, sharing the religious conwritten." Near Bouguriat there lives a victions of 'Thomas Paine, Benjamin elebrated marabout, Sidi ben Tekouk Franklin, Thomas Jefferson, by name, who is credited with an in- Adams, etc. He also shows that until the last twenty-five years no churchheritance from his father of strange man had ever held the office of President, Garfield being the first, and he only such in name. In reality he was From every quarter of the nonnious

Dahra region an almost continuous caran Agnostic during all his later years. avan of people who desire to consult the holy man wends its way toward his of any church.

These pilgrims to the shrine of occult KNOWS A GOOD THING. wisdom, by the way, are pretty certain of being entertained by the holy man in Our friend and correspondent. Chas royal style. The heavy expenses con-H. Mathews, Esq., of New Philadelphia, sequent upon the giving of this per-petual hospitable reception are defrayed Ohio, knows a good thing when he reads it, and wants others to know it. by the faithful whom Sidi ben Tekouk In a late note he writes:

olds under his spiritual sway. Even the European colonist must seek "I have been reviewing Dr. Brown's his aid in discovering the authors of the 'Researches in Oriental History,' I contheft of a horse, a camel or a part of his sider it a gold mine of facts. It is a harvest. book comparatively few now know its

The complainant is always dismissed worth, but it is destined to a large readwith the comforting words: "Go, my ing in coming time. Truth is beginning friend; be merciful toward those who to assert itself, and claim the attention

WOMAN'S INFLUENCE.

"Somewhere in men's best efforts will be found The saving grace of woman's influence And love, that in these garish later days Is jeered at by the clay-souled common minds, Still shines as bright, still vivifies the earth, As Hesperus in far-off summer skies Lights darkened paths for the blind sons of men.

"The woman tempted me; by not a word Nor yet a look, but as a flower might By purity, unspotted of the world: For who that wanders down the thorny ways Past sterile wastes and on through barren roads, But pauses where a lone field-blossom lifts Its dewy fragrant petals to the sun.

"I cannot sigh for what is past and gone, As clouds that flee across the flying moon, For I am one who recks not of regret, Save as a spur to urge to nobler deeds; And life is brief, I find the sunshine is best, Youth and outdoors, not cloisters and old age And key my heart-strings to that concert pitch Which vibrates to the happier side of things.

"They say that life is solemn; make it so; Go banish laughter from the swaying crowds, Bring sackcloth, ashes, gather Dead Sea fruit And flagellate the soul with doubtfulness; But will you check the music of the streams, Hush the glad burst of blackbird melody of life, death-and futurity in an uniter in maple branches builds build be and good-natured manner, and while in maple branches builds build be unset interesting collation of pro- Wilt blot the sunlight, hold the nimble grass with most interesting collation of pro-Palestine, where they were given the more special name of Hittites, and it is not without reason that the Hyk-sos, those mysterious conquerors of Egypt, those mysterious conquerors of the same of th

THAT SKELETON

DOT. 23, 1895.

In the Spiritualists' Closer.

On our first page is a "Skeleton," the object of which is to awaken Spiritualists to the lamentable fact that there is not a single endowed Home for wornout and indigent mediums in all this broad land. We hope this illustration will lead some wealthy Spiritualist to endow a Home, so that those who faithfully minister to the public, in the ranks of Spiritualism may not in their old age be compelled to go to the poor house, or seek a place in some Christian charitable institution.

BUFFALO, N. Y.

Various News Items of Interest.

Moses Hull and wife, Mattle E., hold forth from the platform of the First Spiritual Church, and are drawing good udlences.

The sad event of the week has been the sudden death of Mr. Shelley Denison, husband of Mrs. Nellie Whitcomb, who is a daughter of Mrs. Dr. J. R. Mathison. The whole body of Spirit-ualists deeply sympathize with Mrs. Whitcomb in this her hour of deepest sorrow. The funeral service was performed by Moses Hull, who delivered an eloquent tribute to the good and high qualities of the departed brother. Mrs. Jennie Hagan Jackson arrived at the residence of Mrs. Whitcomb in time to take part in the funeral services, and she talked over half an hour in a strain that brought relief to the sorrow-strick-en souls of the desolate wife and family. Very few of our speakers are equal to Mrs. Jackson in delivering an address at a funeral of our departed friends. Mrs. Jackson came from the Eastern states and is on her way to Cleveland, where she will lecture at some of the near-by towns, and then she will start for Washington, D. C., and will attend the Nutional Convention there as a delegate from her home at Fort Worth, Texas, where she has inaugurated a splendid society, which is now erecting a Temple for the use of the First Society of Spiritualists of Fort Worth. Mrs. Jackson is on her way to Fort Worth, where she will spend the winter in the service of her society there. The Buffalo Spiritual Society of the

East Side is holding meetings, and have good audiences, with Miss Gussie Taylor as lecturer.

Moses Hull and wife leave Buffalo Monday next for Washington, D. C., as delegates to the National Convention, and I predict that there will be a lively convention, and a severely politleal one, which will probably end in H. D. Barrett being re-elected as president. But let us hope that the best man may win. J. W. DENNIS.

OUR FALL AND WINTER CAMPAIGN.

It will be especially brilliant. A story by Charles Dickens, given through the mediumship of the gifted Carlyle Petersilea, of Los Angeles, Cal., will prove instructive and interesting. It scintillates throughout with grand spiritual truths. It will be commenced early in October.

Moses Hull will add his splendid crudition to the attractiveness of the paper by giving a series of articles.

We have made arrangements to have a series of lectures reported, as given brough the remarkably gifted speaker Mrs. Cora L. V. Richmond. They will prove a veritable feast. They will appear from time to time. Everyone who subscribes for The Progressive Thinker, will receive until further orders the following lectures combined in one paper: Dr. Brown's Researches is truly a 1. "Christmas, Christ and the Cross," meritorious production. This is the by Moses Hull. It is exceedingly valuuniversal verdict of all who read it, furable. It is a mine of instructive inforther evidenced by the fact that four edimation. The facts presented are worth tions have been rapidly demanded and to any thinker at least one dollar. exhausted, less than twenty copies be-2. "The World's Parliament of Relig-ion." An address by Mrs. Cora L. V. ing now accessible, and these only through The Progressive Thinker. Richmond. This address gives the "Religious Aspect" of our cause; also the "Philosophical Aspect," and the "Phelast few copies of the fourth edition. Those wanting a "good thing" to aid in nomenal Aspect." followed by a "Re-sume of its Work and Influence." This exposing religious frauds, and the tracing religious error to its source, cannot address should be read and re-read by do better than invest \$1.50 in the purevery thoughtful Spiritualist. "Trail of the Serpent-Landmarks of Roman Catholicism in History." By PROF. LOCKWOOD. A. M. Griffen. No one on this earth today is better posted than Mr. Griffen in Prof. Lockwood, the widely-known regard to the deep-seated corruption in physicist of this city, will lecture at 77 the Catholic church. His views will Thirty-first street, under the auspices not only interest you, but they will ap-Mrs. Georgia Cooley's society, Sunday pall you with their showing of crueity and perfidy. This article alone is well evening, October 23. Subject, "Facts. worth a year's subscription to the not Faith, the Basis of Modern Spiritpaper. ualism." This will be the only oppor-4. "A Ritual-Spiritual Funeral Servtunity to hear this able and fearless adice," by Hudson and Emma Rood Tutrocate of a natural Spiritualism, as he tle. This is what its title implies, directions for conducting a funeral where it returns East to fill long consecutive enis impossible to secure a desirable person to officiate. The sentiments are pathetic, philosophical and eloquent re-Will C. Hodge, minders of the beauty of the change called death. It should be in every It is easy enough to repeat the old family, ready for any emergency. 5. "Evolution and Revolution," an saw-"what is our loss is some one's address by that master mind. Hon. special school at Damas and traveled others never to return; but in Brother A. B. French, of Clyde, Ohio. A most eloquent, thoughtful discourse, by one who is not excelled as an orator and profound thinker. It is a mine of valtime return, greatly benefited by his souable information. Besides the above, there are other valuable and instructive articles. All combined this is the most remarkable paper ever issued from the Spiritualent for the rostrum, that they will keep istic press. It will afford you mental food for reflection during the fall and winter months. It will be sent forth free to every yearly and trial subing, fraud-hating lecturer and should scriber. Not only will every yearly be constantly before the people. subscriber get the above paper when they send in their subscription, but by sending 20 cents in addition (which pays for postage and mailing) they will get Art Magic, a most valuable book. It is elegantly bound, nicely printed, and is an ornament to any center table. What we offer to every yearly subscriber to The Progressive Thinker who sends \$1.20: Fifty-two numbers of the paper; one paper containing the aboye attractions, invaluable to every reflective mind, and Art Magic, a single highly interesting. She will then take copy of which has been sold for her departure for the East, to fill en-You who cannot send in one dollar for the paper, send 25 cents for a three. months' subscription. Keep in touch More godlike is forgiveness than vicwith the great Spiritual movement.

THEOLOGICAL LIARS

Wrote Dr. Westbrook, of Philadelphia, in his "Eliminator, or Skeleton Keys." a work advertised in these columns which all thinkers should read:

"The real infidels of the day are the theological liars and pretenders who are wilfully ignorant, or too dishonest and cowardly to publish what they know. He who would do the most good must tell the whole truth."

The backwoods preacher who has not access to books, whose library consists of the Bible and hymn book, perhaps a few tracts and a last year's almanac, may not be included in this list of "wilfully ignorant." He believes as his parents did, and preaches the best he knows. Hell is a realty with him, as is a demoniacal God whose great anger can only be pacified by torturing the victims of his hate. He knows nothing of geology or archeology, and scarcely anything of history. The world is less than 6,000 years old in his estimation, and he knows, as does the Rev. Mr. Jasper, that "the earth is flat and the sun do move around it." He knows that God begat a son by a Jewish maiden, and the hope of salvation is in

that son. But the theologians to which Rev. Dr. Westbrook referred are educated. They are familiar with the sciences, have access to great libraries, are able to reason from cause to effect, know of the birth, growth and decay of empires, and the incentives to revolutions. They know that man has been an occupant of this globe for more than a hundred millions of years, during all of which period he has been advancing by slow and toilsome processes to reach his present elevation. But does he tell it? Does he preach what science teaches him? Never! If he should his fellows. the "theological liars," would charge him with heresy, and read him out of the church fold.

Here and there is a preacher wiser than his class, and honest as well, but | church serpent still protect the Holy he "doffs his priestly frock." and the chances are, he is lost to the world by engaging in some other profession.

It may not be well to grieve, for knowledge has reached thanks to our system of free schools, and the "liars" in due time will be compelled to abandon their pulpits to gain brend.

Does anyone believe a priesthood sustained by the State will ever be less than frauds?

GOOD.

The Italian Government has notified the Czar that if the Pope is represented at the peace conference, Italy will not Be.

The creed which accepts as the foundations of morals, utility, or the greattions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of

bappiness.-J. S. Mill. Act well at the moment, and you ormed a good for eternity.anve 1

wings of the church, and made it blasphemy and an indictable offense, punishable with fine and imprisonment, to deny the absolute claim of the church. or speak contemptuously of the sacrament

So this Egyptian cannibalism, a terrible horror as now revealed to us, practically survives to these times, but it has ceased to be a horror because of its frequency, as probably was the case with the ancestor-eating of 5,000 years ago.

> MACHINERY TO PROTRACT POWER.

In Bunsen's "Life of Martin Luther" we are told that a solemn oath was required from all students who took the University degree of D.D., "to devote his whole life to study, and faithfully to expound and defend the Holy Scriptures." Whether this oath, or some other corresponding obligation, is still required from those who receive the degree, we are not informed; but when civilization was beginning to emerge from the barbarism of the Medieval Ages it was a requirement which had

to be obeyed. With statutory provisions in all Christian countries, in substance agreeing that enacted during King with

William's reign declaring-"Any person reasoning against the being of a God, or any person of the Triulty, or the authority of the Holy Scriptures, or the providence of God in the government of the world, shall be imprisoned for the first offense until he shall give public satisfaction in sackcloth to the congregation, to be punished more severely for the second offense, and for the third he shall suffer death."

This terrible statute law of England enacted in 1695, remained in full force until 1826. It was then slightly amended, to be again modified under the more beneficent reign of Queen Victoria; but the poisonous fangs of the Scriptures from "contempt and ridicule by fine, imprisonment and infamous corporial punishments."-In all the origi nal States of the American Union; laws the pews, of a like character were enacted, and

many of them are still in force. A Catholic priesthood, when the world was sunk in ignorance, devised their system of religion; they made books crediting their authorship to God. in furtherance of their purpose to enslave

the mind. They gained the aid of the civil power in protecting their base productions from "contempt and ridicule," and through all the years have been forging new books to supply evidence demanded to make their first fraud

seem plausible. The educated, as shown, were bound by oath to aid in perpetuating the fraud. Does the reader wonder that we are still slaves to the church, and of a corrupt priesthood? Is not the wonder greater that so many of us have escaped its deadly fangs?

The church sells heavenly benefits, which it promises after death, for earthly benefits which it receives before The church is wise, but death the world is a fool.-Washburn.

last they were in power long after their on its throne. empire had yielded to the Semite in

Mesopotamia, just as the Semitic Babylonian and Ninevite yielded to the greater Aryan tribe known as Persian. Those who look to see a repetition of history may find curious gratification in the conquest of the Turk, which has placed all this land under the foot of a Mongol race again, they taking the headship from the Saracen, who had in turn despoiled the Aryan, his Babylonian cousin's despoiler. And those who look into the possibilities of the threatened awakening of China and the

arming of its millions by Russia see in old race the seeds of universal domination almost springing into flower again. "The religious faith of these ancient

people is of great interest, since it has been learned that they gave to the Assyrians who succeeded to their throne of empire those faiths which are still perpetuated in the earlier books of the Bible. One of their kings, the greatest in the memories of his descendants. was cast away in a little ark and found by a king's daughter in the bulrushes long before the era of Moses and the Egyptian princess; and the stories of the Garden of Eden and of the deluge appear to have been theirs before Abraham was born by many centuries. Not

only secular civilization, but no little portion of our religion to-day seems therefore, to have been theirs. Even more remarkable is the apparent fact that the alphabet, that first possession of the children of this literary age, has been demonstrated to have come from them by Lieut.-Col. O. R. Conder, from whose latest work, "The Hittites and Their Language." almost all of the conclusions given heretofore have been derived. The reflection that these ancient rulers of the world depend, so far as their fame and memory are concerned upon the investigations as published by

Col. Conder and a few other men of profound learning in the western world is well calculated to give pause even to the conquering Anglo-Saxon. The Engl.sh-speaking race is dominant in the world to-day; the slipping years may very well bring back the Mongol to his own within a time which, however remote, is still to-morrow."

READ AND OBSERVE Here are grand thoughts for thinkers, from the pen of Sidney Smith, the es-

sayist of a former generation: "Learn from the earliest days to in-sure your opinions against the perils of ridicule. You can no more exercis your reason if you live in constant dread of laughter than you can enjoy life if you are in constant terror

death. If you think it right to differ from the times, and to make a point of norals, do it, however rustic, however antiquated, however pedantic it may appear. Do it, not for insolence, but seriously and grandly-as a man who wears a soul of his own in his bosom, and does not wait till it is breathed into him by the breath of fashion."

A beautiful behavior is better than a beautiful form; it gives a higher pleasure than statues and pictures; it is the finest of the fine arts .-- Emerson.

As men differ in general appearance so they will differ in ideas. This is expected, and so long as they hold the proper respect for each other's views and argue from the standpoint of reason and justice, and with the view of convincing others of the error of their ways, their criticisms are good for the cause, themselves and those whom they criticise.

The discipline in Spiritualism is not of that strict kind that orders a courtmartial for a complaint or even a "round robin," as it is termed in military parlance. But, on the other hand, when the head becomes too large for the rest of the system, it must sooner

or later be removed and another selected. It is the most inconsistent thing to do,

in our unbiased, candid opinion, to keep a permanent set of men and women in the offices at the head of the National Association. Nothing can more effectively produce dissension, inharmony and dissolution, than to have persons remain in office until they can almost truly claim ownership to the positions. No matter how competent, no matter how honest, wherever a salary is attached to an office, it soon becomes a bone of contention to be fought for, to be schemed for, and the shrewdest wire-puller is usually the victor.

The presidency at a salary of \$1,200 and the secretaryship at \$1,500 are pretty good plums to pull for in these times of financial retrenchment and additional war-taxes, and no wonder the present incumbents prefer to remain in. The Progressive Thinker is now on record in no uncertain language against this encroachment upon the credulity and fidelity of the general spiritualistic public. It is an error: it is a wrong. and must be corrected, must be righted or a still greater calamity than that of internal dissension will be facing this 13.

august body. The people are awakening from their state of semi-comit, from their dreams of the elysian fields of promised fragrance, to behold a few stern and stubborn realities here and now; to find themselves in debt while they sleep. Now, to get out, something must be done while they wake.

TO BE REVISED.

It is reported a new revision of the "Index of Prohibited Books" is to be made by the head of the Catholics in the interest of greater freedom, not, however, to allow the reading of such works as militate against the church, or expose its frauds.

The "Index" has constituted a mate-rial part of the machinery which has of State. It gave the writer great pleassustained Christianity with its original errors, and prevented progress. The priests first forged books to promulgate their system of religion; then prohibited under severe ecclesiastical penalties the reading of all books that exposed their vile arts. Though Protestants

were not bound by these prohibitions, they have taken their cue from the mother church, and in some instances have denounced without stint those authors who have exposed these frauds.

have robbed you; close your eyes and of those whose privilege it will be to ears, and in three days' time you shall battle for civil and religious liberty dur-

find the animal before your door." And ing the first half of the 20th century. I so invariably, common report has it, is congratulate the author on his literary the prediction fulfilled it is hardly to be achievements." wondered at that the marabout is cred-

ited with miraculous powers. On a recent occasion several hay ricks belonging to a rich planter were set on fire. The planter immediately betook himself to the marabout and indicated to him the persons he suspected. Sidi ben Tekouk sent for a half dozen of the supposed culprits, and after a short examination sent away all but one. To which a short time ago bought up the him he depicted in lively colors all the joys of the Paradise where Mohammed awaits the just, and the terrors of the accursed place haunted by demons of fire, and then called upon his trembling chase of this book.

listener to swear his innocence upon the tomb of his (Ben Tekouk's) father. native, although half dead with fear, took the required oath.

Then the marabout, laying aside the exalted tone, said in paternal accents: 'Go, my sou; go freely, but remember that he who has burned the property of another shall himself perish by fire." Some days later this Arab, impelled by an outraged conscience, put an end to his life with a pistol. By a fatal chance, his clothing caught fire, and when the body was found it was almost unrecognizable. The Arabs shrugged their shoulders and said: "Mektoub!"gagements. "It was written."

The man with such strange powers of insight and foresight is about forty years old, tall and imposing in stature An abundant silky beard gives to his face a patriarchal aspect. He is very learned, having studied theology in a gain," when something has passed to much in the Orient. He speaks many Hodge's case, who has gone to Los Angood fellow by most Europeans who geles, Cali., we believe he will somelanguages and is considered a royal

Some years ago, during a revolt of the journ in that flowery kingdom. And ribes along the Dahras, Sidi ben the good luck we wish him is that those These mong the Dance, of his re- Californians may so appreciate his talligious prestige, was suspected of being the secret chief of the agitators and was arrested by order of the Prefect of him busy spreading the gospel of Spir-Mostaganem. His detention, however, itual truth. He is a capable, truth-lov-

that he ever published his Pike County Ballads, among which are Jim Bludso Little Breeches, Banty Jim, etc. We beg to assure Hon. John Hay, those ballads are the brightest jewels in his literary crown, and will do more to perpetuate his name and fame than his late mission as ambassador to England,

was also a professor in an Illinois col lege. Said he, with a smile at the conclusion of the reading: "The author is

the conclusion: On a man that died for men."

True courtesy is kind.-Smiles.

On account of pressure on our columns, occasioned by the discussion of important questions in connection with the N. S. A., the Message from Spirit Charles Dickens, and the series of arlet. Price 15 cents, For sale at this ticles by Moses Hull will not appear until about the first of November.

MRS. M. H. WALLIS. Mrs. Wallis will appear for the last time for the present before a Chicago audience, next Sunday evening at 7:30.

office.

at Room 608. Handel Hall Building, 40 Randolph street. She will on that occvasion devote her time to answering questions, which will no doubt prove

gagements there.

tory.-Schiller. less indorsed by man.-Investigator. God's promise is good for nothing un

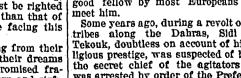
"The Religion of Humanity, a Philos-ophy of Life," By J. Leon Benwell, "And Christ ain't agoin' to be too hard An interesting and thoughtful pamph-

ILDADVISED REGRETS. It is said John Hay expresses regret

ure, near thirty years ago, to read Jim Bludso to a Methodist preacher, who

certainly logical," evidently referring to

was of short duration.



physical body similar to the one he had been accustomed to wear in the room where all the doors were locked; be-cause, unquestionably, in that "little **PROPOSITION.** upper room" in Jerusalem, where the disciples were accustomed to hold se ances they locked the doors, not only for fear of intrusion, but in fear of the surveillance of the authorities, who it was quite necessary should be excluded Delivered Through Mrs. Cora L. V. Richmond, a or the disciples would be persecuted Now Jesus appeared in their

MIDST IN BODILY FORM,

a material form, without the doors be ing opened. You cannot do that because you are related to matter in the way that matter is the positive element and force in physical life.

Jesus more, perhaps, than any other human being of recent date was related to matter in the degree of being posilive to matter. Still for the great moral purpose of his life he was not so related to matter that he did not suffer physical death at the hands of the Jews. There was no reason at that time for preservng the physical body. He had finished his work, for he was to pass on. But had there been a reason for it there would have been power enough to have protected him from the Jews.

ism, not having one that has nerve and brain tissue; but there is the other advantage that brain is manifested through a thing which has no brain, fully expected that Jesus would easily be able to save himself. He had every and it shows that there is something reason to believe it from the kind of manifestations and evidence over phys-ical surroundings that had been given. gray deposit in the brain through which There was no doubt that he expected full and triumphant vindication. At is no deposit of gray substance, unless it is dust and dirt, but, nevertheless, the intelligence that is not seen, emany rate, there was every reason to suppose that he who had been triumphant and had dominated over matter would continue to do so. Of course Judas was mistaken like many others. We respect him for the remorse he felt, He was, perhaps, more conscientious than some others of the disciples who, at the supreme moment, denied their lord and master, but who afterwards

of the work introduced by Jesus. This spiritual force acting upon matter from the positive side of existence is the power that has always accompanled every spiritual outpouring of every cycle of spiritual revealment and the great religious movements of every age, and

for human thought entirely different

the world of science to-day there is a gradual approximation toward that realm; there is a steady admission that psychological power, clairvoyant power and other powers may exist in the human mind separate from the physical senses; and there is even a further admission by such minds as Prof. Crookes and Dr. Alfred Russel Wallace that science as it exists in the world to-day, or when they made their researches, contains no solution of the phenomena which they investigated, called Spirit ualism. That there is no other conclusion to be arrived at-than that they originate from the source that is claimed, that is

DISEMBODIED SPIRITS.

Sir William Crookes has taken great pains in his recent address before the British Association of Sciences, when accepting the presidency of that body, to explain his attitude in this matter. It is greatly to his credit that he ex presses views, not only confirming his former investigations, but going further than he had ever gone before. It is greatly to the credit of Dr. Alfred Russell Wallace that he did not think it necessary to recapitulate the evidences of past time before the International Congress of Spiritualists; he had seen no reason to change his views as for-merly expressed in regard to the source of the phenomena, but that his mind passes on to the investigation of other corelated subjects as effecting the welfare of human beings and their rela-

phers, or pseudo-philosophers and scientists who now explain everything by great spiritual teaching. "vibration." Vibration is a word to express the unmitigated ignorance of the Spiritualism as conscientionsly and

you cannot define,

We have always had a great deal of sympathy with Judas. We think Judas

assumed to be the leaders and directors

HAS OPENED UP A REALM

from any realm that science has opened. It is, however, somewhat sin-gular, and very encouraging, that in

tions to one another in the light of this When people are willing to approach the investigation of the phenomena of

ing that accompanies them-you will find that these spiritual experiences will occur more and more frequently. Then there may be a certain kind of exaltation not due to a physical con-dition, not due to the influence of the atmosphere or the food you have eaten, but due to something present which IF YOU RECOGNIZE IT,

and it is accompanied by the thought of your child, or your mother, or father, or friend who has passed away, then you may realize that you are in communion with that one, whose presence is near you. That explains your ex-

altation When a lady burst out singing a song, without thinking anything about it, which was the favorite song of her little girl who passed away, could there be any better evidence that her spirit: child was breathing upon her thought unconsciously to herself? Oh! give way to your songs, to the expression of sen-timents, to the pursuing of that good thought that comes into your mind, for it may come from some one who has passed on who is prompting to good deeds and kindly thoughts for others.

measures everything by the standard of commerce. There are plenty of peo-ple in the world who think a thing is an actual failure that does not bring in a certain amount of money; when a cause, as a proposition, is not associated with money at all, it belongs to another realm. It is the fashion now to fall in love with a certain amount of money The titled lords of the old world fall in love with the American millionaires' daughters, and the millionaires' daugh-ters fall in love with the titles of the lords. If the title and money were both

to vanish there would be mutual disillusion. There is often disillusion that results in sorrow and divorce. If nothing but

Because utility enters into every trans action of life, because the highest standard is not that which governs human beings must learn by suffering and by experience. The same is true with religion, 'The commercial value of religion is in the

value very often supersedes every other consideration. A young man marries, partially from attraction, partially from motives of utility. He settles in a small town or a large town. It is necessary that he should have assoclates. He joins the church, not from any profound religious conviction, not because he has been regularly con-verted in the old fashioned or new fashioned way, but because of his social belongings. That is just as much business transaction as the renting of his store, or the entering into a contract of any kind of business. It becor therefore, a matter of utility. Of course the surroundings are all "good;" there s that which must "make for the best interests of society." If he happen to have some little objections or con-scientious scruples, because he does not believe in the creed, the clergyman takes him aside and tells him that it does not make

THE SLIGHTEST DIFFERENCE, if he wishes to join the church they will overlook that. Clergymen often appeal to people to join the church on that basis. On the one hand it is good evidence of the liperal thought that is joing on in the churches. But, what about the conscience of the individual? We think that almost any kind of re ligion is better than no religion at all; but we object to the perpetual stultification of the voice of intuition, to that kind of compromise which makes people give up their convictions for the sake of society and popularity. It leads to all this stultification and hypocrisy that is in the world to-day. On the recent voyage of your pastor

to England, there was, of course, pretty soon a general knowledge on the steam-ship that there was a delegation aboard going to the Spiritualists' Congress in London. The passengers on the ship desired to know about the subject of Spiritualism, and they were exceedingly liberal in their inquiry, and, of course, after the invocation and speech had been given everybody was free to talk about it. It transpired in the course of a dozen or more private conversations with a dozen or more individuals, that there were not a dozen people on that steamer who did not know more or less about Spiritualism by actual ex-perience. But these people, living in a superficial, worldly society, were ac customed to a state of deception. They knew about Spiritualism; they had had mediums in their families; they had visited mediums and had had wonder-ful things told them. When the subject first reserve and deception is the result of this superficial life, of not acknowledging the spiritual forces that are at work in the world. Why be ashamed of being intuitive Why be ashamed of being subject to a ter and its beauty? People talk about Spiritualism making the world insane. "I am not insane, it is the world that is insane, said an inspired one. There is universal lunacy on the subject of material life being the only life. No wonder that revival meetings and religious excitement cause people to seem to be (and they really are) out of balance. It is the letting in of a flood of light where there has been no light, hope or emotion; where there has been no emotion before. Let the hardened spinster or bachelor fall in love, the results are tremendous, tremendous! Young people fall in love naturally and make no especial fuss about it, but consider it the only thing to be done. When one declares there is no such thing as love; and that they could agver fall in love, and then does that which he has professed to despise the earthquake of feeling is something marvelous. So it is when materialists have religious or spiritual experiences, We knew a man who had been a materialist, who did not believe in inspiration or a hereafter. He heard a discourse given through the organism that stands, before you by William Ellery Channing on "The Evi-dences of Immortality," which was published in the Chicago Times. It appealed to his reason. It appealed to his judgment. It appealed even to those intuitions that had been stultified: He hired a hall in the city where he lived, and read that discourse to his neighbors and friends; then, after he had read it, he told them the source of it. From that time forward he was convinced of spirit existence. But one evening about a year later he came to. the house of your speaker, intoxicated, apparently; he looked like a man intoxicated with wine or liquor, he could scarcely talk coherently. He said: "I, I, I, I have, I have." "What is it?" "I have received a message from my daughter." He had before accepted the THOUGHT OF IMMORTALITY, the knowledge of it, the philosophy of it, from what he had heard and read in

tions had not been touched until that providing for their government the evening, and he might be excused for even reeling like a drunken man. You widest religious liberty be secured for their inhabitants, and that no partiality remember in ancient days when the be shown to any church. To accomplish these purposes Liberals must unite and people danced and spoke under the in-fluence of spiritual gifts they were acco-operate for their own protection and cused of having "drunk new wine," the extension of intelligence, free Ahl it was the new wine of the thought and liberty. We therefore urge liberal thinkers everywhere to attend spirit, it was the new wine of spiritual conviction, of the unaccustomed vintand to contribute to this Congress. We age of the soul. No wonder they seemed shall strive to make its sessions iuintoxicated. Yet Spiritualists as a body teresting and profitable to them. Able are the most sober and least impulsive

speakers will address them, inspiring people in the world. It is a wonder, music will be rendered and fraternity considering the great dearth of spiritual and good cheer will abound. Funds are needed to defray the ex-penses of the congress and carry on the work of the society. Its usefulness

impression and spiritual inspiration in the world, that they have not been ac-cused of drinking "new wine." Aye, it is the new wine of the spirit which has been impaired in the past by a lack of funds. This should not be allowed. heals and clarifies while it inspires and opens the vision to a purer and higher Christians contribute annually an av perception, and when true and sincere erage of ten dollars each to the support it enters into the whole existence, of their church. Is our cause purges and worthy of support than theirs? We have no right to be indifferent to its

PURIFIES THE WHOLE NATURE, makes fearless, true and unselfish those success and withhold from it our supmakes rearless, true and unselfish those port. We owe a debt to the heroic men and women of the past who labored the world to day is not to be denied. If and suffered that we might have a in any country to-day there will be They sowed, we reaped, and we in turn more discussion and discourse on the should sow that others may reap again. various spiritual propositions that have come into the world during the last obligations to those dead ploneers. We "Christian Science," "Psychic Re-search," "Theosophy," all following in the wake and availing themselves of the its wake and availing themselves of the great surging tide of spiritual force that is in the world to-day. tyranny. We should encourage them and aid them. If all will do their part the victory would soon be ours.

The battle of Santiago, it is well known, was won because every soldier Each grasps what he can, and in this hell scramble, because no steel knives did his duty. Supposing that in the midst of the battle a portion of the army had ignominiously withdrawn, or are used, he calls it Peace, because far cunninger implements are used.-Carstacked their arms and left their comrades at the front to face alone that

In clubs of Ten Subscribers, at One Dollar Each, The Progressive Thinker will be sent one year, including that magnificent book, Art Magic, free, and the paper and same book free to the one who gets up the club. The names must all be sent at one time. Now is the time to act. Just think of this offer, to each subscriber -- a valuable book which is of itself, as prices go, worth \$1.50, saying nothing of fifty-two weekly visits of The Progressive Thinker. A club can be got-ten up at every postoffice in the United States, with a little effort, as every Spiritualist, every Theosophist, and everyone searching into the occult or spiritual should have the book and pa-per. 10 yearly subscribers, 10 Art Magics, \$10.

VIEWS OF A BOSTONIAN.

To the Editor .-- Taking the time and condition of the spiritualistic movement in this country into consideration, I think the last week's Premium Terms number of The Progressive Thinker the best paper ever published in the English language. It beats itself. Ten thousand copies ought to have been circulated in New England.

Yours for the truth,

Alcoholism Is Gurable,

Our treatment is taken at home without the public ity and expense of an institute treatment. NO HN PODELMIC INJECTIONS with their evil effects it cures; not temporarily relieves. The expense if much less than the institute treatments. It brack the nerves, tones the stomach and leaves the patient free and confidential. Write for our book on Alcohol ism and narcotic diseases mailed free in pisin envel ope.

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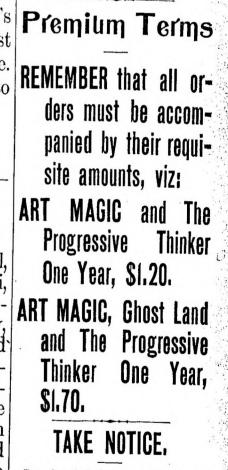
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The dull commercial spirit of the age

prompted the unions to-day divorce courts would be less full of scandal

GLUBS! GLUBS! TRUE SPIRITUAL AFFECTION world to-day; and that commercial

people who use it. Because, while vibration is a manifestation of life and ists insist upon having physical man-ifestations, yet it would seem that they light, every one knows there cannot be know perfectly well that the power producing those physical manifestations is invisible and impalpable to any of their even vibratory motion without a cause of motion. So that will not explain the existence of a purpose, or of intelli-That as the human mind govgence. It may explain the method of its expression. So between the spirit erns the body, directing its movements, its expression; swaving and moving it, and forcing it to obey the spirit within; and electricity and magnetism so these invisible powers and intelli-OR EVEN "PSYCHIC FORCE," gences act upon matter to produce which the scientist is gradually learnphysical manifestations which the maing to use, there are thousands of

A SPIRITUAL

to the eye or palpable to any human

A great Oriental philosopher has said: "It is the understanding alone that can

comprehend pure wisdom and benefi-

cence, but the eyes may not see, the ears may not hear and the mind alone

That which is meant by the under-

standing is the deeper perception; yet

you are living in an age and world in

which the ultra materialist proposes to

gain everything by the senses, or if not

by the senses, at least by the mind, which is the result of the physical or-

ganism. You are also living in a period

when the opposite proposition is pre-

sented more than in any previous pe-

riod of human history. There are more

minds to-day who are ready to state

that the forces of the universe, the

FORCES, ARE SPIRITUAL,

not material. There are more minds

that are ready to declare that the less

palpable a thing is to the senses the

It is true that manifestation is an in-

dication of force; that wherever there

is an electrical manifestation there is a

centralization of that which primarily

Yet you are perfectly well aware that

there are a thousand electrical vibra-

tions occurring in your organisms and

in every organized body around you

that produce no palpable result to the

no manifestation of life around you.

It is only when electricity is utilized, as it has been in such manifold ways by

the wizard Edison and others, that you

realize that its manifestation is palpa-

ble; or when under the influence of an

electrical storm some great violence

takes place and there is destruction around you. That which is destructive

nature unguided becomes the force

for bearing the messages and many of

The same is true of the winds and waves, and of all other elements which,

when agitated and not guided to some

distinct purpose, seem to be destructive and irresponsible, but when man can

avail himself of these elements which

are so destructive for that which is

useful you will perceive that the force

is amenable to the intelligence that can

guide it. This proves that winds and

waves, and electricity and heat, and

even the ravaging hurricanes and fires,

and tempests upon the seas may ult

When it is stated in the New Testa-ment that Jesus stilled the tempest

there is no materialist who will accept

it. But when it is stated that a light-

ning rod can convey the electricity in a

cloud to the earth so that nothing can

be harmed thereby, though the storm

should break over the house, all the

materialists accept it. There is nothing

less wonderful in the lightning rod

bearing away the electric current where

it will do no harm than there is in the

power of mind to still the tempest when

sufficiently aware and awakened to the

knowledge of stilling tempests. Many

SPIRITUAL TEMPEST ONLY,

or perhaps it referred to the minds that

were around him. But why not to the literal waters? For physical manifesta-

tions can occur, and material Spiritual-

have thought that it was a

mately be subject to man's control.

the burdens of the physical world.

is invisible, impalpable to any sense.

giveth life."

cannot understand."

sense.

absolute

more potent it is

Washington, D. C., Oct. 9th, 1898.

"The letter killeth, but the spirit ploys when using the physical body.

A great scientist has said: "There is he uses the organism of a medium. no force in the universe that is visible Then there is the added complexity of

When separated from the physical body

using the organism of another, not

always knowing how to take and train

it, there is always some organic or ed-

ucational obstruction; still he manages

to manifest so you can know him.

NOT FULL OF SENSATION.

whenever a table, chair or other struc-

ture is used there is the disadvantage

of not having a fully sensitized organ

besides ganglionic nerve centers and

Intelligence can manifest. Tables and

chairs have no ganglionic centers; there

ploying forces that are not seen, can

manifest through those substances

THE PHYSICAL PHENOMENA;

phenomena in connection with Spirit-

Then as to the controlling of another

brain and the manifestation of superior intelligence to that which that brain

could manifest in the normal state, and

to the degree of exaltation and stimula-

tion by being acted upon by another

and superior power that knows how to

(him or herself) can use it. But all of

these manifestations, all of this class of

phénomena, or any other class, simply

illustrate an invisible, impalpable in-

Now suppose that instead of tables,

ianos, pencils and hands the spirit acts

firectly upon the nerves, upon the brain

fiber and conveys distinct intelligence;

INSPIRATION OR IMPRESSION.

Then supposing there are various finer

substances or vibrations of substance

that have not been classified. Elec-

tricity and, at the most, magnetic and

psychic forces are terms that are very

little understood. A great many peo-

ple, ignorant of what they are talking

about, desire to explain the manifesta-

Lightning very seldom strikes its ob-

ects intelligently. Of course if light-

ning strikes down a heretic, church peo-

IF IT STRIKE A CHURCH,

vhat then? The heretic thinks it is

well directed; that it is a great man-

ifestation of intelligence. But in both

cases there is evidently no intention to

kill a heretic or burn a church; it is a

matter that does not concern the light-

ning or the power behind the lightning.

Heretics are not especial objects of antagonism to the forces of nature, nor

are churches; both belong to a different

realm. Then, if there are other forces that an intelligence uses, or that man-

ifest intelligence, it is no explanation

to say it is electricity; because elec-tricity does not talk of itself, it talks

when employed by intelligence to do

the talking. Then there is another class of philoso-

forces and elements that spirits can em-

ploy to express a purpose, and not one

of them has been named by science, nor

has science, thus far, suspected their

Science as it stands in the world to

day does not even recognize that rather ambiguous term "psychic force" or

"aura" surrounding medlums and other

individuals which, apparently, enables

spirits to act upon substance in their

would. It simply is a means of convey-

ing specific intelligence when acted

ipon. A medium puts his hands on a

table or piano and there is an intelli-

gent response. It is not psychic force

that answers, and it is not the me-

dium's brain or thought. For unaided

ever been able to produce a rap, or any of the, so-called, spiritual manifesta-tions. Because spirit power is not re-

lated to substance organically as is the

human being. You are on the negative

side of that realm. You are on the side

where the positive realm is, apparently,

natural law; you are dominated by the

organic conditions of life; you express

yourselves through organic functions;

you can control the brain from that

standpoint. Gradually the human race

has come into a consciousness of being

able to control other minds, to act upon

other intelligences by what are called

psychological processes. But as for

material substances, no one ever was

able to direct the thought to control

human intelligences. Those dis-embodied human intelligences are re-

lated to matter in exactly a diamet-

rically opposite direction to that of em-

bodied human beings. Their relation is

that of mind or spirit as positive and

matter negative. While here, for the

most part, matter is positive and mind

subjective or negative. In the spirit realm to those who are separated from

the body spirit or mind is positive, mat-

ter negative and can be controlled and

dominated without the usual obstruc-

Spirits from that realm approach matter in an entirely different way;

tion of the organic process and law.

Those dis-

existence.

ions of Spiritualism by electricity.

ple think it is well directed; but

ualism.

elligence.

this is called

senses, yet without which you could use the brain better than the individual not live, without which there would be (him or herself) can use it. But all of

constitutes the great value of all

This constitutes the great value of

When he uses an organism that is

terialist insists upon. The materialistic Spiritualist has only the evidence of spirit power. If the physical manifestation caused the spirit to exist, if the physical manifestation produced the spirit, their proposition might be correct. But it is a confession that the present needs that kind of evidence: and because the manifestations occur it proves that those who produce the manifestations realize that need. But that does not presence; and even if psychic force is there it would not do anything in and of itself, any more than electricity

PRODUCE SPIRIT EXISTENCE;

the manifestation does not create the spirit, and but for the spirit, which is impalpable, invisible to the senses, a priori, as your own spirit is, to the sense, there could be no such man-ifestation; there would be no such illustration. You know when an electric message is sent that a storm has not by spirit power no human being has done it, that it is not the result of an erratic manifestation of nature. You know that if electricity is employed intelligently to convey a human message there must be a human being at the other end of the wire; no amount of sophistry can disprove it.

Now some one who is a skeptic may say: "I will not believe that there is any one at the other end of the wire until I see him." Of course there are great varieties of electrical apparatus whereby he can see pictures and moving images, and hear voices; but for the voice dictated by intelligence there could not be any one of these manifestations. Sc without that which cannot be seen, which cannot be heard, which cannot be perceived by any those substances excepting by spirit power, by the power of disembodied physical sense not one physical manfestation would occur.

Yet people seem to think that the physical part is the only part there is; that the physical part of man is the only part of the human being; that the physical body is the friend. You say: "I saw my friend and he is feeling very well." "I saw so and so to-day and he is looking remarkably well (he or she).' Who was he or she? The body? Tomorrow that body may die, the breath will cease, the alchemist or chemist will tell you that it has not lost one of its chemical constituents. Do you see your friend when you see that body? Is there any

GLEAM OF INTELLIGENCE

thought alone sways and governs. While in human life you must adapt yourself to organic conditions. You, for there? Any conversation in response to what you say? Not the silghtest; your friend is invisible, and is just as instance, cannot pass your invisible to-day as when the body is

HANDS THROUGH THAT TABLE, cast aside. That which you see is but the manifestation, the organic structure

spirit can; we mean human hands. which he uses just the same as he uses, You, for instance, in the same manner, or without employing physical force, to when at a distance, the telegraphic machine to converse with you. It is a disintegrate it, cannot disintegrate a question of machinery; it is a question coat or dress and separate it from the of appliance. Of course there is great body where it has been securely fastcomplication of vital force and perve ened; a spirit, occupying a different reenergy that enter into the arrangement lation to matter, can do this. You can- sure that they are such, you will know, energy that enter into the arrangement lation to matter, can do this. You can- sure that they are such, you will know, the discourses; but the fountains of his of the organism which your friend em- not do as did Jesus, who appeared in a because there is a peculiar kind of feel- heart, the fountains of his inner affec-

fairly as these eminent men, they do not say there is a material solution for this problem. They do not say the phenomena are the result of natural law, but they say there is every reason to believe that they must emanate from the source claimed.

DISEMBODIED SPIRITS.

That is the result of approaching the subject from the careful and most utilitarian standpoint, and investigating the phenomena from effect to cause. Now supposing that when the proposition first presents itself, there are minds sufficiently adjusted to the spirit realm to not require to go from effect to cause, but who perceive the cause at once, can arrive there instantly by the first indication. That amounts TO THE STATE OF PROPHETS,

seers and the teachers whose intuitions are already aware of that realm, who are already attuned and adjusted to themanifestations mentally and spiritually, from within.

Of course this forms no kind of evidence to the mind that is not so ad-justed; the bulk of human beings are not. Yet when they come to understand their own natures, their own lives, it is surprising to all human beings how many spiritual experiences they really have. When Moncure Conway said to your present speaker: "I have never been aware of having a spiritual ex-perience in my life." "Poor man," she perience in my life." said, "I feel as sorry for you as if you had told me you were blind." "But," she added, "it is not true; you simply do not know what a spiritual ex-perience is; if you knew you would be aware that your life has been full of spiritual experiences." A great many people do not know

when they hear the music, what tune is being played upon an instrument But the trained mind, the educated ear not only discovers

THE DIFFERENCE IN TUNE,

but the difference in the performance of a tune. The crude picture on the wall may attract the attention of the babe or one uninstructed in art; but the suggestive picture, the picture that is full of fine tone and form and color ing may only appeal to the mind that is awake in that direction. So the degrees of spiritual perception, the degrees by which men and women may know that they have spiritual experiences are not yet awakened and measured. If you knew the meaning of many impressions, suggestions, thoughts and feelings that you have during the course of a year you would know that you have thousands of spiritual experiences without being able to distinguish them from the ordinary ones.

You could have a million more if you were trained to understand and observe them. If, for instance, you had a premonition not to do a thing to-day, with out any cause, not a premonition that is the result of indigestion or a bad

temper, not anything of that kind, but a distinct premonition; then you went and did it. You say, "I am sorry I did not follow my first thought." You fre-quently use the word "impression." It

was an impression. If by degrees you obey your impressions-but at first be



W. E. Bonney, of Nebraska, Dr. A. A. Kimball, of Massachusetts, and A. Scchrist, of Missouri, have sent to this office large clubs of subscribers for The Progressive Thinker. Every city, town or hamlet should have some one interested was no longer unpopular on the in getting up a club. Every Theosophist, Hermetist, Occultist, Christian Scientist and Freethinker, as well as Spiritualists should have the premium book, Art Magic. In clubs of ten each higher power, or the voice from that realm which cannot mar, but which subscriber will receive the paper one year and the book for \$1.00, while the one who gets up the club will receive the paper one year and the premium book must always be accombook free.

to this appeal at once. Every dollar received will be faithfully expended to

advance the cause. Send your con-tributions to the treasurer, Otto Wett-

stein, Rochelle, Ill., or to our secretary, J. E. REMSBERG, President,

A SCIENTIFIC GRANDPA.

"See, grandpa, my flower!" she cried; "I found it in the grasses!" And with a kindly smile the sage

Surveyed it through his glasses

Ah, yes," he said, "involucrate

She took the blossom back again,

"I thought," she said, with quivering

What Is Spiritualism? and Shall Spir-

itualists Have a Creed? Two lectures.

.....

-Margaret Johnson,

His face her wistful eye on,

And all the florets ligulate.

Compositae erogenous-

Corrolla gamopetalous-

A pretty specimen it is,

lip,

Taraxacum dens-leonis!"

"It was a dandelion!"

Atchison, Kas. E. C. REICHWALD, Sec'y, 141 S. Water St., Chicago, Ill.

ANNUAL CONGRESS

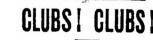
Of Freethinkers in Chicago. has been. We can leave our children no richer legacy than an enlarged do-main of intellectual liberty, the only sure foundation of our liberty. We Lovers of Liberty in America:

The annual congress of the American cular Union and Freethought Federation will be held in Washington Hall, 70 East Adams street, in the city of Chicago, Ill., November 18, 19 and 20. The object of this congress is to transact the regular business of this association, to devise plans for better organization and for the prosecution of its work during the coming year; to advocate the complete secularization of our government; to disseminate a knowledge of the principles of Freethought, and to enable Liberals to become better acquainted with each other, and to unite them in a closer fellowship. The purposes for which this Association was organized were neve more pressing. Its work must be both defensive and aggressive. We must defend our institutions against the attacks that will undoubtedly be made upon them by the Theocratic National Reform Association and its allies. We must prosecute with increased energy our fight against the exemption of church property from taxation, the employment of chaplains, religious instruction and ceremonies in our public schools, Sunday laws, religious tests and religious proclamations, appropria-tions to sectarian institutions, donations of government land for Roman

By Mrs. Maria M. King, Price rechapels and donations of government money to Methodist Book Concerns. duced from 25 cents to 20 cents. As a result of our war with Spain it

"Origin and Antiquity of Man." By is probable that Cuba, Porto Rico and Hudson Tuttle. A masterly philosoph-the Philippines will become a part of ical work. English edition, nicely or under the protectorate of our Republic. If so, we must demand that in effect

Bear in mind that the order for the panied by a year's subscription to The Progressive Thinker. You will not be allowed to order the paper, and afterhail of shells and bullets. We owe a wards send for the premium. The two duty to posterity. We should strive to make the future better than the past orders must come together. Each one can get the premium at any time by extending his subscription one year. On no other terms will the premium be sent out. hope that every Liberal will respond



In clubs of Ten Subscribers, at One Dollar each, The Progressive Thinker will be sent one year, including that magnificent book, Art Magic, free, and the paper and same book free to the one who gets up the club. The names must all be sent at one time. Now is the time to act. Just think of this of-fer, to each subscriber—a valuable book which is of itself, as prices go, worth \$1.50, saying nothing of fifty-two week-ly visits of The Progressive Thinker. A club can be gotten up at every post-office in the United States, with a little effort, as every Spiritualist, every Theosophist, and everyone searching into the occult or spiritual should have the book and paper. Ten yearly subscrib-ers, ten Art Magics, \$10.

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

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. Chat means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

CONTRIBUTORS:-Each contributor is alone responsible for any assertions Reason to early or statements he may make. The editor us investigate. allows this freedom of expression, be-Neving that the cause of truth can be minious defeat of orthodox early trainbest subserved thereby. Many of the ing."

sentiments uttered in an article may be should always be entertained for those who differ from you.

Carrie Weatherford, as pastor of the

tablish the light of God in the souls of man, and when I come to you I feel the power of God manifesting, and the spirit of the Lord is with us." B. Wing writes: "For a number of

years I have had a very near friend, who was firm in the falth of Christian Science. He was very deaf. He had to use an ear trumpet; then it was so hard for him to get a clear understandhim, that he wanted me to converse with him on paper. Our communicaoutside or the elegant with this on paper. Our communication to n, however, was suddenly ended, for near the 8th of July, 1898, his lifeless body was found on a hay stack. On the 3d of September I wrote to him the following question: 'Brother S. W. Hadoffered as a ley, do you see any more truth in Spiritualism now than you did at our last the largest interview? Don't you now think it in the advance of Christian Science? This question I put in between two slates, papers now as I had written several questions, and the above was selected without being the world. Ine above was selected without being looked at, so I did not know which question it was. The following answer was written: 'Well, Brother Wing, I do

about onenot think so; I know it. Dear brother, regular size go on; you are right; I was wrong." cover. It is J, M. Clellan writes: "Rev. Hawkins" was a grand man, an eloquent preacher, and greatly beloved. I have had heavy book several communications from him. Here is one I got on the slate at O. P. contains378 Keeler's: 'When I come here I feel like saying praise God from whom all bless-Worth \$2.00 ings flow. I think there is some error in the church, but there is much good in mium it will it. They who will follow Jesus Christ,

can't go far astray. The times are pro-gressing nicely.-R. W. Hawkins.' This I got on the same slate: "The Lord is my helper. I shall not want. I hope, McClellan, you will stick to the God that is taught in Christianity.-B. S. Roberts. ' He was a bishop or Presi-

profound scholar." A. Cramer writes: "If we are to have creed or establish a spiritual yard- street, Columbus, O.

stick by which all Spiritualists are to be measured to determine whether they are 'all wool and a yard wide or not,' why need stop here; but may we not go farther in aping the church and in hypocritical catering for popularity, and have the whole thing. We already have our ordinations, christenings, invoca-tions and our reverends. When we have a creed, let us continue adding church usages to Spiritualism until the Christian can't tell Spiritualism from his own barbarous belief that thereby we may the more easily 'rope him in.'" The next session of the Southern Cassadaga camp-meeting, at Lake Helen, Florida, will begin the first Sunday in February, 1899, and close the first Sunday in March. Those who desire to go from the New England states, New York, etc., will find the cheapest transportation by joining Mr. H. A. Budington's excursions by water from New

York City to Jacksonville; thence by St. John's river, or by rail to Lake Helen. His first excursion will leave New York City about Nov. 1. Later excursions, managed by Mr. Budington, will leave about Dec. 1, Jan. 9, and Feb. 1, 1899. Write him for prices and all information desired (enclosing 4 cents in stamps for circulars, etc.) at 91 Sherman street, Springfield, Mass. C. H. Figuers writes: "Last Sunday Mr. D. A. Herrick, chairman of Lake

Brady, association, as speaker and myself as test medium, took charge of the Diamond street Spiritual Hall, Allegheny, Pa., for October. The lecturer presented many truths in a clear and forcible manner. The tests by me were all recognized. A Ladies' Aid was organized yesterday, and the lyceum is doing nicely under the management of Mrs. Walrond. Mr. Chas. Klopfer, the president of the society, is off on a

and help you so much to bring out the places where the has scattered the E. Olifford, treasurer. September 25, best results, for in the great spirit of crumbs of spiritual thought and knowl truth we are as friends seeking to estimate the edge for several pears. Private sittings was with us. His control handled the and parlor talks will be her line of work, and she will be pleased to meet many of her former patrons. Address Hornellsville, N. Y., care of S. D. Coston.

C. C. Pratt writes from Baraboo, Wis.: "We have with us this month, Frank T. Ripley, of Boston, Mass., who is speaking and giving tests in the Unitarian church to crowded houses. His speaking is enjoyed, and his tests are excellent. The Spiritualists in the state of Wisconsin would do well to secure his services while he is in the state He is open for lengagements for the

month of November. The Religio-Philosophical Journal says: "The Farewell soiree by Mr. and Mrs. Petersilea, previous to departing for their home among the orange groves, near Los Angeles, was a most enjoyable affair, their parlors being crowded with representative San Fran-cisco people. The exercises were opened with the beautiful vocal duet, 'Moonlight on the Rhine,' by Prof. Petersilea and his accomplished young pupil, Mr. Mark Ellis, who took the tenor part. After the professor had played some of the chef d'oeuvres of Beethoven and Chopin, Mr. Ellis sang with soulful expression, 'Riccio's Last Song," by Raff. After the readings by Mrs. Petersilea, which were enthusiastically applauded, speeches were made by several of the guests, all expressing high appreciation of the grand work done by Mr. and Mrs. Petersilea, and a hope for their speedy return to San Francisco."

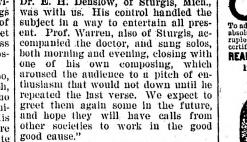
Carrie Fuller Weatherford held serv ces at Rendville, the 6th inst. Will be at Springfield, the 13th and 14th; Vigo and Chilicothe, 19th, 20th and 21st. Has unengaged week-nights for November and wishes to hear from Ohio towns which would like to work in harmony with the N, S. A., and the Ohio dent in the Methodist church, and was S. S. A. For lectures, tests and improvised songs from subjects presented by

the audience, address her at 51 E. Rich Societies within 200 miles of Washington, D. C., desiring the services of A. E. Tisdale, the blind orator and singer, may address him at 600 Penna ave-

nue, S. E., Washington, D. C. Capt. Jack Abbott writes from New Orleans, La.: "Our New Orleans Spir tualist Association is not doing well. A few of us have kept up our Sunday meetings all summer, but we have no local talent to make them interesting to the public, and no money to employ speakers from abroad. We would be glad to give the use of our hall with all receipts to any capable medium or speaker who would like to spend the winter in our city."

Oscar A. Edgerly's engagements for the lecture season of 1898-9, are as follows: September, October, November and December, with the Society of Spiritual Science, Atlanta, Ga.; first two Sundays of January, 1899, still open for engagement. Last three Sundays of January with societies of Fall River, Mass., and Springfield, Mass. February, with the Boston Spiritual Temple Society, Berkeley Hall, Boston, Mass. First two Sundays of March with the Spiritual Academy, of Norwich, Conn. Last two Sundays of March still open for engagement. April and May gaged with the First Spiritualist Society of South Bend, Ind. Will be pleased to hear from Socleties desiring the services of trance speaker and test medium for the first two Sundays of January and last two of March.

W. F. Peck writes from St. Louis, Mo.: "We inaugurated our new movement October 2d, with a large audience and much enthusiasm, Judge Portis, well and widely known as an able lawyer and a dyed-in-the-wool Spiritualist, delivered an eloquent inauguration and installation address, after which I spoke upon the 'Objects and Mission of Our Church.' Much interest was aroused and quite a number of new following Sundays, October 9 and 16, at the state, he lecturing, and I giving members were added to our list. We .20 01



The Enterprise, Spiritualistic in tone, says: "One cannot afford to stop. In action, in effort, strength is gained. Every obstacle overcome, every victory won, deepens the power of self-control Blessings come to the person who looks up, not to the one who looks down. One must see the sunshine, even though the clouds are thick and dark. One must see the good in a fellow-be ing, if he would be undisturbed and injuriously moved by the perturbances of he weak and undeveloped. Sight must extend beyond the surface when and where anger sinks the real man. One can hardly travel well in the present without the sight that extends beyond the material. One must be grown to look beyond the gross and vacillating if he would live an untroubled life Aiming high and looking upwards makes a person positive to the lower and weaker. Every thought, every action, every emontion, is either positive or negative to every other thought action or emotion. The truly positive man is the superior man; the truly negative man is the inferior man. The

man who is superior to anger, hate, re venge slander, is the only man to whom should be delegated authority. Such only, should be placed in positions of rust and honor. When such men are placed in positions to deal with and for others, authority will not be exercised to darken the life and obstruct progress. When the truly positive man leads, bars will be less, obstructions to natural growth will be fewer, and the general aim higher. When the uniersal aim is on the bright side, evolving of the better man will be hastened and the shackles of common slavery will bless more and might curse less. G. W. F. writes: "The Lynn, Mass. Spiritual Association opened their meetings for the season, at their hall, 28 Market street, very auspiciously, Sunday, October 2, at 2:30 p. m. President James M. Kelty opened the services with a brief address of welcome, outlining the purposes and prospects of the association, announcing the talent already engaged, and the pleasing fact that a good sum of money was in the hands of the treasurer. He then intro-duced Miss Blanche Brainerd, of Lowell, Mass. Miss Brainerd has a very pleasing personality, and her lecture, tests and messages were attentively listened to by a large audience. A social hour followed, when the company were invited down to the banquet-room, where a sumptuous repast had been prepared by the Ladies' Auxiliary. After partaking of which, adjournment was made to the larger hall where a social reunion was held by the members and friends, during which many encouraging messages received through several medium present, from those invisible friends, who had in by-gone days done much in holding aloft the pure banner of Spiritualism in our city, giving evidence of their continued interest in the cause we so dearly love. The music in the afternoon was furnished by Mrs. Cross at the organ and Mr. Wm. H. Thomas with cornet, and congregational singing under the leadership of President Kelty. In the evening at 7:30 the same talent, assisted by 'homas' full orchestra, when Miss Brainerd was at her best. Her lecture contained may telling points, gracefully put, and elicited hearty applause from the large audience present. The tests and messages which followed were all fully recognized. Miss Brainerd will occupy our platform the two



tempered steel springs, support nost durable couch ever made diameter voven wire fabric. Most comfortable and mos wored wire fabrie. Most confortation and most autonous contact the answer will send, in lieu of The teapot is ertra large, 10-in. high, 6-in. diameter. If you prefer, we will send, in lieu of syrup cup and plate, butter dish, or suggar bowl of the same high grade was day. Don't put it off. All that's necessary is to say that you're a reader of this publication (t day. Don't put it off. All that's necessary is to say that you're a reader of this publication (t day. Don't put it off. All that's necessary is to say that you're a reader of this publication (t day. Don't put it off. All that's necessary is to say that you're a reader of thus barbar and publication (t day. Don't put it off. All that is necessary is not be a superior of up that a superior of the same set that you accept our Sample ive full shipping directions. Offer No. 4 on 30 days' trial, state color of upholstering and premium desired QUAKER VALLEY MFG. CO., 355 W. Harrison St., Chicago

Etta Semple writes from Ottawa, gave two public discourses each of Kans.: "To the Liberal Voters of Kan- which was followed by communications sas, Greeting:- As this is the first from our unseen friends. The hall and known campaign in the United States its furnishings, the property of Mr. J where workers and thinkers along the D. Sketchley, were fittingly dedicated line of religious reform can go out and to the free investigation of spiritual 'stump' a state for votes to uphold phenomena under the title of the Webmental ster City, Iowa, Spiritual Unity Hall, freedom and conscientious rights, I make bold to ask you to supso that henceforth the cause of Spiritualism in Webster City will be free to our independent Anti-religion plank. If you are not in sympathy with unfold according to the law of its own Socialism, remember my plank is sepinner life. Some reputable speakers arate from economic political meashave already promised to assist in the ures, and if you will vote for the prinnear future. ciple which my name on the ballot

not notoriety-not election!"

Prof. Lockwood, the widely-known stands for, Freethought will have physicist of this city, will lecture at 77 gained a great victory. I ask nothing Thirty-first street, under the auspices personally, and every one who has Mrs. Georgia Cooley's society, Sunday, sense enough to be a Freethinker will evening, October 23. Subject, "Facts, know that I expect to reap no financial not Faith, the Basis of Modern Spiritualism." This will be the only opporreward from your vote, but this fight is yours as well as mine, and to establish tunity to hear this able and fearless ada grand move toward success we must vocate of a natural Spiritualism, as he establish a fine precedence this elecreturns East to fill long consecutive ention. This is all I am after--not famegagements.

The Alexander Contaction of the

OCT. 22, 1898.

David P. Dewey, president of the Wm, F. Haggett writes: "Your beau-Michigan State Spiritual Association, tiful book, Art Magic, as well as The immediately after returning from Progressive Thinker, all came O. K. Washington, attending the N. S. A., Many thanks for the book; it is a nice will enter the missionary work and orone and a good one. I have read some ganize new societies, and help reinstate in it, and am well pleased so far." societies that have ceased to act with The Daily News of Newburyport, Mass., says: "Newburyport is soon to the State. All societies can avail themselves of his work by addressing the be the center of an old-fashioned tem- president at Grand Blanc, or State secperance revival, to be conducted under retary, May F. Ayres, Lansing, Mich. the joint auspices of Mountain Rill Rev. O. Burnett writes from 1749 Cal-Lodge of Good Templars and Union Di ifornia street, Denver, Colo.: "I am a vision, Sons of Temperance. The prin-cipal speaker will be Dr. C. W. Hidden, medium, a lecturer, etc. I was an active minister in the M. E. Church for who will speak and sing every night, nearly thirty years. I was president of followed by remarks by the prominent the First National Progressive Spiritual emperance workers of this city and vi-Association, in Salt Lake City, for ong. cinity. The last real temperance reyear. I was ordained minister by that vival in Newburyport took place in society during Mrs. Cooley's term of 1876, at which time Dr. Hidden, then a lecturing there. I can be addressed boy of 18, made his debut as a total abhere for engagements." stinence speaker. Among his associ-

M. E. Price writes from Seattle, ates in the coming meetings will be Wash .: "We have had with us the past number of reformed men who signed two Sunday evenings, Mrs. Lillian Nathe pledge at that time and have kept gell, of Tacoma, president of the State Spiritual Association, and it has seldom

it ever since.' Mrs. C. H. Horine writes: "The even been my good fortune to listen to a betinflowing expression of love, sympathy ter lecture or more convincing tests and ministration from the realms of than those which came through the mespirit life expressed through mediums, diumship of this lady. Her trance leeare gleams of eternal light to our inner i ture of the 9th inst., Spiritual Guidsouls to harmonize, spiritualize and un- ance in the Destiny of Nations,' was fold humanity to its true moral, intelhandled in a lucid and masterly manner lectual and spiritual spheres. Truly we by her guide. I am travelling through are blessed in our pastoral medium, this state, and I think Spiritualism is Mrs. Georgia Gladys Cooley, in her degrowing rapidly here, being due, I firmfining of spiritual laws and life and the ly believe to the circulation of your esmany messages and names at each sertimable paper, which I find exposed for vice. Among the many last Sunday.

sale on many of the news stands." October 8, was one in which the spirit H. N. Maguire writes: "Mr. and Mrs. addressed a gentleman in the audience George Griffin have opened Sunday afas Sam, saying, 'You know me. 1 am ternoon meetings at 3 p. m., at 2340 Goodman. I was shot a thousand miles Wabash avenue, where they are permafrom here, and 1 bring with me your nently located. Though Mrs. Griffin's son and daughter,' and the man was a trumpet manifestations are given in stranger a thousand miles from home. the dark, the conditions are such as to Another: 'No one will expect me, I am leave no reasonable doubt in the minds Mother Murphy-a Catholic, 20 years in of investigators of their genuinity; and spirit-life, and this is the first time I then she is not only ever willing but dehave manifested. My daughter, Mary Ann, and a priest come also, to that gen-conditions. When conditions. When entranced, investigatleman,' pointing to the person. He tors are permitted to touch the ball of had waited on her. Mary Ann. when her eye with a finger, the lid being young. Henry Martin came to his pushed back by the entrancing spirit brother, bringing a mother who had opfor the purpose, under which test there posed Spiritualism. These, with many is not the slightest flinching, and at the more, were fully recognized. Brother same time not the slight pulsation at Hodge answered questions most satisthe wrist is perceptible to the touch. factorily in the afternoon. We shall The control speaks through the trumpet miss our brother, as he leaves Chicago clearly and distinctly, returning spirits for the sunny clime of California, Our according to strength. Both Mr. and blessings go with him. Our pastor, Mrs. Griffin are excellent test mediums. Mrs. Cooley, is with us at 77 31st street The philosophy is given prominence at for the coming months, and we are retheir Sunday afternoon meetings." joicing in the coming work and suc cess.'

Dr. Wm. Cleveland writes from St

his followers."

principled scoundrels."

all the creed needed."

prevented free individual thought. It

also has a tendency to disturb harmo-

nious conditions and foster bigotry, as

can be seen by the working of political

parties. The mass of intelligent Spir-

without guidance from "boss" rule.

which is sure to creep in when they go

to formulate a creed or make a declara

tion of principles. The Golden Rule is

tualists want to do their own thinking

world was with us in our little under taking, and gave good results for the harmony that existed in the circles and among the people in general." The venerable M. T. C. Flowers writes from St. Paul, Minn.: "On the 3d day of October, 1814, the writer first opened his eyes to the light of earth, In my early life my religious training was strictly along the lines of old orthodoxy, yet as I grew in years my reason and common sense contested the ground upon which the early teaching

was based, and the struggle for mastery was on, and fierce, When the an-gel host called taps at Hydesville, that reverberated around the earth, and set humanity to thinking. Now, said Reason to early orthodox training, let The investigation began, the result of which was the igno-

materialization. Surely the angel

11. P. Kelder gives some of his expediametrically opposed to his belief, yet riences as follows: "As the readers of that is no reason why they should be The Progressive Thinker have been suppressed. No one person has the treated to various views and experi-whole truth, hence kindly feelings ence of spiritual phenomena which we think must form the basis of the spiritual philosophy, if Spiritualism is to take the place of liberal Christianity.

We must have facts-not fiction-therefore we desire to give you some of our ous, Onio, is drawing large audiences of the cultured people of the city. This society is one of the most progressive in the United States; keeps open doors, has abolished phenomena from the ros. has abolished phenomena from the ros of light and comfort, but nothing an-Mrs. F. D. Logan writes from San swered. Kind friends led us into the Francisco, Cal.: "Thankful, indeed, are philosophy of Spiritualism, in the main we to the powers visible and invisible listening to the lectures of Mrs. Cora who have enabled us to resume the Cir-L. V. Richmond, and reading different papers and books; satisfied as to its superior claims, but desired to have it demonstrated by phenomena. In our D. W. Hull has returned from the phenomena-hunting we came across lots of dissatisfaction and disappointments; yes, sorry to say, deception; but we kept right on and landed with the Nov. 11. Address him at famous Mrs. Ada Foy, the wonderful motherly lady. Both in public and matter. One medium was entranced to private were we convinced of her won-speak words of comfort to many hearts Mr. Louis Freedman, known as the derful powers or organism, through and also gave a very thrilling account of her exit from the church into Spiritwhich the spirit-world reveals itself. ualism, which occupied about 20 min-Then we came across the Bangs sis utes, and the strangest part of it all ers, also wonderful mediums. We atwas, the clock which was at least ten A. C. Doane writes: "In The Protended several materializations; in fact, most all phases of phenomena, more or ess satisfactory."

public meeting of Spiritualists here at

present. Harrison D. Barrett is en-

gaged for the first two Sundays in Oc-

tober: then comes Mrs. Tillie U. Rev-

nolds, Mrs. May S. Pepper, who is to be

here a month, and others of the very

best talent. The Thursday socials are

J. M. White writes: "All who have

any literature on that line to donate,

are requested to communicate with me

are trying to start a lyceum here, and

if anyone can assist by sending papers

Milo R. Smith writes: "The man who

at 1407 S. Pearl street, Joplin, Mo. We

continued as usual."

trum on Sundays; has an active Ladies' Ald and a fine progressive lyceum. The bi-monthly socials held in the basement of the church, are attended by from one to two hundred people. Mrs. Weatherford gives tests at these sessious.

camp-meetings and is now open to engagements after December 1. He will commence a course of lectures at Atlanta, Neb. Norton, Kans.

"Australian Minister of Health," has located in Chicago, and for the present may be found at No. 288 A. South Paudina street.

gressive Thinker, of September 24, the article under the heading, 'The Czar

The Bulletin of the First Church of Says Peace,' called to my mind an occurrence some four years ago. A highly Spiritual Unity, St. Louis, Mo., has the unfolded Arabian spirit came into my following: "We formulate no creed; we atmosphere, giving his name as Justake for our motto, 'Love and Wisdom,' ticia, and requested me to center my and trust in the living Good which mind on the Czar of Russia. I did so, abides in every soul. for some five minutes. Then I asked upon no sect; we condemn no religion him why his request. He said he or individual; we are in no sense iconoclasts; our policy is not destructive, but wished to establish a mental telegraph line to his mind, and could by my asconstructive. Errors, whether our own or another's, contain within themselves sistance; then he could use it, indeof me. I think it would upthe seed of their own destruction. We pendent pear more in sympathy with spiritual have no occasion to waste our energies science, if the occult societies would upon tearing away evils. Decay is far give credit to their arisen brothers and more swift than growth; all we need sisters, assisting them in bringing to do is to work in a direct line for the about peace; or will we as Spiritualists iruth, and wait. Upon this foundation remain on the plane of selfishness, we extend our hand in cordial fellow quarreling with each other, and allowship and brotherhood, to all who have ing earth-bound spirits to obsess us; or the best interests of mankind at heart shall we unfold our own moral and and who are striving to unfold the spiritual powers, and become fit instru- higher faculties of the soul." ments to convey light and truth to M. W. L. writes from Springfield. those undeveloped spirits, both in the Mass.: "The First Spiritualist Ladies" Aid Society are carrying on the only

body and out; for that is the mission of true Spiritualism." J. W. Dennis writes from Buffalo,

N. Y .: "The hall of the Buffalo Spiritual Society is filled each Sunday afternoon and evening, to hear the lectures delivered by Miss Gussie Taylor, the regular speaker for said society. She does well. A new lecturer is developing here in the person of Miss Maud Lyons, of LaSalle, N. Y. She lectured had experience in lyceum work, or have here last Sunday, and did well for a beginner. F. Corden White is at present located at 283 7th street. Moses Hull lectured in Olean, N. Y., last Sun-

day.' E. W. Sprague writes from Fenton or pamphlets suitable for lyceum work, Mich.: "We had a ronsing meeting last we can use them to good advantage." evening. It was the first public Spiritualist meeting ever held in Fenton, and thoroughty understands the sublime the G. A. R. hall was packed, many philosophy of Spiritualism finds that he standing throughout the entire service has so much to do to build, broaden and round out his own life, that he has and some were turned away. We have organized and chartered a society here. not much time for those away from his home. The world is full of misery. and this is their introduction of the

subject to the people." Each city, town and village has those Dr. E. H. Gammon holds parlor meetwho need help, physically, morally and ings each Sunday evening at his house, spiritually, and we can be busy from No. 9 North Carpenter street. He will morn until night, and yet see so much give lectures and tests. The Doctor is to do."

an old and efficient worker. We give a brief extract from a com-Ela Damon writes: "I would like to munication from spirit R. A. Hawkins. give a short sketch of our little camp-meeting, held at Oscar Damon's, Mich-It came over the spiritual telegraph at Lily Dale, August 16, 1898, W. E. Cole, medium: "My friend and brother in Igan, September 8, 9, 10 and 11. There was a fine attendance. Mrs. Amanda truth, Joseph McClellan, I am very glad to come to you at this time, and I as-sure you of the grand and glorious con-L. Coffman was our inspirational speaker and test medium, assisted by Brother S. P. Merrifield, of Coloma, ditions waiting for you, and it is and Mrs. Dr. Andrews, of Benton Har- through you that I can come and manibor. Joseph King was our medium for fest my presence, for I can control you | ivar, Hinsdale and Olean, former | president; D. E. Young, secretary; W. | private sittings.

and then started again as she about closing her speech. The only solution that we could give for this singular phenomenon, which was also cor roborated by the medium in her normal condition, was that she should have plenty of time to speak as the We make war spirit desired, without being called to time, as she had been on a former occasion in another hall. Nearly every speaker, old and young, expressed themselves highly pleased that they could again attend the Circle of Harmony where perfect freedom was had by every one to give utterance to their best thoughts, whether in the normal or entranced condition." Mrs. Lucy J. Williams, of Breeds ville, Mich., was ordained August 16

by the State Association, and is an able speaker and test medium. Daniel Hiltz writes from Baltimore, "I attended Dr. White's meetings. Md.: The hall was crowded."

The well-known worker. Oscar A Edgerly, writes from Atlanta, Ga.: "I am having splendid success in my work here in Atlanta, so much so that the society has extended my engagement two months. I shall remain here through October, November and December.'

W. E. Bonney, of Blair, Neb., writes: 'I am pleased to see you have given such prominence in your valuable col-

umns to the grand and truthful lines of Ella Wheeler Wilcox in 'The Creed.' I think they are worthy of all the prominence we are able to give them, and I have often thought they should be printed in bold, illuminated letters on card-board and placed upon the walls of every home where the eternal truths of the philosophy of Spiritualism have been permitted to enter. In my humble opinion they are as grand, as truthful. as comprehensive of the teachings of Spiritualism, as anything ever true

written in ancient or modern times. Could we keep them prominently before the masses of the people, they would soon educate thousands to the real truth of the divinity of humanity, and teach how all children may be born so as to be 'immaculately' conceived or as near to that desirable condition as it is possible for human beings to be born. We need to educate the masses along this line as it is of the greatest import-

ance to all. We can all be redeemers if we aspire to be." Mrs. Estelle Howes-Baillet will leave Lily Dale on the 14th inst., for Hornellsville, N. Y., where she will resume her spiritual work, visiting on her return home, Belmont, Friendship, Bol-

have a beautiful hall and we start out Thinker is on sale and subscriptions with every prospect of proving that the plan of settled speakers and a systematic method of work will be a success in St. Louis."

The Ladies' Aid and Home Society cle of Harmony, which met for the third time in Occidental Hall, 305 Larkwish to restate the address of the Spiritualists' Home. It is 33101/6 Rhodes in street, at 1 p. m., October 2. A goodavenue, one block from Cottage Grove ly number were present; the harmony west. New officers have been appointwas complete. A half-dozen speeches ed, and all who will take an interest were made, touching upon the occult and donate furniture, etc., please ad and the silent forces everywhere, and dress Mrs. G. N. Kinkead, correspondthe overpowering mastery of mind over ing secretary, 75 Thirty-first street, speak words of comfort to many hearts Flat D.

Mrs. T. McGregor writes: "I cannot wait till the end of my subscription year for Art Magic. So here is my renewal to a paper in which I've found gems that gold cannot pay for. Whenever I read my Progressive Thinker a feet from any human being, stopped, calm settles around me and I am trans Was ported to a place where all strife and earthly desires are still; where all is purity, love and longing to know what is truth, and what is not."

A meeting was held at the home of C. C. Prait, for the purpose of organizing a Spiritualistic circle. Frank T. Ripey, of Boston, Mass., who lectured afternoon and evening in the Unitarian church Sunday is the prime mover. His tests at the Unitarian church were quite remarkable and mystified those present. He will lecture again at the Unitarian church next Sunday afternoon and evening.-Baraboo, Wis. Evening News.

Mrs. Mary Starin writes: "I have reeived my paper and books all right. I feel very much pleased with Art Magic: t is a splendid present to go with such a cheap, good paper."

Ladies' Aid and Spiritual Home wish to correct the previous address; not 3208 Prairie avenue, but it is 33101/2 Rhodes avenue., one block west of Cottage Grove avenue. The Home will be open October 15 and thereafter, except on the 16th. All, inquiries can be replied to by writing or calling on Mrs. G. N. Kinkead, 75 31st street, Chicago.

Mrs. Virginia Barrett writes: "I de sire to make arrangements with a lady medium, having a different phase from mine to travel with me; if not a mediim, one who can act as chairman, and take part otherwise. I would like to hear from such a person at once. Please state age. I idesire to correspond with persons or societies in Canda, New York, Ohio and Indiana. I have open dates and will make terms reasonable. Address me 372 King treet, West, Toronto. Ont.

Dwight E. Young writes: "After a season of quiet during the hot season and the camp-meetings, the St. Joseph Spiritualist Association Valley Union City, Mich., held a grove meeting, September 11, where Mrs. Jennie Hagan Jackson entertained a large concourse of people. She handled the subject, which was given by one of the audience, in a masterly manner. Many of the hearers would have preferred something of the spiritual philosophy. and would much rather speakers selec their own subjects, or their control select it for them, in place of taking it from the audience. It seems 88

hough all would be better satisfied. After the afternoon exercises occurred the annual election of officers, which resulted in the choice of Jonathan short time at 2718 Olive street, St. Johnson, president; H. E. Hagner, vice-

taken by Mrs. E. P. Averill, secretary." Mrs. Horine writes: "Mrs. G. G. Cooley, pastor of the First Spiritual Society of the South Side, was welcomed on her return by her audience with cheers. A beautiful solo by Mrs. Cole; a touching invocation and resume of the summer's work at the several camps were given. Will C. Hodge gave an interesting talk. and also Dr. Ravlin, of California. are pleased to have the excellent Doetor in our city. The evening services were especially interesting. The house was packed. The pastor delivered an inspiring spiritual lecture, after which Mrs. Wallis, of Manchester, England, was introduced and spoke most impressively on the 'Philosophy of Spiritualism.' Mrs. Wallis is one of those rare soulful speakers and we extend to her happy greetings. Mrs. Cooley's tests were all fully recognized. We believe the coming year is freighted with great success and inspiration for our beautiful cause"

The

Blanche Marguerite Groell writes: The Englewood (III.) Spiritual Society, of 528 West 63d street, is taking rapid strides in making its meetings most instructive and pleasing. Mrs. L. M. Trudell, well-known as a teacher, assisted by other inspired lecturers, voice their opinions on different subjects and religions. At our conference meetings at 2:30 p. m., Mr. Coates gives tests and messages, which are always recognized. Bring your slates, and while you hold them in your own hands, you will receive a message from your spirit friends. The evening meetings are characterized with a lecture by Mrs. Trudell, whose clear thought and earnest manner bring to all a realization of our steady progress. The lecture is fol-lowed by a full-form materializing seance by Miss Ethel Hodge. All are cordially invited to attend our meetings." E. W. Sprague writes from Fenton. Mich .: "We have organized and chartered a society here with the Michigan State Spiritualist Association. There never was a public meeting held in this town until we came here. Mrs. Robinson and Mr. Dewey had been here and held two or three parlor meetings, and I believe that is all that has ever been done by outsiders. The private circle and camps have done the rest. Mrs. A. W. Bloom writes: "The Lake View Spiritual Union held their first meeting at their new hall 1629 North Clark street, Sunday evening, October 2. The guides of Mrs. W. C. Mann

gave the opening address which was listened to with great interest, after which Mr. A. C. Curtis made a short address. He is rapidly developing into a platform speaker and we hope to have the pleasure of listening to him very often during the coming winter.

Mrs. Mann will assist Mr. and Mrs. city. Occasional lectures have been de Wickland during the winter, Mrs. livered and readings given to interest-ed audiences by visiting mediums. Un-Wickland gave some wonderful tests Sunday evening. Miss Ella Johnson, of til recently our meetings have been ac West Pullman, also gave a number of commodated in the liberal church of tests which were recognized and apprethe place, or in the parlors of believers. clated by those who received them Within a few months, however, som We hope to see many souls brought of the believers in the reality of spirit communication have made it possible into the light through the instrumental-We welcome all ity of our society. for this faith to have its own local hab

who are seeking for the truth." Mrs. Isa Wilson Kayner, the wellknown medium, is now located for a Louis. Mo., and will hold circles or give

Correspondent sends the following Texas notes:

Paul, Minn .: "I believe the mission of The officers of Texas State National Spiritualism is to reform the world, Association of Spiritualists are sending and it is your duty and my duty to do circular letters over the state, to liquiall in our power to help it along. I do honestly believe that the world is sad- date indebtedness and create a fund to ly in need of a new religion, and if the put an organizer in the field.

Spiritualists of our glorious republic The first action of the board of truswould quit wrangling and talk less tess was to revoke the indorsement and ordination of Dr. Louis Schlesinger. about creeds and declarations, and "This action was taken because of viogive their time and energy towards edlation of consideration for which such neating our speakers and mediums. papers were granted." They are dethey would do more for the good of the termined to have true, pure men and cause. Who dare say that humanity is women to ornament the ranks of menot imbued with religious sentiments, diums. and who dare say that these senti-

The officers of the Texas Camp-meetments should not be cultivated up to ing Association are already exerting he highest sense of love and truth. themselves for a camp next year. W. When we Spiritualists commence to Lenox Fox, Oak Cliff, secretary. teach a higher religious sentiment than

the Christians do, then we will become Mrs. Mary A. Wilson has in her capable manner served the Spiritualist sothe only true followers of Jesus. The ciety of Houston, but will soon close Christians are not his followers. They her work, returning to her home at Fort have wilfully and maliciously tried to Worth rob Jesus of his earthly father, and for

Mr. R. H. Kneeshaw, who is serving his reason, if for no other, they are not the society in El Paso, has proven his intention of making Texas his home by B R. Anderson writes; "Why should bringing his family from Montreal, not all Bible believers get up a general

Canada. declaration of principles called 'Prin-ciples of Astronomy,' 'We believe the Mr. John W. Ring is doing satisfactory work in Galveston.

earth is flat or square.' 'We believe Mr. Chas W. Newman continues to God hustled the thing up in just six herald the state news and many indays,' etc. Those who would not back structive articles in the clean little magup these principles, to be dubbed unizine, Dawning Light.

Rev. Allen F. Brown will leave his John Martin writes from Buffalo, N. charge in San Antonio long enough to Y .: "One has to but look at organization attend the coming convention of the N. of religious bodies the world over to S. A. see how it has domineered over and

The broad field of Texas is whitened for harvest for a good test medium of most any phase, who brings a pure, moral and fraternal practice with what they may teach or demonstrate.

Miss Ellen Thomas and Mrs. Carrie M. Hinsdale are in the missionary work through the northern part of the state.

A LIBRARY.

Correspondent writes from Webster Commence forming one now by sub-scribing for The Progressive Thinker, City, Iowa: "From time to time during recent years Spiritualism has had som and securing Art Magic. The paper public advocacy in this bright little one year and Art Magic will cost you only \$1.20. Supposing the plan had been adopted by The Progressive Thinker when it was first issued. Then you could have had in your library at the present time eight valuable books. But it is better late than never. Commence now, if you have not done so already, to form a library by subscribing for The Progressive Thinker. A library in this fast age is absolutely essential. Aid us itation. - A neat hall on Seneca street, in carrying out the Divine Plan.

has been cozily fitted and furnished and on Sunday, October 2, it was ap-The Brotherhood of Man, and What Follows from It. Two lectures. By propriately dedicated to the uses of th friends of Spiritualism, and Mr. Max Mrs. Maria M. King. Price reduced Hoffman of Ohicago was present and from 25 cents to 20 cents

OCT. 22, 1898

* ANSWERS

QUESTIONS

Address him at Berlin Heights, Ohio.

sponsible? If so, why?

do, of our day and time?

self-denial and the cross?

hereafter in the spirit world?

grown.

This department is under the management of

HUDSON TUTTLE.

NOTICE .- No attention will be given anonymous let-

ters. Full name and address must be given, or the letters

will not be read. If the request be made, the name will

not be published. The correspondence of this depart-

ment has become excessively large, especially letters of

inquiry requesting private answers, and while I freely

give whatever information I am able, the ordinary court-

P. M .: Q. The offspring of disreputable parents die

A. Nature does not ask how any being came by given

before becoming accountable, and inherit their parents'

traits. Will the spirits of such be held in any way re-

traits, or organization. She holds every one accountable

for that which they have. This correspondent is prepos-

sessed of the old idea of "accountability," and with that

I have no concern. There is never a time when account-

ability to the laws of our being begins or ends. From

the moment the embryo starts into life it is strictly and

absolutely held to the mandates of the laws of its organic

being. The sphere of this accountability enlarges and

becomes complicated with the individuality of conscious-

ness and the will. If a child inherit bad qualities, it will

be obliged to reform by the same processes that affect all.

Mercy and pity are unknown to Nature, except as they

blossom in human character. The tenth generation may

feel the effects of a law transgressed by an ancestor. This

is consoling. All errors and results of errors may be out-

Elisha D. Blakeman: Q. (1) What need have we of

a better religion, than living out the requirements of the

"Golden Rule," given by Confucius the great Chinese

(2) Can any person rightly claim to be a true Christian

who is a married man or woman, only as they live a pure

celibate life, as Jesus did, and as the Shaker communities

a Christian nation. Can they make this claim true, un-

less they obey the command of Jesus to come out from

the world (of business and generating of the human spe-

(4) According to your best judgment, which, among

all the multifarious religions known to you, may be

and insure the greatest degree of happiness here and

A. (1) The Golden Rule, in its various expressions by

ancient sages is essentially founded on selfishness. You

are commanded to be just and do the right, because you

would not have others do wrong to you. Accepting this,

Jesus as an example, he is represented on the cross in the

(3) Our Christian writers and ministers claim we are

law-giver, long before the birth of Jesus Christ?

esy of correspondence is expected. HUDSON TUTTLE.

THE PROGRESSIVE THINKER.

THE FALLAGIES A LONG TRANCE.

and

tion."

A Wyoming, Ill., Woman Awakes from a Nineteen Weeks' Sleep.

SHE RELATES SOME QUEER EXPERIENCES-TRAVELS IN STRANGE LANDS-MET MANY STRANGE TRIBES.

A special to the Times-Herald, of recent date relates the following:

Mrs. Rosalie P. Havens cannot realize that she has been leeping without a break for nineteen weeks. She has been told that while she slumbered Cervera's fleet dashed out of the bottle at Santiago and was scattered all along the coast, that the maps of the world have been changed, that the greatest Fourth of July in the history of the world has been celebrated, that Spain has sued for peace, but it seems like a dream to her, as she has been dreaming of other things for almost five months.

When one has gathered up the threads of her rambling story it sounds like a journey with the lost tribes of Is-While her body has been lying in the little cottage rael. in Wyoming her spirit has journeyed through space. She has traveled with strange, prehistoric people.

TRAVELS IN STRANGE LANDS.

Led by a patriarch, she, in company with thousands of others, fied from an accursed land, traveling north from fertile plains until they reached the snow-clad mountains, then on through peaceful valleys and out into the imitless expanse of ice fields.

But their leader urged them on. The dead, the who perished on the journey, were carried along unta tents were pitched for the night, when the remains were ern cultist. burned, in order that no trace of the fleeing tribes might be left for pursuers.

While the intense heat of the summer days beat in through the windows of the little cottage, bringing dis-comfort to the rigid body, the spirit of Mrs. Havens was hastening across the ice fields of Greenland, down through Alaska, still further down through British Columbia, until the gray-bearded leader bade the remnant of his people halt in the valleys surrounded by great

ranges of mountains, and build up new homes. But strange tribes came and destroyed their homes and drove them back into the mountains, and the spirit of tion to any theory of "development," we will trace each term and analyze it Mrs. Havens hastened back to Wyoming and found lodgment in its former habitation. as applied to these departments of sci-

AWAKES FROM HER SLUMBER.

Last Sunday she became more restless than usual, and at 4 o'clock in the afternoon rubbed her eyes, sat up in bed and looked with astonishment at those around her. "What time is it, and where have I been?" she asked. When informed that it was afternoon she fell to wondering what had caused her to sleep so late.

"I remember now that I was restless during the early cies), and "be separate," i. e., by living a pure celibate life, and following him, doing the works he did, through overslept myself."

Her attendants induced her to remain in bed. She inmultiplied by itself, the product sisted that she had gone to sleep the evening before, and rightly termed the most reliable to save souls from sin even now, a week after her first awakening, she cannot realize that she has been dead to the world for such a the square root. long time.

Mrs. Havens is 32 years of age, the wife of a laboring man and the mother of five children. Three years ago, while the family was visiting in Iowa, her first born, a bright and handsome boy, was kicked to death by a horse. the example of these sages is superior to this rule. Bud- This produced a deplorable effect upon the mother, and dha proves himself Divine to his doubting disciple, who gave him a kick, by his solicitude as to the foot being hurt by the blow, forgetful of his own injury, and taking for a long time she suffered mentally and physically from

Finally, in order to get her thoughts fixed on other things, her husband moved his family back to Illinois. agonies of death, as praying that his enemies might be Other children came to brighten the household, and the forgiven. The world's heroes, saviors and gods are those mother recovered, in great measure, her health and who have given themselves for others. Hence the Spir- spirits.

Two days prior to the beginning of her long sleep she itual Rule which transcends all others, which is divine, I use the word for want of a better, is, "Do all for others." suffered an especially hard attack of melancholia. She Admitting the fundamental character of the Golden | wandered away from home in the afternoon, and was Rule, would its strictest observance make a religious found at night two miles away, lying unconscious under a man? Would such an one be accepted as a member of a brush heap on the Spoon River.

single Christian church, from Catholic to the most insig- She was carried home and restor mificant Protestant branch? He might be excellent in She explained that she felt herself losing consciousness. morals, in uprightness, in everything desirable for and, fearing that she would suffer from the cold before nobility of character, and at the same time at the antip- she was discovered, had crawled under the pile of brush. She complained of great weariness, and sank into the Religion, if the word has any meaning, is that system sleep which continued nineteen weeks. For the first two weeks of her slumber the case attracted much attention among the people of the little village. Then the story spread and every train brought from one to a dozen strangers. Physicians from this and other tive, yet we must affirm. He sees nature through the states, mesmerists, faith healers, hypnotists and curiosityseekers flocked to the town to see the sleeping woman. Some of the visiting physicians came with the belief that she was shamming, but she was put to cruel tests, which showed beyond any doubt that she was absolutely unconscious. While she breathed regularly and the organs of her body performed their functions regularly, she was absolutely insensible to physical pain. During all of the time her flesh was warm and blood would flew from the prick A pinch on the arm would leave a discolored spot, but the sleeper never flinched under the most trying experito be imitated. For nature and not the Bible, or inter- ment. The only evidence she ever gave of physical discomfort was when her nose was tickled by a feather; then she would always sneeze. Physicians forced open her eyes, but there was no intelligence in them. For the first four weeks her jaws fled. were firmly set, and liquid food was given her. During the latter weeks of her slumber, however, the jaws relaxed, and the task of feeding her was rendered easy.

OF INVOLUTION Soul is the only entity excepting God." -Page 10. "You are to make your starting point from within the Soul, from the Deity." As Applied to "The Soul in Human Embodiments." -Page 13. We call attention to the incongruous, inconsistent, contradictory and illogical statements made about the Soul, and

A Criticism, by Prof. W. M. Lockwood, of Chicago.

without existence, affords a sample of the logic involved, since being means There is an innate tendency on the no means. But a formative principle existence, and the term "universe" impart of the human to cling to the use of contained in the structure we call "the words, terms and ideas, expressing sen-1 embryo." All of these factors co-replies the infinitude of nature. That a spirit claiming to be the pro-totype of wisdom can dictate such intiment rather than consistent thought lated to the reactions of time as a in matters of religion, however misapchemical key-board, upon which evolucoherent thought is lamentable; and tion plays her progressive rhythms. plied and inimical to truth these terms that any human mind can be cajoled and ideas may be, A modern thinker Hence we see that what was "in-volved" in thesense of the involutionist, into the acceptance of these impossible and writer says: "The tenacity of an ingrained mental conception is often so is never evolved. Since we trace a conplatitudes with the ideal that such rambling uncertainties of careless powerful as to defy for centuries the nective series of co-related elements statement are the basis of spiritual unassaults of the keenest logic, and the most plausible and persuasive arguand forces, drawn from nature's labfoldment and moral integrity, affords proof of "blind leaders of the blind," oratory by spiritual modes of attractive motion, fructifying the germ, and ments.' This is true; and this tendency being If the postulate of "Involution" were evolving it through successive stages of true, it would be dead to the soul defounded upon error, and beyond the. development, requiring time as an esscribed, and the uncertain "God of the limit of proof, is a stumbling-block in the pathway of intellectual progress, sential condition, no less than the ele-Infiniverse." For instance, if "the Soul

ments promoting the growth. frequently is a menace to man's The astounding ignorance of those moral and spiritual well-being. In this who are continually parading the sophconnection we desire to say that, perisms of involution, regarding facts of haps no word or term, misapplied as it development, is only paralleled by the invariably is, has been the cause of sublime innocence of logical premise or sequence of thought, manifest by the graver mistakes in reasoning upon cos-mic evolution, than the term "Involusame speakers and writers upon It has been the accepted postu-

soul and its progressions, based upon the "Involution Theory." In reading late of the ecclesiastic in all ages, and of every Oriental dreamer and modthese utopian definitions of God and the soul, one is carried back to the child-Since the time of Darwin it is a term hood of the race, when consistency of unknown in the theory of "developthought was unknown and faith in the ment," and is never applied in this consoothsayer and priest held in mental nection by the schooled philosopher and servitude the mind and opinions of the devotee, as thoroughly as the Westthinker of modern systems of thought. It is a strange freak of human careless- minster Confessions of Faith holds the ness and credulity, that terms co-resaint and sinner of ecclesiasticism. In a volume before me called "The lated only in mathematical and algebraic formula, are continually placarded Soul in Human Embodiments," I find the before the public mind, as terms relatfollowing definitions of God and the ing to nature's evolutionary processes. That the reader may more fully undersoul, which will serve as an object lesson of the kind of reasoning employed stand the force of this criticism, by seethroughout the treatise: ing its relative application to mathe-matics, and the absurdity of its rela-

WHAT GOD IS.

"The Supreme Consciousness of the institute human misery like this, particuniverse is God."-Page 10. "God is the Infinite Being of eterni-

ty."-Page 10. "The one Supreme Intelligence."ence. Evolution, from the Latin "evo-lutio"—"evolvere." "The act of un-folding or unrolling; hence in the prog-Page 10.

"God is Infinite Being."-Page 10. "God is All in All."-Page 10. ress of growth, development, as the evolution of a flower from a bud, or an "God is Infinite Knowledge."-Page animal from the egg." Arith. and Al-gebra; The extraction of roots; the re-

12. "The Infinite Entity."-Page 14. "God alone is the Infiniverse."-Page 10.

tio." "The act or process of involving "God is Uncreate."-Page 11. or infolding." Math .: "The act or process of raising a quantity to any power assigned."-Webster. Let us make "The Infiniverse that which relates to the Infinite Being."-Page 7. "God is the realm of Infinity."this mathematical relation of these

terms more plain. When a number is Page 7. TO RECAPITULATE:

called its square or second power. This "The Supreme Consciousness of the is "involution." Evolution is the re-Universe is God." But "God alone is verse process, that of the extraction of the Infiniverse." "God is the Infinite Entity." Yet The term Involution in its misapplied

God is Uncreate." "God is an entity." As an "entity" has limitations, so God sense, had its inception in the myth that God formed man of the dust of the must possess limitations.

ground, and he breathed into his nos-"God is Infinite Being." Yet, God is trils the breath of life, and man became only a realm of Infinity. "God is All in All." This is as ima living soul. Although cattle, beasts

of the field and every creeping thing, possible as for the "great fish" that according to a previous text, had been swallowed Jonah, to have swallowed created, no mention being made that himself, since no essence or being, or existence can be "all in all." It is a re-God had breathed into them the breath of life, it is inferred that man through the special ment/ d process, had in-volved in him a soul, which other aniligious aphorism, lacking common sense.

After giving all of these diverse defimals and creeping things did not posnitions as to what God is, we are meek-As science has again and again shown ly told on page 13, that "Nothing can teach that there is a God." that all animals, including man, breathed the same kind of etheric

Then again, on pages 12 and 13, we is a possibility of the fruitage of nubare informed that "there is no time nor space nor matter in the Infinite," and bins only. If the human embryo lacks digestion in animal life, it is a strange yet "God is an entity." Matter is sub-

rhythmic structure, a human nubbin is equally as certain. Modern biological stance and substance is spirit, still God and physiological science, points out these truths of development with unas an entity is neither of these, accord-

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"The Soul in its pure and primal na-me has nothing to do with time, nor HUMAN CULTURE & CURE ture has nothing to do with time, nor space, nor matter."-Page 13. "The Soul is finite."-Page 11. "The

7

MARRIAGE, SEXUAL DEVEL OPMENT, AND SOCIAL UPBUILDING.

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we have not exhausted the data con-

tained in the pages mentioned. How

the soul "has its being in eternity,"

in quality is like God," as we are told

on page 11, and the Soul progresses

quality of God is capable of improve-

also.

these

the

ment, and might consistently progress

If the quality of the Soul is the same

as the quality of God, and "the perfect-ness of God is the perfectness of the Soul"-page 12, and "the Soul is pure in

its primal nature," why should human

any change in the quality of the Soul,'

ive embodiments progressed, we would

insist that if we stripped from the Soul

retrospectively, its growths and pro-

bryo of human type. In these co-related

modes of spiritual motion, expressing

the human embryo, the soul principle

tellect, or when the rhythm is incom

If the germ in the kernel of corn is

imperfect, or the soil, moisture, or

warmth be incomplete, the embryo for

the future stalk is dwarfed, and there

Let us say in conclusion, kindly but

spring of ignorance, nor unfoldment the fruitage of unthinkable dogmas.

Prior to her marriage to Rogers, the

Married.

F. D. DUNAKIN.

By Lillan

manage her affairs.

formity and mental weakness.

cession of human hodies?

self-conscious.

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through successive embodiments, then we have a logical right to infer that the

full glit 43.00; six copies \$10.00; is copies and age 14 cts. 8. Bulritualism defined and defended. Being an-introductory lecture delivered in the temperance halt. Melbourne, Australia. Frice 10 cts. 9. The Soul, and its pre-existent state. Frice 10c, 10. Ingersollism or Christianting-Which' Frice 15c, 11. The third journey around the world-Studying nations, races and their religions, in search of truth, nearly rendy for the press-over 500 pages. Frice \$1,5. nearly ready for the press -over 500 pages. Price \$1.75. For sale at this office.

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hood? How far is this route of the Soul to "its celestial state," from the A LIBRARY OF SPIRITUAL orthodox hell? and if "there is never SCIENCE.

as we are told on page 110, what are these progressions instituted for? Could any one but a demon incarnate STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE.

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glory of God, to reach God. There is no glory of God in this scheme, for the Not servile trust to the Gods. out knowledge of the isws of the world, hellef in the divinity of man and his eternal progress toward perfection is the founda-tion of this book. Price, \$1. Soul is like God "in the beginning and is immortal." But, if it could be proven that the Soul through success-

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gressions, that are the fruitage of time The History and Laws of Creation. Revised and annotated English edition. "The Cosmogony of Spir ftualism." Price, \$1, and experiences, that we reach a point of the Soul's infancy, when it possessed a sentient principle only, but was not

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odes of the requirements for a church member.

of dogmas, beliefs, customs and observances, gathered in past ages around some central personages, as Confucius, Christ, Buddha, or Mohammed.

This correspondent would have the answer in the negamist of the superstitions of the past, which makes the physical world full of sin and the spirit struggling through the probation of the flesh, purifying itself by its scorn of all that connects it with this existence. Such views would surely never be entertained, had not the mind been clouded by the false ideas of the past. It is according to the mandate of nature that man and woman unite, and aside from the necessity of maintenance of the race, the highest, noblest and purest expression of life and character is the result of such union. The Shakers | of a needle. & may have been devoted, and have lived up to their highest light, but their lives were unnatural, and hence not pretations of that book, should be our guide. A celibate life is a selfish life. Into it can come no devotion to another; no helpfulness for offspring, nor can it know anything of the assistance which comes of the blending of two souls having a common purpose.

The belief that love is impure; that the conjugal relation is sinful, came into Christianity from the East, and the words of Paul have been a curse to mankind, in his sneers at woman, and laudation of man.

The coarse vulgarity with which he viewed the subject has been a potent means of degradation. Man never reaches his highest estate unless supported by the love of wife, nor woman her excellence without the support of a husband. Nature in her demand for the maintenance of the race has placed the highest reward in recompense, not only physical but the highest spiritual gain. If there is failure, it is because of a misunderstanding of her laws, or ignorance thereof.

By the way, our correspondent instances Jesus as an example of a celibate. By what right? True, it is not said that he was married, but he went up and down the country followed by a rabble, conspicuous among whom were women, as Mary the magdalene,-magdalene meaning a public character. She was according to the story, exceedingly dear to him. Would not the narrative read better and be more satisfactory, had Jesus been represented as having a good wife and being true to her? Instead he commanded men to forsake their wives and children, and lead the lives of vagabonds for the religion he offered. And it is a sad and horrible chapter in the history of the race, which shows how during centuries of darkness his advice and example was followed.

(3) Christians have come out of the nightmare of the Dark Ages, forced to higher grounds by the awakened thought of science, which is a true knowledge of nature, with superstition and religion relegated to the background, and to return to "the following of Jesus," would be the most dreadful reversion the imagination could conceive.

(4) All religions are efforts to restore lost souls, and as we are not lost from God, nor is it possible for us to be, they are all equally false in the first number of the equation. There is little cause for choice between them.

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Now that she is again awake and in better health. physically and mentally, than ever before, she and her family are much opposed to saying anything about the case. They have forbidden the village photographer to dispose of any of her photographs, although he has orders enough to fill a waste basket.

Reporters who visit the town to interview her on her strange experiences are turned away from the cottage, and given but cold greeting by the villagers, who seem to think enough has been said.

Mrs. Haven's physicians say she was in a cataleptic sleep; that worry and hard work had reduced her to such a stage that nature stepped in and gave her a rest.

The belief was general that she would never waken, but the doctor who had attended her from infancy insisted that she would be herself again when nature had built up the forces that had been torn down.

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he nublic joled into the acceptance of a sophism so palpably impossible, as that of Involution applied to cosmic developments. The postulate of involution as generally stated in this, "That whatever is is truly theological reasoning. It cer-evolved, must first be involved." To tainly requires the intelligence of an show the utter impossibility of natural archangel to comprehend what God is, evolution based upon such a premise, with all of these varying definitions. evolution based upon such a premiss, let us point out that what is involved, is never evolved. In the evolution of water, oxygen and hydrogen are in- person can perceive without thinking is volved factors; but neither oxygen nor hydrogen are evolved. In the evolution of salt, chlorine and sodium are involved; but no chlorine per se, or so-dium per se is evolved.' In the evolution of olefant gas, carbon and bydrogen are involved elements, but neither of these elements are evolved. Science confirms these facts in one of the fundamental laws of chemical combination, which says, "that the central

fluid-oxygen, and has shown the rela-

tion of respiration to assimilation and

commentary upon cogent thought, that

Sess.

verse of "involution."-Webster. Involution, from the Latin "involu-

tendency of all elements is to combine in the formation of something entirely unlike themselves." See Pynchon's Chemical Physics. As this truth is shown in the evolution of water, salt, olefiant gas and every other form known to chemical combination, the postulate and aphorism of Involution as

co-related truth of cosmic evolution falls, since its claim can never be veri-"But," says our opponent, "Is not corn involved in its planting, before corn can be evolved in the ear? Is not wheat involved when it is sown, before wheat can be raised or evolved on its stalk? Is not the postulate of involution true, in these instances?"

No, my friend, you are mistaken: first, in calling co-related factors "involved," 'since the term co-relations may imply those of the coming to-morrow and the to-morrow itself as duration, but these are not involved, because the to-morrow has not yet come. The processes of nature are co-related

to coming time, but 'not "involved." You are mistaken, "second, in your conceptions of the process of cereal de-velopment, and third, in calling these

co-relations "involutions." since none of to God." the associated factors are ever evolved.

Let us briefly point out these miscon ceptions. If we plant a kernel of corn-maize-

a close inspection of the structure re-veals that what we call corn consists of a certain germ, enfolded by successive lavers of cellulose. This cellulose is the

name of a material comprising the walls of the cells in the kernel, while the cells themselves are filled with a universe."-Page 10.

substance known as "lignine," which is "The supreme consciousness of man found to contain carbon, hydrogen and is the Soul." "That which is without oxygen-three essential, elements of beginning or ending would illustrate of food, all of which are covered with an integument called the "hull," Now "The Soul is finite and eternal,"-

it takes all of these co-relations to com-Page 10. prise what we call "corn." Not only are

these factors necessary in their assoclated parts in the evolution of corn. but soll containing moisture and spe-

cial chemical combinations containing "The Soul is as uncreate as God is." hydrogen compounds, oxygen com-pounds, and other elements of nature, -Page 11.

together with a degree of warmth to lation to the Infinite, as it is immortal arouse within the germ and the lignine and in eternity, there is no beginning a higher electro action, by which alone to, nor can there be any cessation of its the germ attracts from the lignine, its being."--Page 11. first food or support. Now all of these "But the Soul is finite."--Page 11.

tions are "involved," (in the sense of nite."-Page 11.

the cellulose and its cells, or the lignine

eristing in the soil or atmosphere or "Your must go to the Soil for the the time required in the process? By source of all intelligence."-Page 13.

ing to this authority. Matter is anyerring certainty, and human experience thing that occupies space. An entity must occupy space, but we are told that and investigation adds additional emphasis to them. The assumption that there is "no space" where God is. This is truly theological reasoning. It certhe life principle of the kernel of corn in the plant is re-embodied per se in another kernel of corn, and that the perfection of corn on the ear depends upon this kind of evolution, would be But we are told on page 13, "not to try to think, simply perceive." How a laughed at as an idiotic idiosyncrasy of a mental nubbin of humanity? And yet, there is as much proof of it, as that the soul or conscious principle of man progresses through "human embodia mental problem for Divine Wisdom to solve. That some are able to think without perceiving, will seem more apments," as taught and indoctrinated by parent when the reader is informed that the word "Infiniverse," is not the advocates representing that cult. We have only briefly pointed out the found in any modern lexicon or dictionimpossible in the postulate of "Involution," as applied to re-embodiments ary. It has no root or roots in the Latin language relevant to the definition and all other religious propagandism. We have also shown the utter disregard given in the treatise alluded to. It has no comparative word or term in the for cogency of thought manifest, and Greek, and last though not least, as a lack of logical premise or inference obcompound word, it is a term of impostaining in the dogmas of God and the Soul. That these schisms are completely at variance with every department of cosmic and biological science, with

sible ctymology. The coining of new words is allow-able in scientific and philosophical discussions; but such coining must be conthe mathematics of co-related forces, sistent with original roots, with the seland the conservation of energy will ence of etymology, and the meaning seem apparent to every scholar in natthe word is intended to convey. The ural physics and evolution. word "Infiniverse" has none of these qualifications. If any of the gods of firmly, that these teachings have nothmortal mind or of immortal imaginaing in common with the spiritual philtion ever had a more uncertain existosophy, and eventually the human will learn that man's spiritual nature can never be unfolded by entertaining posence than the God portrayed by all of these conflicting definitions, and who itive errors. Spirituality is not the off-

alone is the "Infiniverse," it is not re-corded in "Holy Writ." That such conception of God requires the postulate of "Involution," is as certain as that "Involution" requires a God. That God and Involution need a soul to involute, is readily seen: and that such a soul possessing all of the uncertainties of either God or involution will be apnarent, when the "Soul in Human Embodiments" is introduced.

"THE SOUL IN HUMAN EMBODI-MENTS."

respondent was the widow of Alfred F. Beach, editor of the Scientific Ameri-The Soul-What it is and "its relation can. The property left by him was said to amount to over a million dollars. "We declare God and the Soul from

His children were appointed adminiseternity."-Page 10. trators of the estate and Mrs. Beach "Infinite Consciousness or Love, is claimed her dower right in the prop-

All-potent, Omniscient, Eternal, Omnierty. present, and is the prototype for the Soul, absolutely and perfectly." "The

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BY HATTIR E. HULL. Thirty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for the nee of congregations, circles and families. Frico 10 cents, or 87 per hundred. For sale at this office.

PULPIT, PEW AND CRADLE. By Helen H. Gardener. One of her brightest, wit-tiest and strongest lectures against the Bible. Every woman should read it and know her friends and en-mies. Frice 10 cents.

PAINE'S POLITICAL WORKS. Common Sense, The Crisis, Rights of Man, etc Illustrated edition. Post Sro., 630 pages, Cloth, 91.00; postare. 20 cent

nated as it has, and the lady in question pronounced incompetent to manage her estate. This notorious medlum, Rogers, lived at one time in Chicago, and there are many here who think he should not be allowed his freedom, but should be placed behind the bars in the

finite entity."-Page 11. "The Soul has its being within the Infinite."-Page 11.

elemental factors in rhythmic co-rela-

"The quality of the truth is the same

uniting) in this process. What is "The Soul in quality is like unto evolved? Is it the corn as planted or God."-Page 11.

Cecil, Ohio.

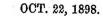
"The World Beautiful." Whiting. Most excellent in their high

An application will now be made to the supreme court for the appointment of a committee to manage the personal estate of Mrs. Rogers. We are glad that the suit has termihas its existence and expression in the

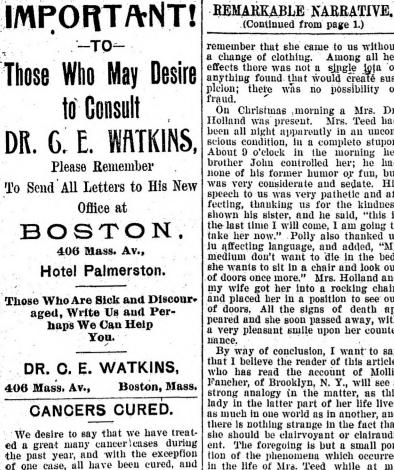
penitentiary. His reputation here is "The Soul is an eternal. immortal, very bad.

Soul is also Being."-Page 10. "The Soul is the only entity excepting God, and has its being in eternity, but

THE PROGRESSIVE THINKER.



and the second second



8

of one case, all have been cured, and this one left our treatment and placed herself under the care of others. We desire to inform all those who are suffering from cancer that we would like, to have them write us. We use no knife, and the operation is considered almost painless. We have a hospital, or rather, another sanitarium in Boston, where we have the best of trained nurses. To kill and remove a cancer usually takes from two weeks' to five weeks' time only. We also treat at our Boston sanitarium, tumors of all kinds, such as encysted tumors of the labia and fibrous tumors of the ovaries, indolent ulcers, etc. We would be pleased to have those suffering with such disease to write us for further informa-tion, DR. C. E. WATKINS. tion. 406 Mass. Avenue, Boston, Mass. 465 tf.

The Cause at Crand Forks. N. Dak.

Milo R. Smith, in the Progressive Thinker of October 8, expresses his surprise that so many schemes are on foot to get money out of the pockets of Spiritualists. I do not know that Mr. Smith has been asked to assist the small handful of believers here in Grand Forks, but since reading his letter I feel compelled to explain our situation to the readers of this paper, as some of them have been asked to render us a small favor. Out of the eight thousand inhabitants of this city, I know of but four persons who will plainly state that they are Spiritualists, but there are hundreds of people here who are willing and anxious to investigate, many of them church members, and others who belong to no church. For five years my husband and I have been doing what we could to interest others in this truth, but as neither of us are well developed mediums, our progress has been slow. We have never been able to obtain a speaker or test medium, because we had not the necessary funds to pay expenses, and we realize that mediums cannot work for Several so-called mediums nothing. have visited our city from time to time. advertised in our daily papers, rented a small room in a down-town block, and given readings. People flocked in by the dozen, at one dollar per head, to be told that "a tall woman with black eyes, says do not be discouraged; all will yet be right," or "a short man stands behind you who says he used to play with your father when he was a boy," and very much more just as vague and unsatisfactory. One woman who came here advertised materialization. Her room was crowded. I attended, and witnessed a very bungling attempt to produce a spirit form by the aid of a black dress skirt and several yards of white drapery. Suffice it to say, I was obliged to take my leave in the middle of the performance to prevent my little Indian guide, Kuseikio, from seizing the aforesaid black skirt and tearing it to pieces. Kuseikio afterwards told me where the materials had been concealed. This same medium (?) coined forty dollars in one day by actual count of a reliable person who numbered her callers as they passed in. Not one of the several mediums (?) who have been here could or would occupy a hall or private residence and give us a lecture. All that our people here know of Spiritualism is what has been doled out by the above mentioned parties and the general impression is, if this is Spiritualism, and if such are mediums, defend us from another encounter. We want to hire a first-class medium to come here and deliver a course of lectures and give tests to the hundreds of people who would grasp this truth if it were properly presented. For five years we have tried to bring others to the light. We have succeeded in get ting the people interested in our truth, And now the time is ripe for action. MRS. KATE E. DENNIS.

(Continued from page 1.) remember that she came to us without a change of clothing. Among all her effects thore was not a single ioia of anything found that would create susplcion; there was no possibility of fraud On Christmas morning a Mrs. Dr. Holland was present. Mrs. Teed had been all night apparently in an uncon-

scious condition, in a complete stupor. About 9 o'clock in the morning her brother John controlled her; he had none of his former humor or fun, but was very considerate and sedate. His speech to us was very pathetic and af-fecting, thanking us for the kindness shown his sister, and he said, "this is the last time I will come, I am going to take her now." Polly also thanked us iu affecting language, and added, "My medium don't want to die in the bed; she wants to sit in a chair and look out of doors once more." Mrs. Holland and my wife got her into a rocking chair, and placed her in a position to see out of doors. All the signs of death appeared and she soon passed away, with a very pleasant smile upon her countenance.

By way of conclusion, I want to say that I believe the reader of this article, who has read the account of Mollie Fancher, of Brooklyn, N. Y., will see a strong analogy in the matter, as this lady in the latter part of her life lived as much in one world as in another, and there is nothing strange in the fact that she should be clairvoyant or clairaudient. The foregoing is but a small portion of the phenomena which occurred in the life of Mrs. Teed while at my house. Many remarkable occurrences remain untold. She seemed to have power to move around the neighborhood in spirit, and in several instances toid us of the death of individuals which we knew nothing about until I visited town aud heard the news. During her stay at our house there were constant disturbances, such as ponderous bodies being moved around the room, and noises being heard at night, all of which ceased as soon as her demise took place. The account which I have written is but a synopsis of some of the leading events. I have endeavored to keep within bounds and embellish nothing, nor create an impression that I have imagined more than really occurred. Th demise of Mrs. Teed ended the life of one of the most extraordinary mediums that I have ever had the opportunity to

associate with or to be acquainted with. After twenty five years of study and frequent conversations with my wife, 1 have nothing to take back or retract. Despite all the exposures of fraud, this matter holds us firm in the belief in the continuity of life after what we call death. I was an investigator, and if there is deception I have deceived myself.

In all of Mrs. Teed's revelations at my house, extending over a period of more than two months, she never made a mistaken statement while under control. When she was unable to speak, because of the throat ailment, the inde pendent voices that came from her cab inet were loud and well individualized. At one time Mrs. Teed said, concerning a Mr. Peterson, four miles from my house, who had been sick a week, "He has just stood here and looked at me. saying that he died an hour ago." She also described Peterson accurately. Her statement proved to be correct, Pe terson having died at the hour which she designated. She had never seen him in earth-life.

Though Mrs. Teed passed away with throat consumption, after continued acute affliction, she was free of suffering or violent stoppage of breath at the time of her going. BENJ. WINCHESTER.

Council Bluff's, lowa.

Journal of Suggestive Ther-

WASHINGTON'S VISION,

Mr. Utley's Criticism Due to Lack of Information.

In The Progressive Thinker of Oc-tober 1, under the heading, "A Base Fraud," I read the following: "The description of "The Vision of

Washington,' related by Anthony Sherman and published in your issue of September 10, bears upon its face evidence of its absolute untruthfulness. Anthony Sherman, who is still living, and claims to be only ninety years of age, says he 'had it from the general himself.' General Washington died nearly ninety-nine years ago, and as a matter of fact, Anthony Sherman, by claiming to have 'had it from the general himself,' uttered a deliberate falsehood." The fact is, Anthony Sherman was living at the time he gave that story to

a reporter, but the story, as published in The Progressive Thinker, has been going the rounds of the press for nearly half a century, but its value is lost by each paper that resurrects it publishing

it as something just related, thus making it appear to be a fraud. I found the article in a paper, without credit or remarks, in December 1887, and after considerable inquiry among reliable old Spiritualists, found one who had seen the story some thirty years before, with the statement that it was first published about twenty years before that, but he could not give me the names of the periodicals, having forgotten them. I published the article in the Herald of Light, January 16, 1896, with an introductory note stating that it had been going the rounds of the press for fifty years, and although I had a circulation in every city in the United States, among all classes, that statement has not been challenged up to the present time. If Mr. Utley has any proof that this

vision is a fraud, besides the evidence "upon its face," will he kindly furnish ERNEST S. GREEN.

Vocal Music the One Thing Needful.

Under the above heading Brother Gould in Banner issue of October 1, remarks and suggests. He says we now have too much variety, yet not enough of the right kind. To obviate the latter discrepancy, he proposes the issue of another volume by the N. S. A.; and that the coming convention is the time to inaugurate the movement. He says nothing now issued meets the wants of our cause, and that our ranks have not produced anyone with both the ability and means to issue such a work. This statement of Brother Gould does not agree with that of some of our best writers and musicians, who claim our needs are fully and thoroughly met in music, words, subjects and the neces sary variety in all. It would be of interest to those who sing and to those who are deeply interested in vocal effort as an essential in our public service, if Brother Gould would have specified the why and wherefore of his sweeping negative statement; as facts can very readily be brought forward to

prove just the contrary. To say the least, it is quite unfortunate that this matter should take this shape. It seems to say that we (the N. S. A.) discourage individual effort, and wish to control the music with and

for the Spiritualists of the United States. If Brother Gould could not from lack of careful trial specify why efforts now made are not a success in all ways, save in their general use, would not the suggestion have been a better one, to appoint a committee of competent thinkers, writers and musicians to care-

fully give estimate on that already bele nublic, especie iny

Sunday Spiritualist Meetings in Thicago.

People's Church. Services Sunday at 8 p. m., in Handel Building, room 518. All interested friends and Spiritualists invited. Mrs. M. E. Kratz, pastor. Indiana avenue and Thirty-first street,

at 3 and 8 p. m. Lecture and tests by good mediums, West Side Spiritual Society meets at

Burroughs No. 46 South Ada street at 8 p. m. Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Spiritual Advancement Society, 274 Warren avenue, near Robey street, holds service every Sunday evening at 7:45. Dr. Hasenclever lectures and gives spirit messages.

The Englewood Spiritual Society neets every Sunday in Hopkins' hall, 528 W. 63d street, at 2:30 and 7:30 p. m.

The First Spiritual Society of the South Side, No. 77 Thirty-first street. will hold meetings at 2:30 and 7:30 p m., each Sunday, beginning October 1898. Mrs. Georgia Gladys Cooley,

pastor The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 7:30 p. m.

The First Society of Rosicrucians, J. C. F. Grumbine, permanent speaker, meets in their conference room, 810 Masonic Temple Building, every Sunday at 10:45 a. m., and 7:45 p. m. Church of the Ministering Angels, 590 South Ashland avenue, corner 13th street. Services every Sunday evening at 7:30. Mrs. M. Summers, pastor.

The Second Church of the Soul will hold meetings in Van Buren's opera house, Madison street and California avenue, every Sunday afternoon at 3 o'clock and 7:30 in the evening. Good speakers and mediums will be present. The Church of the Soul will hold union services of Sunday school and church, each Sunday morning, in Room 608 Handel Hall Building, No. 40 Randolph street. Church services at 11:30 The Christian Spiritual Society holds

meetings in Hygela Hall, Washington boulevard and and Paulina street, at. 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services.



The Second Church of the Soul meets Van Buren Opera House, corner of Madison street and California avenue, Sundays at 3 and 7:30 p.m. Good speakers, assisted by Mrs. Andrews, Mrs. Goble, Mr. Wilks and Mr. Shaffer test mediums.

Send in notice of meetings held on Sunday at public halls.

NOTICE TO THE SICK.

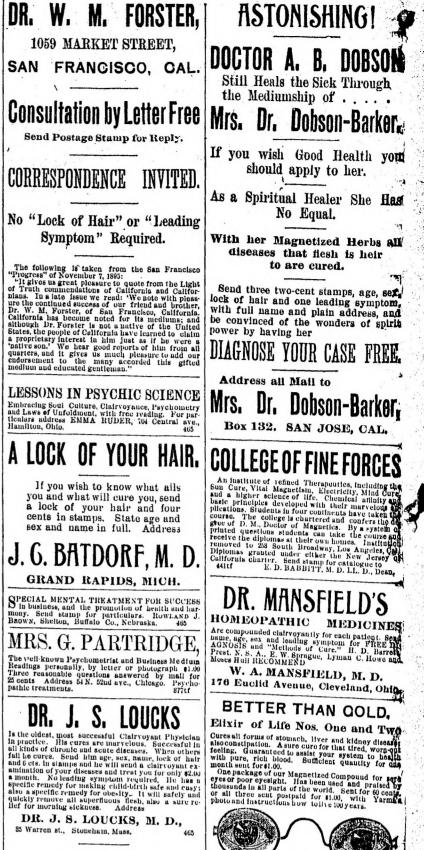
Dr. Watkins will on October 15, move to his new Boston office, 406 Massachu-setts avenue, Hotel Palmerston. Seven rooms in this beautiful hotel are being prepared especially for Dr. Watkins offices. Kindly remember the street and number, 406 Massachusetts avenue.

Please address all letters until October 15 to Dr. C. E. Watkins, Ayer, Mass. TESTIMONIAL.

B. F. Poole, Clinton, Iowa-Dear Sir: -Your Melted Pebble Spectacles are all you claim for them, and even more. Your Magnetized Compound is a wonderful remedy, and acts like magic upon sore and weak eyes. I would not be without it. Very respectfully, MRS. J. A. PERKINS.

Easthampton, Mass. For 30 days I will send a sample

500 LESSONS IN PSYCHIC SCIENCE Embracing Soul Culture, Clairvoyance, Psychometry and Laws of Unfoldment, with free reading. For par ticulars address EMMA RUDER, 704 Central ave. Hamilton, Ohio. A LOCK OF YOUR HAIR. If you wish to know what ails you and what will cure you, send a lock of your hair and four cents in stamps. State age and sex and name in full. Address J. G. BATDORF, M. D. DR. J. A. BURROUGHS. GRAND RAPIDS, MICH. SPECIAL MENTAL TREATMENT FOR SUCCESS WHY WE SUCCEED. D in business, and the promotion of health and har-mony. Send stamp for particulars. ROWLAND J. BROWN, Shelton, Buffalo Co., Nebraska. 465 Our entire time is given to our pa-MRS. G. PARTRIDGE. tients. We do not consider it fair to accept any case we cannot personally treat, and we find that our practice de-The well-known Psychometrist and Business Medium Readings personally, by letter or photograph \$1.00 Three reasonable questions answered by insti for 25 cents Address 54 N. 52ud ave., Chicago. Psychio-pathic treatments. mands our best energies. Our medicines are manufactured for us; they are the purest that can be made, are mild and magnetized. Our psychic treat-DR. J. S. LOUCKS ment accomplishes wonders, and there has never been a firm of physicians who Is the oldest, most successful Clairvoyant Physician in practice. His cures are inarvelous. Successful in all kinds of chronic and acute diseases. When others fail he cures. Send him age, sex, naure, lock of hair and forts. In siamps and he will send a clairvoyant ex-smination of your diseases and treat you for only 22.00 smonth. No leading symptom required. He has a specific remedy for nobesity. It will safely and quickly remove all superfluous fesh, also a sure re-lef for moraling sickness. Address have been able to produce equal results. The voluntary statements of our pa-tients prove this. The Public Demand Facts and Proof, tangible proof, of SUCCESS. A man DR. J. S. LOUCKS, M. D., may proclaim himself a great healer, a wonderful physician, but his claims will 35 Warren st., Stoneham, Mass. 465 meet with derision unless supplemented by tangible proof, hence we submit the TESTIMONIAL Dr. Loucks is curing chronic diseases of all kinds in all parts of the United States and Canada, for a very small fee. He is receiving such letters as you will find below, every day, from patients, unaked for, telling of the good work that is being done. Send for testimonials, sent free on application. Better still-send for an examination and cure. Dr. Loucks:--1 am glad to tell you 1 am steadily im-proving. I have not had a bad spel for a long time, and I feel assured that with your great skill 1 will be well again. I thank you for my relef. Ms. CHARLES DUKE. Deer Park, Ont. Can., Box 11, June 16, 1895. TESTIMONIAL following FACTS FROM OUR MAIL. Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Doctors:--Will say that I am feeling as well as I ever felt and will need no more medicine, Please receive my thanks and gratitude for your valuable advice. Respectfully, HELEN G. TUATOIER, Oct. 1, 1898. Winnebago City, Minn. Drs. Peebles & Burroughs, Baitle Creek, Mich. Dear Doctors:-I feel better now than 1 have in twenty years. Many thanks to you, kind ductors, you have been very kind to me. Respectfully. Oct. 1, 1898. ELIZABETH WYTHE, Seville, O. Mrs. Georgia Gladys Cooley, Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Doctors:-- I sun perfectly well and do not think it is necessary to take any more treatment. Yours truly, Jacob Course, Sept. 27, 1898. Hanover, Ill. Trance and Business Medium, Readings daily: rosi dence, 98 30th st., Chicago, 111. 466 DR. J. SWANSON. Bept. 27, 1895. Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Doctors:--Instead of that tired, worn-out feeling, 1 now feel like a man able to do a day's work. I consider my investment h a month's treat-ment from you the best I ever made. Sincerrely, SanFord Stawar, Oct. 1. 1893. Bichmond, Ill. PSYCHOPATHIST, And his Spirit Band treat all kinds of diseases, physi-cal and meutal, at any distance, without medicher and cure many cases where medicher has failed. Tes-timonials from all parts of the United States. Send summ for strengars and terms, etc. 1728 Ulinton avetue, Minneapolis, Minn. erms, etc. 1.28 Chi 472 YOUR PALM READ For 10c in Silver.



Drs.

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YOUR, FUTURE accurately calculated by Astrologer, Rooms 6 & 7 Tabor Opera House Biogr Denver, Colo, Charts from \$1. Send stamp for circult

M. V. S. A., Clinton, Ia. Whereas, sufficient pledges have been

secured from persons of known financial responsibility to cover the \$4,500 et mortgage indebtedness which has so long rested over the real estate of the Mississippi Valley Spiritualists' Assoin, at Clinton, Iowa,

Be it resolved, by the members of said Association assembled in Mt. Pleasant Park auditorium. Sunday evening, August 28, 1898, for a jubilee of rejoicing, that we hereby acknowledge our obligations to Dr. O. G. W. of Dubuque, Iowa, for his Adams. timely initiation of the movement now so happily culminated, and bear our testimony that its success is largely due to his persevering solicitations and generous personal donations, therefore, ates. be it

Resolved, that we tender Brother Adams our fraternal gratitude and bespeak for him many years of increasing usefulness in the private and professional walks of daily life.

Resolved, that the secretary of the association be requested to forward a certified copy of thse resolutions to Dr. Adams, spread the same upon the records of the Association for the season of 1898, and forward a copy to the spiritual papers.

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

apeutics.

The second article on "How to Hypnotize" is the opening paper by the edare our present needs? itor in the October number of Suggestive Therapeutics (Psychic Publishing

Company, 211-212 Times-Herald Build ing. Chicago), in which the author seeks to demonstrate that there is no such thing as hypnotic control. A paper on "Healing During Natural Sleep," by Albert H. Burr, M. D., shows the theoretical principle of this method of treatment. Dr. H. L. True contributes his second article on the "Phenomena of Spiritualism," "The Relation of Hypnotism to Crime" is ably treated by M. Jules Liegeois, of the Faculty of Nancy, France, in a paper first read before the Congress at Moscow. This paper, which is now translated into English for the first time, is important as presenting the views of the School of Nancy upon this subject. "The Cure of Anemia by Suggestive Therapeutics" is explained by Dr. H. A. Parkyn, and the editor gives in detail his method of that are in its wake. I thank my present condition to you, for without your help I feel I could not have reclaimed treating and curing the tobacco habit, expressing that method in two wordsmyself. May God give you your re-Suggestion and Peanuts! Editorial wards. My general health is good. My notes and answers to correspondents wife joins me in sending the best complete a very valuable number. One dollar per year. 211-212 Times-Herald wishes to you and yours. Building, Chicago.

PASSED TO SPIRIT-LIFE.

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

Passed to spirit-life, September 18, 1898, J. H. Phillips, of Dallas, Texas. Body interred Wednesday, 21st, last day of the camp-meeting. Services con-ducted by Mr. John W. Ring, assisted by Mr. R. H. Kneeshaw and Allen F. Brown.

Passed to spirit-life, at Adams' Land. ing, Ky., Sept. 21, 1898, of cardiac asthma. Mr. B. B. Eby, late of the Louisville firm of Simmons, Eby & Hampton. Mr. Eby was firm to his spiritual conviction to the hour of his death, and talked to his spirit family, who had all preceded him, up to his death. His remains were brought to Louisville, Ky., and buried near his wife and children, by the Odd Fellows, of which body he was an honored member.

He was a consistent Spiritualist for thirty-five years, a true, conscientious man in all his dealings, and friendly and benevolent toward all his associa-A. C. HAWKES. Louisville, Ky.

Passages of the Old and New Testa-ment Scriptures which prove or imply Passed to the higher life, September mert Scriptures which prove or imply Spiritualism; together with a brief his-tory of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented 1, 1898, at Equality Colony, Washington, Lois Alta Troy, daughter of Mr. and Mrs. David Troy, late of Utah. She was an only child, 12 years and 6 months old, which makes the parting and scholarly author has here embodied more sad. She was bright, amiable, and loved by all. Granddaughter of the results of his many years' study of the Bible in its relations to Spiritual Mrs. R. D. Troy. May the parents find consolation in the spiritual philosophy. MRS. R. D. TROY.

"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, com-bining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmos "Nature Cure," By Drs. M. E. and phere of exalted spiritual truth. A Rosa O.-Conger. Excellent for every book for the higher life. For sale at family. Cloth, \$1.50.

claim from trial and use the very qualities which Brother Gould states H. W. BOOZER.

A GRAND LETTER.

Yours truly,

TO SPIRITUALISTS,

The writer, who is known as one of

the very best mental and physical me-diums in the United States, desires to

withdraw from the field of commercial

mediumship and secure a position or employment that will place him above

the necessity of exercising his medium-

I trust this notice will elicit the re-

ism. As its title denotes, it is a veri-

table encyclopedia of infomation on the

465

Hickory, S. C., Oct. 2, 1898. Dr. C. E. Watkins, Ayer, Mass., My Dear Friend:-In reviewing the past two years I cannot help but think of you in thankful memory of what you have done for me. I have since then constantly gained in strength and power, and although not over my financial strain, I am in good hopes to overcome this also. It requires no effort of me now to resist using alcoholic stimulants and I would almost venture to say I have become positive against it; in my present condition it has no temptation for me, and I feel sorry for anyone using it, knowing by experience the evil consequences, the terrible suffering

E. WARTH.

The Lyceum, devoted to the interests of the young, and to lyceum work, is published by Tom Clifford, at Cleve-land, Ohio, No. 61 Willowdale street. Only fifty cents per year. Every young person should have access to its col umns. In fact, all classes will find something of special interest in it. It is published weekly. Try it.

Clinton, Iowa.

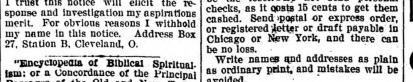
CANCERS CAN BE CURED.

Dr. C. E. Watkins-Dear Sir:--I wish to thank you for sending me to your cancer clinic for the cancer kill treatment. I am greatly relieved and recer of 20 years' growth killed and entirely removed from the right breast in two weeks' time. The cancer home is airy, sunny, cozy, comfortable and homelike and the food, nursing and

treatment so suited to each case, that one feels contented and happy there. All connected with the clinic are especially fitted by training and experience for their respective duties, careful and considerate of the welfare and comfort of your patients, and honorable in business matters, and I can cordially rec-ommend sending cancer sufferers to the clinic, and I think the grateful patient should sound your merited praise far and wide. Your grateful patient,

Barre Plains, Mass. 468

ship for money. Knowing there are thousands of Spiritualists, heads of BEAR IN MIND. businesses of various kinds who em-ploy men in different positions, I cannot but believe that some one of them In sending memiltances to this office, write your orders on a single sheet of will kindly favor one of their own be lief. My work, I am sure, is deserving paper, to file away for future reference, of this much recognition. I possess de If you have anything to say to the ed-itor outside of that, do so on a separate cided business ability, fine education and address, unimpeachable references, sheet. It is not safe to send money in a letter; if it is sent that way, and lost and through my talents and medium istic endowments can adapt myself to in the course of transmission, you will and fill almost any responsible position.



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

"Poems of Progress." By Lizzie Doten. In this volume, this peerless varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price \$1. "The Infidelity of Ecclesiasticism

subject. Price \$1. For sale at this office. A Menace to American Civilization," By Prof. W. M. Lockwood, lecturer "The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of upon physical, physiological and psychic science. Demonstrator of the mo-lecular or spiritual hypothesis of nathe ablest lecturers on the spiritual ros. ture.- Scholarly, masterly, trenchant. Price 25 cents. For sale at this office. trum. In this little volume he presents in succinct form the substance of his

In succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spir-itpalism. The book is commended to the substance of his from." "The Evolution of the Spirit from Matter Through Organic Pro-tipalism. The book is commended to static of the Spirit Body Grows." all who love to study and think. For mie at this office. Price 25 cents. By Michael Faraday. Price 10 cents. For sale at this office.





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Melted Pebble Spectacles:

Restorelost vision. Write for linstrated Circulary showing styles and prices and photo of Spirit Yarm, who develored this clairvoyant power in mo. I cas adjust my Melted Pebble Spectacles as perfectly to youreyes in your own home as if you were in my office, as thousands can testify. Send stamp for photo. B. F. Poolx, Clinton, Iowa.

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and sketches. By a band of spirit intelligences, through the mediumship of Mary Theress Sheihamer. An excellent work. Frice \$1.25.



An entertaining manual of hypnotism, usoful to students of the subject. In the form of dialogue and story, the author presents very successfully a conj densed account of hypnotism, its theory and practice up to date. Price, paper, 25 cts. Sold at this office.

WHAT WOULD FULLOT The Effacement of Christianity? By George Jacob Holyoake. This is a most valuable contribution to Freethought literature. Bound in paper with good likeness of author. Price, 10 cents; twelve copies for \$1.00.

IMMORTALITY.

. A poem in five cantos "If a man die, shall he live?" is fully answered. B W. S. Barlow, author or Volces. Price 60 cents.



THE VOICES.

By Robert G, Ingersoll. One of the best papers Cold nel Ingersoll ever wrote. In paper cover, with life ness of author. Price, 10 cents; twelve copies for \$1.00