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

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EVOLUTION.

A Vivid Illustration of Progressive Life in Nature.

The Wonders of Plant Life Instructively Illustrated, with Thoughts Worthy of Careful Consideration.

By such instances as these, which

"It is my faith the every flower

JUDGMENT OR REASON,"

says the great naturalist Huber, "comes

A microscopical examination of the

water, will disclose an innumerable

company of them engaged in the intri-

cate motions of a mazy waltz, and

while rotating and revolving they care

fully and systematically avoid collision

with each other, just as some beings of

a higher order endeavor to do while

Thus from the lower forms of animal

life to the higher, continuous progress-

ive change asserts itself, and quickened

intelligence and social habits-even

affection and sympathy come into play

until in the highest forms-such as the

horse and dog-it is hard to detect any

difference in the apparent rationality from that of the inferior races of men.

Bethel exclaimed wonderingly: "Surely

the Lord is in this place, and we knew

When we note the nobler qualities

slowly developing, by daily experience

and effort through long ages, as we see

continuous progressive change holding sway from the few grains of cosmic

dust up to the living sentient being, we

exclaim similar emotion to that of Jacob: "Surely the Lord is in this (place) process, and we knew it not."

Instances of apparently rational action on the part of animals are so com-

mon that we refrain from lengthy illus-

rier, which turned to bite his master as

he was sewing up a painful wound, but

checked himself before the teeth closed

and piteously licked the hand instead-

SELF-RESTRAINT

"How wonderful (says Shelley) that

That sway the meanest being, the weak

Causes the faintest that becomes a link

THIS LAW OF EVOLUTION

of growth holds sway from the smalles

atom right up to the highest forms of

animal life. It is the order of the uni

verse. The chrystals that appear upon

the metal ore are the result of the

THE VEGETABLE STAGE

of life-the plants cited illustrate the

strenuous striving of the plant and the

ree to reach the animal kingdom, and

there are some creatures who tread

upon the very heels of man, and seek

by continuous progressive change to

Is man exempt from this law of

eternal progress? No! 'Tis his part to

MIRE AND GLOOM OF EARTH

and of birth till his crest waves in the

halls of God. To carry this standard

of progress far up the heights until he

And the continuous progressiv

change is working in society to-day.

The mighty mystic spirit of the spheres

broods in peace over the great tran-

sition—as man mounts from glory to

dory, leaving his selfishness and his

bestiality behind him, and softening

his pure hands with the task of charity.

and refining his heart with golden

deeds of love. Thus the dross of demon-

perfect even as God is perfect.

The passions, prefudices, interests,

a vivid illustration of how

may be exercised by animals.

That moves the finest nerve

In the great chain of nature."

striving of the ore to reach

reach his dignity and glory.

climb from the

more and more

And in one human brain

waking from his dream at

amusing themselves in a ball-room.

Enjoys the air it breathes.'

than poetic fancy:

"A little dose of

illustrate his statement.

A few years ago it was considered ceeded the narrator, "which seemed to smart to poke fun at the notion of endow the mimosa with intelligence." man's descent from the animals. The ancestral tree, whose stem was a might be multiplied indefinitely, the dismonkey and whose blossom man, tinguishing barrier between plant and animal life is razed and obliterated and proved a perennial source of merriment to the caricaturist and the buffoon. the theory of continuous progressive Charles Darwin, the indefatigable change is supported and the words of the poet Wordsworth appear to be more naturalist, who by his deep and patient

research, systematized THE THEORY OF EVOLUTION

and placed it upon a substantial basis, had to defend himself not only from the attacks of the sneering humorist, but also from the shafts of theological

into play even in animals low in scale of nature," and we will briefly try to "I congratulate myself," scornfully exclaimed Wilberforce, Bishop of Oxford, in a public speech, "that I have relvocainae to be found in a drop of

not descended from an ape.' The retort came with characteristic irony from the pen of Prof. Huxley: "If I had to choose, I would prefer to be a

A HUMBLE MONKEY,

rather than of a man who employs his knowledge and eloquence in misrep-resenting those who are wearing out their lives in the search for truth."

Still more bitter was the declaration of Prof. Duffield: "If the development theory of the origin of man shall in a little while take its place—as doubtless it will-with other exploded scientific speculations, then they who accept it with its proper logical consequences, will in the life to come have their portion with those who in this life 'know not God and obey not the gospel of his

The theory of evolution however, contrary to the reverend gentleman's expectations, has not been cast in to the dustbin of scientific rubbish, nor have the Darwinians encroached upon the

PREROGATIVES OF GOD in order to hurl anathemas at the heads of those who cling to the reverend mo-fessor's exploded theory of special creation. Probably the reverend profesvindictiveness descended from something even less mild than an ape. Before Charles Darwin's span of life was ended, the tide had turned, and his gray hairs were laid to rest by the side of the grave of Newton in that vast mausoleum of the honored dead. Westminster Abbey, and over his ashes that reverend champion of liberal thought. Canon Farrar, paid a noble tribute to

The special creation theory has gone to take its place in the pantheon of the idols of the past, and to-day the theory of Charles Darwin holds almost un-

questioned sway. Evolutuon is defined by LeConte as "CONTINUOUS PROGRESSIVE

change." Thus all forms of higher life have been slowly developed from t'lower, from the commonplace grain of sand to the beautiful fragrant flower: from the sweet garden blossom to the sagacious animal; from the highly or ganized animal to man.

Continuous progressive change has ever ruled over their destinies, leading them forward and upward to heights of attainment and nobler and more com-

plex forms of life In plant life there are innumerable illustrations of its striving to attain the

higher goal of animal existence. The common sundew or

"VENUS' FLY TRAP."

is a well-known instance of remarka ble sensitiveness in plant life. Its leaves are thick and fleshy, and are covered with spines. The leaves are arranged in airs like those of a book, and exude a viscuous matter by which flies are attracted. When a fly alights upon a leaf, the spines at once close down upon it and the leaves fold together, inclosing the prey. The sundew opens its leaves when the fly is disposed of and awaits another victim. you drop a shred of raw meat on the leaf the same performance is repeated. and if the leaf is touched by a straw. the leaves shut upon it, but as if in dis gust at the deception, open again imme

The most delicate-I had almost said the most intelligent of flowers- is the

SENSITIVE PLANT. You stoop and draw the hand gently across one of the lower bunches of these plants. Instantly the delicate pinnate leaves shrink and fold together and remain till the intruder leaves But when he softly retires to a short distance the leaves begin to unfold and for its own salvation is dissolving into spread out to the sunshine. One of the

THE MIMOSA SENSITIVA,

is so curiously organized that it is rendered insensible by exposure to chloroform. It then goes to sleep until the effects of the anaesthetic are worn off by evaporation.

M. M. Ballou, a naturalist of reliable authority, relates that while in Cuba he was the guest of an English physician. While sitting with the family on the compartments built in a widening broad piazza, a thrifty sensitive plant was recognized and made the subject of of eleven years and said: "Lena,

GO AND KISS mimosa." The child did so. laughing gleefully, and came away. The plant gave no token of shrinking from con tact with the pretty child. "Now," said our host, "will you go and touch the Rising to do so, I approached it with one hand extended, and before it had come fairly in contact the nearest spray leaves wilted visibly.

KNOWS THE CHILD,"

said the Doctor, "but you are a

that thou art meant to be burnished by fires of life till in thy pure estate thou shall glisten, a spotless gem in the tiara

"Build thee more stately mansions, As the swift seasons roll,

Leave thy low vaulted past. Let each new temple, nobler than the last, Hide thee from heaven by a dome more

Till thou at length art free, Leaving thy outworn shell by life's

ANDREW W. CROSS. Westfield, Mass.

INDIFFERENCE.

"It Made Me Laugh."

A correspondent, to whom we sent a copy of Y. P. S. I. rules, and a request to organize an Institute, said in reply: "It made me laugh!"

The amusement is occasioned by the knowledge of only three families of Spiritualists in their little city, hence the impossibility to do anything in the way of holding meetings; and, he adds, there are several persons who are anxlous to investigate and learn; and yet he laughs at the idea of trying to do something for the cause of truth, while he complains that neighbors look upon them as queer people because they are Spiritualists. No wonder! What do they do to show that in Spiritualism there is a truth worthy of espousal and a force that cannot be stilled? My friend, you need enthusiasm! You want something done in your community, or near by, so you can attend; but how much will you help? You want mediums to make sacrifices, but how many will you make?

Why, three families can make the whole city learn of Spiritualism. Do you take The Progressive Thinker, or any other spiritual paper? Perhaps not.

The cause cannot prosper without your

That is why I am made sad by your laugh. I feel you are too indiffer ent. The whole cause of Modern Spir itualism had its start in one family. How much more three families could The cause in nearly every community depends upon one or two persons-poor people, usually. Don't plead poverty! There are few poorer than the public speakers and mediums. Few are poorer than the major part of our local workers. It is zeal and earnestness that counts more than wealth. You do not know how many in your community are anxious to learn of Spiritualism. You have not discovered a number of persons who are deeply interested in the cause, and await the public effort Mr. Lloyd Morgan gives a touching

> A speaker or medium will come along some day, and attract large audiences Spiritualists-and you will be made to feel ashamed. You will then ask: "Why did I not long ago start some meetings? My parlors have been unused all this time. We might have had these three families meeting once a week all this time and we would have developed a medium, studied the philosophy and attracted the help of others who have waited for us to act The Y. P. S. I. plan of helping us would have availed us so that the outcome would have been sure. We have too long missed an opportunity. We have not done our duty, nor have we had proper faith in our ability to assist the spirits and the cause of truth"

It is then our turn to say, "You make s laugh."

G. W. KATES. us laugh." Rochester, N. Y.

Sick Bed Reflections. While I was sick I was attended by an allopathic doctor. He did me good and I owe my life to him. But I could have been saved a great deal of pain had the doctor followed a system. I was not able to talk and could not ex plain to the doctor my method. I never give nauseous medicine, as that produces a severe nervous action; but give aconite if the pulse is sharp and thread-like, in the 192d to the 9 of a dorp, or Asclepius about 32d part of a drop, if the pulse is heavy, and thus hold the fever in check till the climax is reached. I give beside, in cases like mine, veratrum, alternating with some antiseptic. A man can't doctor himself when he is severely siek, and my ideas of medication differ from all

the schools Another thing I proved by being sick Friends tried to persuade me that I would get more strength from bee soup (I never eat flesh) and I vielded soup left a "farewell" I shall never for ism is being driven from his soul, and get, lasting till the next meal. I have there glitters there in the holy shrine outgrown flesh diet, and sick or well, it is not fit for my constitution. D. W. HULL.

Denounced Him.

On Monday evening, Dec. 12, a "ma

Sixth street, Oakland, under the medi

the aid of several confederates he suc-

ceeded in banging a table around the

room and playing some unrecognizable

music on a mandolin. He was tied to a

chair with ropes, but the "spirits" did

not seem able to loosen him. At the

conclusion of the seance he had the

bare-faced impudence to inquire of

those present if they were all satisfied

and proceeded to collect 25 cents a

head, when Sol. Palinbaum, an old-time

Spiritualist and medium, denounced

im to his face as an unmitigated trick

ster and humbug. Spiritualists and the

public generally should beware of the

Doctor," if he should appear in their

midst. He is slightly lame, and gener-

ally carries a cane, and of late his cra-

nium is covered with a stove-pipe hat. SOL PALINBAUM

"Historical, Logical and Philosophical

Objections to the Dogmas of Reincar-

nation and Re-Embodiment." By Prof.

W. M. Lockwood. A keen and master-

ly treatise. Paper, 25 cents. For sale

And many others.

Qakland, Cal.

THE GOLD OF GOD.

The selfish religion which cares only a memory, and the Religion of Humanity, of wiping away the sweat drops of agony from another's brow; of dealing "gently with our brother man, still umship of Dr. Barker (the duke). With gentler sister woman;" of binding up the bruises of the forsaken and kissing the cold lips of the oppressed-that religion is evolving into glorious light.

There is an animal that lives in a spiral shell called the chambered nautilus. The shell is a series of enlarging spiral, which are successively dwelt in by the animal as it grows larger from The doctor called his daughter year to year. It is thus that we must fulfill the law of continuous progressive change.

"I would the great world grew like

Who growest not alone in power And knowledge, but by year and hour In reverence and charity.'

Thus fulfilling the real purpose of soul, Oh! soul, thou who art our slave, and yet our imperious ruler! Thou inscrutible paradox of the Infinite whose mysterious nature and destiny we cannot know, yet "God fired that deathless altar coal, the yearnings of the human soul," and we feel that thou art made "It was a puzzling experience," pro- for noble deeds of justice and truth; at this office.

GOD AND THE ANGELS

the New York Herald.

"Lo, I am with you alway, even unto the end of the world."—Mat. xxviii., 20, During a very pleasant interview with a Vedantist from Upper India, I said:—"What do you consider the first step in the religious life?" and he answered, "The thought that the Infinite and the human soul are at one with each other; that the Infinite is in the soul, and that, therefore, a man ought to be godlike." Then he added, "It is possible to intellectually accept that statement as a fact and not be religious, just as one may believe in Christianity with his mind and not be a Christian in his heart or life. But when a man appreciates this truth and surrenders to it the control of his motives and his actions, then, and then only, has he a genuine religion."

Here is one point at which the two religions come into actual contact. We also declare that a man's creed is far less important than his life; that unless one's belief is operative, as the steam in a boiler is operative to drive the engine, he is not a God's-man, nor a Christ'sman. Unless the idea in the brain generates a feeling in the heart, and unless he feeling kindles an ambition to shape the life, the man is a stanger to the realities of religion. You cannot go to heaven on the strength of assent to a dogma or of any number of dogmas. They may represent the truth, but at best they are only a foundation on which you are to build a character, and when the Lord looks at you he will not see what you have believed, but what you have lived. The violin is of very little consequence, but the music you get out of it is of the utmost importance. You may boast that it is a Cremona or a Stradivarius. Well and good, so far; but it is not enough. Touch the strings, and then we shall know what you are. You have the right theory of religion; well and good, so far. But give us a glimpse of your daily actions, and then we can tell whether you are or-

thodox or only a heretic in disguise. We Christians can take a step beyond he position of the Vedantist. He enjoys the eestacy of ultimate absorption in the Eternal Principle, but we rejoice in he thought of Eternal Personality. The day after death we shall be just as truly Individuals as we are at the present moment. The grave robs us of nothing which we shall need in the hereafter. It claims the body, and we will gladly give it up in exchange for a spiritual body which will not handicap us as the fiesh does. In its largest portunity that comes to a man. We begin to live only after we die. Circumstance is an earthly tyrant, and we cannot free ourselves from its despotism Death is freedom, for circumstance gives way to the soul's power to be its

best self. The sweetest part of religion is indicated by the text. Heaven is all about us. When a man, as the Vedantis said, enters into a spiritual appreciation of that fact and governs his life in accordance with it he will not go to heaven by and by, for he is in heaven already, and when he dies he will simply rejoin the dear ones who have for years been as near to him as his own thoughts and feelings.

To me this truth, which is revealed in both the experience and the teachings of Christ, is as different from other truths of religion as the Kohinoor is different from other diamonds. It is one of those truths which reach down to the very foundation of motives, actions and hopes. Blot it out, and your religion becomes a merely perfunctory series of duties. The stars are gone. the sky is dark, the music has ceased It is exhilarating as a cool north wind on a summer's day. 'To know that he whose love is suprente is never beyond reach of your ery and that they whom you have loved with a true and lasting love can and do come at your call, and even before the call is uttered, is a fact to make the heart rejoice, to make us calm when life is tempestuous, and to make us strong when the burden is

heavy. And yet it is the one truth of Chris tianity of which the various religious sects seem to be afraid. Though it stands out in such prominence in the pages of the New Testament and formed the conspicuous part of every Master, it is almost entirely ignored by those who follow him as a divine leader. A monument rising out of a prairie is not more clearly visible than is this truth in the gospels, and yet we are so blinded by prejudice that we will not see it. What the watch spring is to the watch, what the dynamo is in the production of electricity, what the heart is in the conservation of life, that this doctrine is in the education and de relopment of a human character.

God has never revealed anything that draws us closer to him in the bonds of uplifting love. We may be startled when we contemplate it, but how could the Almighty speak without startling us? We shrink back at the thought of such a miracle, perhaps with a sense of our unworthiness, and in like manner. we might be overwhelmed when we see the sun rising above the hilltops or the myriad stars coming out at night God's world is indeed a wonder world but we are living in it and we ought to

appreciate its privileges. You are never alone. The hosts of our dear ones have not lost either their affection for or their interest in us. Wisdom comes to the mind, good chees to the heart and strength to the soul in mysterious ways which we cannot wholly fathom. God is here, Christ is here, the angels are here. Not there but here. Be brave, therefore, for help is always at hand.

GEORGE H. HEPWORTH. "Origin of Life, or Where Man Comes "The Evolution of the Spirit From." from Matter, Through Organic Processes, or How the Spirit Body Grows. By Michael Faraday. Price 10 cents For sale at this office.

SAME OLD SPIRIT

Sermonette by the Editor of As Manifested in the Olden THE NEGROES OF THE SOUTH IN

THEIR MEETINGS REFLECT THE IGNORANCE, DARKNESS AND SUPERSTITION OF THE CHURCHES IN THE PAST. A true camp-meeting scene that comes vividly to every child raised on Southern soil is one where the branches of the trees, meeting overhead, make a patchwork of sky, and let the sunshine fall aslant the board seats and on the log cabin church. Songs like-

Dah wah a man, he name wah Lot; Dat's jis what de Good Book say. He habe a wife, an' a daughter got; Dat's tis what de Good Book say. He wife she balk an' make a halt,

An' de Lawd he turned her into salt; O, dat's what de Good Book saygo ringing through the brain ever after and through a maze of melodious dis cord comes the vigorous chorus:

Dat's jis what de Good Book say, it an Yes, dat's what de Good Book say. Ais read it froo, you'll fin it true-Jis what de Good Book say.

Then with scarcely a breath of intermission comes another verse accompanied by nodding heads and swaying bodies, working the worshipers into proper warmth:

Ol' Adam he wah de fus built man, Dat's jis what de Good Book say; An Ebe come nex' an' sin began, Dat's what de Good Book say.

Ebe bit de apple clean in two-A berry wicked fing fuh Ebe to do; dat's what de Good Book say it am.

Then with an energy almost frenzy they repeat the chorus, while the preacher, violently beating the air with his book, gyrates over the loose planks of the improvised rostrum, while his glasses hang on the end of his nose.

It is not yet time for the sermon, as mules, horses, oxen, and foot travelers are yet arriving on the outskirts, hedging the great mass around with a curious medley of wagons in all stages of collapse, some with two wheels, some with four; some with patches of cotton, telling of recent transportation of a new bale; some covered, most of them not; and besides, a curious collection of discarded white folks' shays, from a jaunty "jumper" to a lumbering coach with tales of reconstruc-

tion showing all over it. A few handshakes and they break into another favorite song, accompanied by various high treble voices with ever changing vibrations:

O. I long fuh to reach dat heavenly sho' To meet ole Peter, standin' at de doo'. He say to me, "O, how does yo' do? Come set right yondah in de gol'en pew. Fo' de good colo'd people, do goes clean

To dip in de gol'en sea."

ALL JOIN THE CHORUS. As arms wave and bodies sway, the brethren join in with:

Den dip me! Bave me, Sistahs, yo' an' me;

Come git in de boat, kase ye's all Fo' to dip in de gol'en sea

This quaint air is having its desired effect. It is a promise of heaven, and they hang to the last "sea" until way down front a sister thrills them to

Good Mr. Jesus a settin' in de prow, Come all yo' niggahs an' make yo' bow O. I looks down on dis worl' below, An' watch de white trash shubblin'

snow. While angel fishes nip my toe,

While I dip in de gol'en sea.

The song has had its effect, and the rowd is a seething, moving mass of passion and excitement. The minister takes this opportunity to picture to them the tortures of the rich man in hell, down in the lowest depth of torture, hissing on a gridiron, with bright flames licking about him, a devil with a tall of fiame and eyes burning coals who keeps the sparks flying. Pure, fresh water in sight, the sound of its rushing in his ears, but never a drop to quench his thirst. The sigh of breezes as they bend the far distant trees of paradise, but never a breath on his scorching body. Torture, torture, terrible, awful, everlasting. Torture from hears in the woods who tore the children limb from limb, and now send the pickaninnies' eyes rolling to the brush heaps around them. Torture of Cain when he saw the bloody corpse of Abel in the pit. Torture, never ending. Short snatches of song break from the excited lips, but the minister is inspired, and never stops. An excited sister tumps into the back of another's dress, and tears it from the belt. This brings on an unexpected awakening. and a scuffle with more temper than re ligion in it ensues, but it all goes into the service. A stout negro sings out his excited "Good Lawd" come, and falls on the neck of the sister next to him. Never mind, it is all in the serv ice. The little negroes become frightened and shrick and cry, while older ones get into lively tussles. The min ister keeps on with his burning oration. stooping, jumping, swinging his whole body in an excited effort to impress the picture.

A voice of weird intonation falls on the ear, so in keeping with the picture that others fall in:

Ot hell it hurn and hell it hake Hell's fuh t' keep de sinner 'wake It's fuh de bruddah what's soul am

Hit's fuh de bruddah what steals in de Hit's fuh de rich, and its fuh de poo'. Hit's fuh de white trash here below.

Its dozens of lines chanted in monot onous tones interspersed with sighs and groans as the picture grows more vivid. The low chant bursts into loud melodies until the mass of blacks are a

writhing, maddened, shouting crowd, crazed by terrible pictures. The prayers of "Good Lawd, come down-come down right now," echoing through their midst, while their arms beat the air in frenzy.

It is Torn in a Thousand

Fragments.

IT IS RIDDLED, PUNCTURED, PUL-VERIZED, CUT INTO PIECES AND CHEMICALLY ANALYZED MRS. CLARA WATSON.

Spiritualists have had much to bear; foes from without and friends from within the ranks have heaped heavy burdens upon us. Charges both true and false have been preferred against us by both friend and foe. Criticisms both just and unjust have come from friends within and enemies without. I had thought that everything odlous and vile that could be laid at our door had been deposited there by the Christian Church, but there was one dirt heap of filth that until recently had not been piled in our faces, and that has been done by one of our own number. Good Brother Hull has thrust the Christian Bible upon us, and he tells us it is "our Shades of immortal heroes!

And must we bear this disgrace? Must we take the book with all its slime, and filth, and mire; with all its cruelty and debauchery; with all its contradictions and absurdities; with all its nonsense, and its false reasoning; with all its errors gramatically, historically, philosophically, scientifically, geographically and logically? Must we take it with all its pollution, its corruption, its free-loveism, its lustfulness, with its polygamy, slavery, intemperance, cannibalism, murder, rapine, plague, pestilence, robbery, ruin, war? dust we claim the Bible with its captal punishment, with its debasement of woman, with its curse upon labor? Must we take it with its hideous God. ts unnatural Savior, its seven by nine heaven, its, spacious hell, its winged angels, its cloven footed devils, imps and all its damnings and cursings, and its witches and wizards? Must it be ours, and we obliged to recognize old Solomon, David, Moses, Ezekiel, Ruth, Lot's daughters, old bachelor all-thingsto-all-men Paul, and a lot of others, as

Must Spiritualists father and mother scum, its lies, its inconsistencies, its rottenness? Truth forbid! Spare, O spare us, good Brother Moses. What have Spiritualists done, that with all their shortcomings, they must needs be thus punished, humiliated and debased? We don't want the old priest-made volume. We don't need it, and for one I won't have it, and I wish to raise my voice in smoke and chew. Various excuses are protestation against "our Moses" or any one else saddling the musty old record upon Spiritualists. This article is not written with a view to influence anyone from joining Brother Hull's "Bible class." I hope every one who has not already studied its smutty pages, will surely avail themselves of the privilege given by Mr. Hull, for it is well in these times to know what constitutes 'sacred'' literature.

types of mediums?

CLARA WATSON. Jamestown, N. Y.

SPIRITUALISM.

Wake from your slumbers in the dreamy past, Ye echoes of a noisy world at last; Wake, all ve sounds from every distant

Ye thunders in one vast tremendous roar. And ere the echoes die or cease to roll. May lightnings flash the truth from

pole to pole. For Spiritualism, that grand eternal truth. Has come to bless the aged and the

youth. And sweep away the errors of the past. As leaves before the autumn gales are Ye angel hosts that once on Bethle'm's

plains Sang the sweet song of peace in melting strains. Join with our feeble band to raise the

Fill every voice reverb'rates through Fill earth shall tremble with the mighty

tread Of marching armies from the so-called dead. Bearing the standard of eternal youth, Whose only weapon is the sword of

To forth to conquer, let the light Till earth is filled with love, and joy and peace; And may our mediums be truly blessed

truth.

With heavenly gifts to entertain the And spirit forms descend to bless their name And rest upon each one like tongues of

flame. That they may prophesy forthcoming Till nature's truths are better understood, And superstition's demon slinks away

Before the dawning light of coming day. Then envy, hate and greed will soon depart And find no place within the human

heart. Then let our voices rise in one glad While angels join to bear the strains along,

Till ignorance with all its cankering Shall disappear before the dawning light. Let the glad news to every land be

Swing wide the gates and let the dead return. Till every heart shall leap with joy And life immortal be our pleasing

Old Town, Me.

G. E. NEWCOMB, M. D.

MORAL VIEW.

Frauds in Spiritualism, and Other Frauds.

While true-hearted men and women are trying to weed out the frauds from mitted to mention a few of the frauds that the public seem to overlook, and in many cases the perpetrators themselves have not advanced far enough into the light to realize the harm they are doing to the cause they profess to love so well.

In the time of religious revivals we often hear the remark that, from their manner of living church members cannot be distinguished from the "world's people." Should not Spiritualists be judged by the same criterion? Spirit-ualists claim to have found the true light, and we hear them commiscrate those who are living in darkness. Why, is there so much inharmony among Spiritualists, and why are some of the societies disbanding and those who profess to be Spiritualists joining or-

hodox churches? Some never get beyond the phenomena of table-tipping and the tiny rap, and fail to see that true Spiritualism consists in cultivating our own moral nature and making such progress that our neighbors can see a true progress

ion in our conduct. It is very difficult to overcome habits of long standing, but/those habits that stand in the way of our progression are the very ones we must overcome. No one has the right to the name of "Spiritualist" who will not overcome tho tendency to gossiping, jealousy, anger, or any other faults that tend to keep the temple which holds the spirit, unclean. The body and spirit are so closely allied that what tends to make either impure injures the other. Scince has demonstrated that anger or grief, or anything that disturbs the harmony of our minds, produces a chemical condition of the blood that injures the physical body. We should acquaint our-selves with nature's laws, and bring the relationship.

Those who are acquainted with the habits of the lower animals can learn useful lessons from them. They never wash down their food with liquids, and they prefer to drink from a pool of water that the sun has warmed, rather than the colder that is just drawg from the well.

I cannot understand how people who claim to be Spiritualists can defile themselves by using tobacco. It not only undermines the health of the one using it, but it contaminates the air for others to breathe, and is more wide spread in its evil results than the use of spirituous liquors. Our little boys do not think they are men until they can offered for using the weed. One Spiritualist claims he is not to blame for the habit; that it was caused by prenatal conditions over which he had no control. A flimsy excuse. I have inherited a quick temper. Is that an excuse that I should let it rule me? No. I must put forth the more energy to overcome it. Some others claim they smoke for the soothing effect it has upon their nerves. Would you be willing your wife should soothe her overwrought nerves by a quiet smoke? How would you feel to find that the daughter you take so much pride in, had stolen her father's the same as your boys often 'trade,' do? I have heard a father who was a slave to the habit advise his son to never use it. The best advice a parent ever gave a child, was a good example. It was no unusual sight forty or fifty years ago to see elderly women smoking, but I am glad to say the few who indulge in the habit at the present time. seem to be ashamed of it, and smoke or the sly. Let us hope that in the next fifty years men will become so spiritualized that tobacco using will b exception and not the rule. I know these remarks may cause some angry feelings, but I have been impressed to write them, and have done so from a

sense of duty. I would say to those who aspire to a high spirituality but the way seems so hedged in by cruel environments: Do not despair. Your patience and faithfulness to duty may be a sermon of incalculable value to your companions, and add to your bank account in spirit life, where good deeds are the only currency. Many times our fiercest trials prove to be our greatest blessings. Many have a quenchless thirst for knowledge which they are unable to obtain in this life, and when I view the starry worlds in the firmament, and know that man has not yet been able to invent a telescope powerful enough to discover all the worlds, my heart rejoices that we are hastening to a life where the want of financial means will not be a bar to our education. Remember, that often the darkest hour is just

before the dawn.

MARY A. INGALLS. Watertown, N. Y.

Another Camp-Meeting in Michigan.

I am pleased to inform you that in July, 1899, there is going to be a Spiritualist camp-meeting held in this city, We have leased the park grounds which are adjoining the beautiful grounds surrounding the Soldiers' Home. It is less than three blocks from the popular summer resort of North Park. It is virtually on the banks of Grand River. and is less than five minutes' walk from the street-car lines. These cars run every ten minutes week days, and every five minutes on Sundays. propose to have the best talent that can e procured. I shall take it as a favor if all good speakers and test mediums not engaged for July will correspond with me in regard to engagements It is the intention to have our beloved coworker, Marian Carpenter, conduct the moning exercises which will be held on July 2. Requesting all Spiritualists to send out their best thoughts and wishes for success, THOS. J. HAYNES, Grand Rapids, Mich. Sec'y-Treas.

JUNO, OR THE NEW WOMAN.

INSPIRED BY CHARLES DICKENS.

WRITTEN BY

CARLYLE PETERSILEA.

... AUTHOR OF ...

"The Discovered Country," "Mary Anne Carew, Wife, Mother, Spirit, Angel," "Philip Carlislie, a Romance." "Oceanides." a Psychic Novel, Etc.

CHAPTER XXVI.—Continued.

"Gustave Galeria had disappeared. I learned that he had abandoned you; and as you had already been disowned by your parents and repudiated generally by society, you had adopted the stage and were fast becoming famous as an actress.

Many years have passed on since that time, but I have kept somewhat posted as to your whereabouts. I knew you went to America, and I have lately heard of your return and becoming reinstated in your old home.

"I am dying at last, from a shattered constitutionshattered at first by the terrible blow dealt me by Galeria. I think, at that time you had never seen my little son, whose mother, the much lamented Lady Fitzgerald, had died some years previous to my acquaintance with you. My love for you, together with my shattered health, have kept me from a second marriage, and my son will now my life will probably go out. But I must return to the subject which has been the real cause of this confession and restitution-the ghost!

"I am tormented day and night by the ghost of my former rival, Gustave Galeria. Day nor night he seldom

"'Restore to my wife and child their good name,' he is ever repeating in my ears. 'Make them restitution, you vile deceiver! Do you think to deceive a spirit? That

were impossible. "'You have been the cause of robbing my innocent and long-suffering wife of her husband and his protecting care; my child of her father, and both of their good name.

" Many have believed that Juno was your daughter and not mine-that she had not the right to call me father. You base villain! Restore to my child her rightful parentage. I will never leave you until you do. If you come to this life, where I already am, before you do so, I will torture you beyond the so-called damned.

"And thus I am tortured day and night. His accusing eyes are ever fixed in stern menace upon me; his threatening finger ever pointing at me. He often gives me a heavy blow, which shatters me still more, and I shake for hours as with an ague-fit. Relief, I have none. The doctors simply say it is all the effect of disease and a disordered mind; but, I know better; and I herein solemnly assert that I am constantly tormented by the ghost, or spirit, of your departed husband, and my adversary, Gustave Galeria.

"A few words more and I have done.

"There has never been much in common between me and my son. In no way does he resemble me. He has been what we have called strange, from his birth; and he alone, of all my household, has seen or discerned this ghost. He has inherited second sight from his mother. He sees the spirit and talks with it, and the shade talks to me through his lips; and while he is thus talking I can see the two personalities—the ghost standing back of my son, as he is scated at my bedside, with its shadowy hand resting on his head, and as the hand is slightly pressed upon his head, it appears to close his eyes and simultaneously a flow of words issue from his lips as if the shade were thus talking audibly. My son constantly watches over me with tender care. He influences me to right the wrongs that I may have committed in youth. He and, almost with my last breath, I humbly implore your Lord Fitzgerald, of Gerald."

CHAPTER XXVII.

An Underground Retreat.

Juno had listened to this with bated breath and wondering eyes. She took up the miniature and lock of hair. O! how beautiful her mother had been; how beautiful she still was; how true, how pure, how good. How much she had suffered. All mystery connected with her unhappy life was now clear as the noonday sun. She kissed her mother fondly. She smoothed her now faded hair, that was once so lustrous and bright, and she knew that a

third person was there with them, although invisible to direction.

The deceived cannot always remain deceived; sooner or later truth rises triumphant, and deception and error slink back into their dark and loathsome caverns. * * * * * *

Marjery had a few weeks' respite and then the priest, Antone, arrived at Dunraven once more. Lord and Lady O'Donnell had decided that unless Marjery confessed and made her peace with God, as they supposed, they would resort to the severest measures; and under any circumstances, to the convent she must go; if not willingly, then by force.

Preparations had already been made to accompany Father Antone back to Notre Dame. Both Lord and Lady O'Donnell would go with the confessor and Marjery, to see their daughter safe within the walls of the convent; and as soon as she had taken the veil, her dowry, which was very large, would be handed over to the hierarchy. Thus the everlasting welfare of their daughter would be assured—so they sincerely believed. .

The wily priest had brought all this about. Lady O'Donnell, naturally being exceedingly religious, he had for years worked upon her mind to bring about the results he most desired. Money and power was the one thing needful for the church, and nothing must be left undone

So long as the church received a large yearly revenue from all the wealthy families within her jurisdiction, she remained apparently quiet; but such quietude was only apparent; carefully, shrewdly and secretly, every advantage was taken.

If Arthur O'Donnell had remained a devout Catholic and a large yearly revenue could have been expected of him on coming into his inheritance, all would apparently have been well; but when there was no hope of such being the case, then the priest secretly worked upon the minds of his parents to disinherit and banish him.

If Marjery should take the veil, then all that would have been hers went to the church, and she, poor girl would become the prey of the priests, commencing with the most holy, most reverend Father Antone. Even if form, but vanishing in dust at the slightest touch. Clarance were not to die, it would be an easy matter to dispose of him; and both Lord and Lady O'Donnell had

vast possessions to the Romish Church. Lady O'Donnell's mind was already somewhat unhinged, especially on religious subjects and ceremonies. Lord O'Donnell drank a great deal of wine; and often gout, or apoplexy, at almost any unexpected moment. And thus matters stood at the manse.

The morning which Marjery had so long dreaded, at damp and chilly it is; let us hasten back."

she would be taken to the convent. She had pleaded with her father and mother to no purpose; and to-day was her last day of grace.

She utterly refused to see the priest. She sent word that if she must be taken to the convent, it mattered little about her seeing or confessing to Father Antone on this her last day at home; and so he allowed it to pass over for the nonce, as a cat allows the poor little mouse she has in her power to have its liberty for moments at a time, that she may fix her teeth and claws the more firmly the next time she springs.

Poor, little, helpless mouse! She saw but one way to escape from the clutches of her captor; and that way through the gate eternal. But could she, after all, be the means of her lover's taking his own life? This thought began to weigh heavily upon her. Why had she not seen it in its proper light before To cause her Dennis Morgan to take his own life would be no better than murder. She was transfixed with amazement. But for her, he would succeed to my estate and title; for, with this act of justice never think of suicide. The longer she thought about it the less inclined she felt to go forth to meet him that evening as usual; for if they jumped from the cliff, it must be done this very night, as soon as darkness settled down.

Life was very sweet to the gentle Marjery. Why was it not possible to escape some other way? To go away with Dennis was entirely out of the question. The thought came to her to crawl away all alone by herself and hide where no one could find her-to disappear, as it were, from off the face of the earth. But where could

she conceal herself? So she sat for a long time, with her head leaning thoughtfully upon her hands. All at once the angelic lady became visible to her inner sight.

"Marjery," she said, "go to Clarance, and through his lips I will tell you what to do."

So she arose and went to her brother. She had already spent the most of the day by his side and had bidden him good-night; but she had not made known to him her intention of finding a watery grave; but, now, bursting into tears, she opened her whole heart to the child.

"O! Clarance, darling, tell me what to do?" she sobbed. Perhaps the angelic lady will become visible to you and talk to me?"

"Sister," said the sweet child, "I can see the lady now, and she says it can all be arranged very easily."

"Oh! How, darling Clarance? Tell me how?" "We have the only key to the room in the tower."

"O. dear little brother! They would search the tower and I should at once be discovered." Then Clarance's eyes closed and the invisible lady be-

"Marjery," she said, "there is an underground retreat connected with the old ruin. It was once used as a place of concealment for monks. The old tower was once a stronghold of defense and concealment for the early Christians against the Roman conquerers. The Christians in those early days were hounded to their death, as they have since hounded all heretics. Do you not call

to mind the arch just to the right of the entrance to your

room in the tower?" "Yes!" breathlessly exclaimed Marjery.

"Well, go into the arch, turn to your left and pass around the stone pillar until you come to an exceedingly small, dark opening in the wall, which the pillar purpose. says he will live for no other purpose but to make peace says he will live for no other purpose but to make peace effectually conceals; in fact it looks like nothing more between those whom I have wronged and my guilty self; than the unfinished portion of the pillar which is supposed never to be seen. The opening will barely admit your form, slight as it is, for the olden monks were very austere in their habits and so thin of form that they could scarcely be called more than the shadows of men. Enter this opening and after devious windings you will come to a good-sized passage-way. You must be sure to take a lamp with you, for the way is very dark. After you have gone on for quite a distance, you will enter a large underground room. This can be made comfortable for you and within this retreat you will never be discovered if you use proper caution.'

"But how am I to live? I surely cannot starve."

"There is no one in the kitchen at this present time." answered the lady, through the lips of Clarance. "Go and pack a basket with all the food which you can conveniently carry. Clarance will be wheeled to the room in the tower every day, at his desire, and you can spend their mortal sight. Yes, her father was there, joyful that every night within that room, which is already fitted up he could at last aid his wife and child in the right so cozily with every imaginable comfort; and as soon as the search for you is fairly over, you can remain within that room every day, as well, for no one but Clarance will possess a key to it. When your basket of food is exhausted. Clarance and myself, his invisible guide, will find ways to provide you with more."

"Shall I tell Dennis Morgan of all this?" asked

Marjery. "There is no good reason why you should not; but great care must be taken that he is not watched and through his visits your retreat discovered; at least we will

venture it.' Marjery kissed her brother rapturously, and then went to the kitchen and packed all the food she could conveniently carry, and as the sun went down she stole forth,

as usual, and reached the tower unobserved. Dennis awaited her, a sorrowful, despairing look on his noble face. He did not wish to die. He was surprised at Marjery's bright, cheerful, almost joyful appearance; but she did not wait to be questioned.

"Dennis! Dennis!" she cried. "The banshee has saved both our lives! Come with me and let us at once explore.' She lighted the lamp, which was full of oil; then she said:

"This old tower holds a safe place of retreat. Let us find it at once."

As they wound their way around the pillar, they found the entrance to the underground passage, which they rapidly traversed, at length coming to the large underground room; and here what a sight met their gaze. In the center of the room stood a large oaken table covered by the dust of, perhaps, centuries. A large stone fireplace took up a portion of one side of the cave, or room, and a small iron cauldron had fallen from its rusted crane upon the hearth. Ancient cooking utensils of all kinds were scattered about, together with china and silver plate, blackened by age. Four or five iron bedsteads were arranged against the wall, which had been ceiled around and overhead by oak planks, also the floor was laid in the same planking. The mattresses and coverings of these beds had long since mouldered to dust, yet retaining their

Dennis glanced up the stone chimney and could see light struggling through at the top and he judged that promised, when they departed this life, to give all their they were somewhere within the bowels of the cliff, the stone chimney appearing to be of considerable length.

"Marjery, darling," he said, "I know a poor old Scotch woman who is not a Catholic, and she will be glad to come here and make this place quite habitable; and I am certhat which was much stronger. He might drop off with tain she will never betray us. The search will probably commence soon after breakfast, and if you gain this retreat shortly after daylight, all will be well. Ah! how

jery's. They returned to the cozy apartment within the tower, and chordy after Dennis departed more hopeful than he had been for months.

CHAPTER XXVIII. Forgiven. Y. un :.

Marjery remained within the tower room that night and was asicomfortable as she would have been within her own room ist the ananse, and far happier than she had been since she had become aware that she would be compelled to take theireil. She felt exceedingly loth to quit this comfoitable apartment for the underground retreat, and she came to the conclusion that she could watch from the window, concealed by its draperies, until she should see them coming to search the tower.

She breakfasted quite heartily from her basket, and then concealed it behind the pillar just within the entrance to the underground chamber; then she seated herself behind the draperies to await further events.

At breakfast Lord and Lady O'Donnell waited impatiently for Marjery. The priest cast furtive and anxious glances at the door by which she was expected to enter. At length a servant was sent to bid her make haste, as breakfast was waiting. The maid returned, saying that her young mistress was not in her room and that her bed had not been disturbed during the night.

This created great alarm. Immediately all the servants were summoned, but not one had seen or knew aught of Lady Marjery's whereabouts. Thereupon commenced the search. Lady O'Donnell and Antone went directly to the apartments of Clarance; but not a word concerning his sister could be elicited from him, neither would he make confession to the priest.

At length the searching party turned their footsteps in the direction of the tower. Marjery's quick eyes discerned them as soon as they emerged from the little wooded path to the open space upon the hill.

Throwing a heavy shawl about her and winding a long lace scarf around her head, she quickly disappeared within the secret passage. She concluded to remain within the passage where she could hear all that was going on-it would be time enough to fly to the secret chamber when the passage should be discovered; but she did not believe that it would be found.

Here she stood with beating heart, while the tower chamber was being searched and all footsteps had at length died away in the distance; then she returned to her comfortable room.

That evening Dennis Morgan came again, and with him the old Scotch woman. They brought with them as

much to make the underground chamber comfortable as possible, besides a large basket of edibles.

Once more Marjery's face took on its wonted bright and happy expression. The day passed, but Clarance did not appear. This saddened the young girl somewhat, for she had never been separated from him a day before, since he was born. But poor Clarance was watched. Mariery well defined this, Antone knowing well that the afflicted brother would seek his sister if he knew where she was. But days passed on and still the lad did not make his appearance. He often begged Hugh to wheel him to the tower, but the old servant positively refused to do so, saying that his orders not to do so were imperative.

Antone thought if the young girl were concealed in or about the tower, she would, from sheer starvation, be obliged to leave her retreat. Thus two or three weeks passed by. The old Scotch woman was ever on the alert, and many times, very many times, Marjery had been obliged to retreat to the underground chamber and remain there for considerable periods of time, for old Hugh wandered in and about the place a great deal; thus Father Antone had advised him to do.

But, unknown to all, matters were coming to a crisis at the manse. The strain to Lady O'Donnell's mind had been very severe. Her intense religious zeal had already weakened her intellect, and it came to pass one day that Lord O'Donnell found his wife a raving maniac and was obliged to confine her in a strong room fitted up for the

The poor gentleman had now no one of his once happy family left him, but the worse than helpless Clarance and the raving maniacal wife. Day by day he sat dejected, or wandered about despairingly. His hair, which until now bore but a few threads of silver, had become as white as the driven snow. He would sit in Clarance's apartments for hours at a time, gazing at the poor deformed boy, murmuring-"All I have left of my once beautiful and happy family!"

"Papa," said Clarance on one of these occasions, "my sweet, darling papa, why will you not forgive and send for my brother Arthur? Do, my father, and let him return and be the heir of Dunraven once more. Why should Dunraven be given to ravenous wolves?" Lord O'Donnell smiled sadly.

"Why, Clarance, my boy," said he, "you do not call ourself 'ravenous wolves,' do you? You are the heir to

Dunraven." "I am not the helr of Dunraven," replied the child with

some spirit. "I shall not live long enough on this earth to become the heir to anything. My portion is to be the higher, or heavenly life," and he pointed upward. Then turning his large blue eyes once more on his father, he went on:

"Do you know, my father, what has ruined our once happy household?" Lord O'Donnell sighed heavily, bending his gaze

toward the floor.

"What has caused my poor mamma's insanity? Has it not been mistaken religious zeal?" Lord O'Donnell approached his boy, wound his arms tenderly about his neck and kissed the beautiful upturned

face; then taking a seat near him he drew the bright head tenderly to his shoulder, and thus they sat, father and son. "Mistaken religious zeal?" he repeated. "You may be right, boy. Her religion has certainly been the cause of her madness, coupled with the disappearance of your

sister Marjery. Clarance, will you not tell papa where Lady Marjery may be found? I feel sure that you alone are in the secret." "Yes, papa, I alone know where my darling sister is; but I will have my tongue cut out, or be drawn in quarters. before I will tell where she may be found. Father, we can all be happy once more if you will listen to me, your poor, little, helpless boy. What if it were to happen,

papa, that I became the most helpful of all the others?"

"Clarance, you cannot restore your mother's reason." "If mamma were to see us all united again, her mind might be so soothed by the sight, that her reason would assert itself. If you'will but promise me that Marjery shall not be sent to the convent, I will tell you where she is. If you will forgive Arthur, the beautiful lady will tell me where he is, and I will write that you have forgiven and reinstated him as your heir. Father, dear ather, forgiverthemoboth and take them back to your heart; and when I see you all united and happy once more, then the beautiful lady will take me, and I shall be well and strong, and grow in form like other lads; then, father. I will come and show myself to you and you shall see what a large, finely formed young son you have. You will have no cause then to be ashamed of your poor, little.

The old Lord pressed the lad's cheek softly against

deformed, helpless child."

"Boy," said he, while the tears fell on the child's pleading, upturned face, "it shall be as you say. Your mother's influence has truly worked us all harm; but she, poor lady, had thought to give all for heaven."
"Papa," said the child, "we need not be unhappy here

to gain heaven. If we are all happy here together, we shall not only have heaven here, but it will bring heaven hereafter. If you were to go to that other life, dear papa, and then look back and see that Arthur was povertylast came; and with it Father Antone. On the morrow Dennis' face was now as bright and hopeful as Mar-stricken and forlorn—that our beautiful Marjery was toward Juno and Arthur. In fact, Arthur did not fully

without a home, hiding and skulking away from human sight—could you be happy, or in heaven, or, if you were in a heaven such as Father Antone tells of, could you be happy and your children in misery because you had banished them and given their inheritance to the church?"

"But, Clarance, darling, I intended that you should be the heir." "Father Antone knows very well that I shall not live

to inherit, and then the church would get all—that is providing they could get Marjery."
"Well," said Lord O'Donnell, "find Marjery for me and all shall be forgiven. I had but thought to please your

mother." "And the priests overpowered my mother's mind, which, I am sure, has not been strong for a number of

vears. "No," said Lord O'Donnell, "not since your birth. She fell from her horse shortly before you were born, my son, striking her head on a stone, and lay quite insensible for many hours. She was not again able to leave her room until long after your birth, and-my poor boy-the accident which befell your mother at that time was the real cause of your being the little, helpless lad you are, and have ever been.

"Then, papa, Marjery is forgiven and Arthur reinstated in your affections and his inheritance?"

"Yes, dear Clarance. We will try to be happy once more, as you say. I now see that, after all, you are the real star of my life.

CHAPTER XXIX.

They Meet Again.

The words had scarcely left Lord O'Donnell's lips when the footman entered with a note addressed to Lord O'Don-

nell. On opening it that gentleman read: "Hearing of my mother's lamentable state, I have ventured to come home without your consent. I must see

my poor mother once more. Arthur O'Donnell."

Clarance's face glowed with delight. "Tell my brother to come here at once," he exclaimed with childish eagerness, and presently Arthur entered the room.

Lord O'Donnell arose and faced his son. Arthur started back at sight of his father's white hair; and then threw his arms about him.

"Father! O, my father," he sobbed, "am I forgiven?" "Wholly forgiven," said Lord O'Donnell, in a sad voice, "if, indeed, there is anything to forgive. I begin to think that the tenets of the Romish church have led your mother and myself in the wrong direction. Our first duty should have been to make our children happy and their home a heaven. Home should have been to them a paradise which they would not willingly leave."

Arthur embraced Clarance, calling him a sweet angel of light, and when he raisel his head, his eyes caught sight of a girlish form, timidly entering the room. "Marjery! Marjery!" and she was folded in a brother's arms.

"O, Arthur! Arthur!" She could say no more for the choking sensation in her throat and the blinding tears. "Marjery, my daughter, forgive your erring father, for I have erred," said the low sad voice of her father, and the daughter sank on the breast of the father who would have given her to the Romish church and, all unknowingly, to be the victim of unscrupulous priests; but, by openly rebelling, Lady Marjery was saved from the fate which has overtaken many of the world's beautiful virgins, their

substance also being devoured by hungry wolves in priest-But Lady O'Donnell never recovered her reason. A few months more and her body was placed within the vaults of her ancestors, her spirit went forth to become wiser and happier and to find that she had been mistaken about the future life.

Lord O'Donnell placed no further barriers between Dennis Morgan and his daughter. They were soon united, and Lady Marjery received her dowry from her father's hands.

Clarance lived long enough to kiss Marjery's little daughter, a joy and blessing to all, and then peacefully closed his beautiful eyes on earth to open them in heaven and join his mother and the beautiful lady who had guarded his earthly life. Lord O'Donnell lived on for any years, a patient, affectionate, but rather sad-eyed gentleman-lived on to be the loved and loving grandfather of Arthur's children; and of Arthur's future wife we shall have more to say anon. Of course, Arthur was considered an apostate from the church of Rome, and many persecutions were heaped on his head; but he allowed no priest to come near Dunraven. If any of his servants wished to go to the confessional, they might, but dies with whom I have ever talked on they must go to the confessor, for none were allowed to the subject have informed me that at intrude within or without the manse.

Marjery was also cursed by the priests and branded as a heretic, but her loving Dennis and her sweet children were far more to her than all the father confessors in the were far more to her than all the father confessors in the without care or labor of any kind; a world; moreover, she had no faith in the teachings of the husband who adored them, one ready to

Lord O'Donnell now said very little on the subject of Lord O'Donnell now said very little on the subject of or caprice; this, to them, would mean religion; but one morning at breakfact, not long after the highest of earthly bilss. But I read Lady O'Donnell's death, he declared that he had seen her something entirely different from all spirit form standing by his bedside, that she had spoken to him, saying that Arthur, Clarance and Marjery were right and she and Father Antone were wrong; that she had not found the other life as she expected, but more in othing. You happen to be extremely nothing. You happen to be extremely never rest or be happy until I have made you all aware of that fact. Through the performance of this duty must I find my way to happiness."

decided to take him abroad. Grace, also, longed to get away from the spot where her hopes had become blighted.

She had lost all desire to become President of the United a number of lovely children, to love, States.

. . . .

"O, how much better it will be," she said, to herself, "to marry a Lord, and thus become My Lady. Father has already settled a couple of million on me, which his crediting and girls, to lead a very busy life in all good works; in fact, to live as

"Now, I am not going to Europe with Raphael and father alone. I shall call on Ethel directly; and Mrs. Alstead and Ethel must go with me. I need a chaperone, badly, and Mrs. Alstead is just the person; besides, Ethel will be to me as a sister.

"Poor Raphael! I don't think Ethel would care to marry him now, even if he were to get well. Well, I really cannot blame her. I doubt very much if Raphael ever does get entirely well." Grace hastened to call on the Alsteads, and it was soon

arranged to her complete satisfaction. Mrs. Alstead had long desired to go back to her native land. "Grace," she said, "our millions will do much in

England. I shall, for awhile, at least, remain in London with Ethel, and you will not care to travel with Raphael and your father, so you will stay with us." "Yes, that would suit me much better. Father says he shall not cease to travel while there is hope that broth-

er may be benefited thereby. Yes, I would rather stay in London than anywhere else.' A couple of months thereafter saw Mrs. Alstead, Grace

and Ethel established in London. They preferred at first, to take an elegant suite of rooms in a grand hotel near Piccadilly, and Mr. Scoriss and Raphael went roam- ing her of her sister's death and the recing over the entire European continent. The demented onciliation of Arthur with his father, young man could not remain any length of time in one and Marjery's restoration. Soon after place. If by any means he were allowed to do so, the monster was sure to make himself visible; but while he lastly, of the arrival of Grace. Ethel was whirling from one place to another; he seemed to retain his senses better.

At last they found themselves in Ireland; and here, as they were wandering around an old tower, they met Arthur O'Donnell face to face. Arthur invited them to the manse and to dinner. Mr.

Scoriss gladly accepted the invitation, being entirely ignorant of the unpleasant relation which his son sustained

understand the affair himself, conse quently treated the young man with

great civility. Mr. Scoriss informed Arthur of Raphael's misfortune and Arthur ex-pressed great commiseration, speaking of the sad calamity which had over-

taken his own mother. Lord O'Donnell and Mr. Scoriss soon became great friends and Arthur's manner now being as gay, careless and bonhommie as ever, had a soothing effect on Raphael's nervous, excitable disposition, and the young men could often be seen strolling together over the estates of Dunraven.

Mr. Scoriss was already weary of traveling, and as Raphael was so much better in Arthur's company, he decided to remain in Ireland for an indefinite period.

Mrs. Alstead, together with daughter and Grace were soon induced to join them; when, however strange it may seem, Mr. Scoriss senior and Mrs. Alstead were united in marriage and Arthur lay siege to the heart of Ethel and gained it. She had never loved Raphael; but while she supposed Arthur to be but a poor actor, she had felt a flut-

ter of the heart whenever he was near. The manse was exceedingly spacious and roomy with a large retinue of serv. ants, and Lord O'Donnell was determined to keep his guests with him as long as possible. All this occurred previous to Marjery's marriage.

CHAPTER XXX.

Arthur and Ethel, and Marjery and Dennis were now affianced; but no one as yet had sought the hand of Grace; when, strange to relate, Lord O'Donnel asked her to become My Lady O'Don-

She cared very little, as far as love She cared very little, as far as love was concerned, for Lord O'Donnell, personally, but to become My Lady was now the height of her desire. The old Lord had not much love to give. Her superlative beauty, which now was in full bloom once more, pleased him. Her millions, added to the immense estate of Dunraven, rendered them all extremely wealthy, and the preparations for a triple marriage were progressing. The marriages were to take place about or near the holidays, and it was now late in autumn, some three years after

the opening of our story.

While Grace, Ethel and Marjery are all making glad preparations for their weddings, we will return to Mrs. Galeria and Juno.

All unworthy fathers do not possess unworthy sons, and all worthy fathers do not possess worthy sons; it often happens that a very worthy man is the father of a most unworthy son, and an unworthy man the father of a very worthy son, and this had been the case with Lord Fitzgerald, for a better, more gifted or worthy son never represented an unworthy sire; and this son was an outspoken Spiritualist, a gifted medium between the living and the so-called dead; his soul was large and grand in the extreme. He had remained single, thus far, never having seen a young lady whom he thought would agree with his views of life and the hereafter; but when his eyes rested on Juno's lovely, spirituelle face, his soul leaped forth to meet hers and the most exalted love soon filled his breast; and as Juno's eyes rested on his noble, manly face and form, and she heard the grand and truthful sentiments expressed through his lips, her heart leaped forth for joy.

At last her eyes rested upon her own the other part of her very self. Each recognized in the other their completement, and it seemed to them both as though they had always known each other.

Mrs. Galeria was well pleased. Already Fitzgerald seemed to her a son in the true sense of the word.

The young couple were already aftianced and the approaching holidays were set for the nuptials. It was now late in the autumn, but

ny of the days were still exceedingly warm and pleasant. It was on one of these pleasant mornings that we find the young lord and Juno floating lazily upon the lake, in the castle, boat belonging to the castle, "I would

like to know what your highest ideal of an earthly life may be. All young laideal life of happiness to them would mean immense wealth, great honor, & title, few or no children, extreme beauty, an exceedingly fashionable life fall down in worship at their feet; one who would gratify their slightest whim this within your thoughtful eyes, my fewel above price."

"No," replied Juno, "such ideas have wealthy, but, even for that I care but little, excepting as it will provide me with the means of doing good to others. A fashionable life would not please me, but of course I could not be happy Raphael Scoriss became somewhat better and his father fitting mate of a grand, noble and good guard and teach them the greatest amount of truth possible, to inspire my own sex with good and noble resolves, to be a sort of guardian angel to wonearly like the augels as it is possible for mortals to do; such a life is my highest ideal.

"If you were in poverty, it would matter not. I would help with all my might to raise ourselves above want; and when all earthly cares and duties were faithfully performed, to live as much as possible within the spiritual or angelic, to hold daily and hourly communion with saints, which, to us, dear Gerald, means spiritual and angelic be-

ings."
"Our thoughts are one," said the young lord, "and we are one, for time and eternity." Mrs. Galeria had not yet paid her intended visit to Dunraven, for Arthur

had written that his father and mother

meant to force Marjery to take the vell, that, in consequence, Marjery had disappeared, and there was nothing but turmoil and trouble at the manse. "I think, dear aunt, that your pres-

ence there would only add fuel to the fire. I will keep you informed of all that transpires.

Then, for a long time, she heard nothing more. At last came a letter informfollowed another missive with the news of Raphael and his father's visit; and not care to meet Raphael, and so the visit was postponed indefinitely.

Arthur's correspondence with his aunt and Juno was now unbroken, and they were made aware of all that transpired at Dunraven. It was at last de-cided that Mrs. Galeria, June and Lord Fitzgerald should pay their intended visit near the holiday season; and that

(Continued on page 8.)

The Spiritual Philosophy of Percy Bysshe Shelley.

Percy Bysshe Shelley, whose mortal life bridged the last century with the present, was born at Field Place, England, August 4, 1792, and was accidentally drowned in Italy, in 1822. Although but 30 years old at the time of his death, he had written such an amount of magnificent poetry that it is now published in three large voluumes, in small type.

He was expelled from Oxford at the age of 16 for writ ing a poem on "The Necessity of Atheism," but this expulsion and persecution only added fuel to the flames of freedom which burned within his bosom, and from that moment his pen became "mightier than the sword" in the army of Free Thought. In our opinion no greater, no more heaven-inspired poet ever lived than Percy Bysshe

Shelley's biographers say that he "was a student of the occult sciences," and that he was so fascinated with the theme of "ghosts, spirits, fairies and demons," that while at school at Eton he was called "Mad Shelley," and it was said that he "conjured up the devil." But Modern Spiritualism and Occultism both prove that he was not mad, but a seer, and that their "devil" was simply a materialized spirit. He was a student of nature and recognized the valuable aid the denizens of the unseen could render him in his researches to penetrate the veil of mystery.

The poet was married at the age of nineteen, and left two children. After his first wife's death he re-married, and owing to totally opposite temperaments (his wife loving society, and he nature's solitude) they separated by mutual consent, he making ample provision for her main-tenance. He then married a third time—this time happily.

SHELLEY'S INSPIRATION.

At the age of ten Shelley was attending Sion House School at Brentford, where he was ill-treated and persecuted, until one day a new light dawned upon him-he felt the touch of a mighty inspiration, and in a moment was transformed from a refined weakling into the incipient poetical demigod. This experience he describes in "The Revolt of Islam," (on the authority of Medwin) in the following verses:

Thoughts of great deeds were mine, dear friend, when

The clouds which wrapt this world from youth did pass. I do remember well the hour which burst My spirit's sleep. A fresh May-dawn it was, When I walked forth upon the glittering grass,

And wept, I knew not why; until there rose From the near school-room voices, that, alas! Were but one echo from a world of woes-The harsh and grating strife of tyrants and of foes.

And then I clasped my hands, and looked around; But none was near to mock my streaming eyes, Which poured their warm drops on the sunny ground, So, without shame, I spake: "I will be wise, And just, and free, and mild, if in me lies

Such power; for I grow weary to behold The selfish and the strong still tyrannize Without reproach or check." I then controlled My tears, my heart grew calm, and I was meek and bold. And from that hour did I with earnest thought

Heap knowledge from forbidden mines of lore; Yet nothing that my tyrants knew or taught I cared to learn—but from that secret store Wrought linked armor for my soul, before It might walk forth to war among mankind.

As an interpreter of nature Shelley had no equal save Shakespeare, but in one respect, at least, he was a greater soul than the Bard of Avon, for he dared to speak his opinions, while the latter's opinions were either veiled or not expressed at all, in order that he might catch the popular applause. However, we must admit that Shakespeare had the greatest genius, as he made his characters teach (though often in a veiled way), truths which have had a great influence in the reform movement of the

Swinburne has paid the best tribute to Shelley that we have yet seen, and as the following lines from that tribute so exactly fit our sentiment, we cannot do better than to quote them:

Shelley outsang all poets on record but some two or three throughout all time; his depths and heights of inner and outer music are as divine as Nature's, and not sooner exhaustible. He was the perfect singing-god; his thoughts, words, deeds, all sang together..... I do not think that justice has yet been done to Shelley."

HIS IDEA OF IMMORTALITY.

Of course, having lived prior to the advent of Modern Spiritualism, Shelley did not understand the laws of telepathy, or thought-transferrence from the Unseen, and therefore spoke of the source of his inspiration as "incomprehensible," as recorded in his dialogue with Trelawney. He says:

"We cannot express our inmost thoughts; they are incomprehensible, even to ourselves."

Further on in this conversation, when asked his opinion regarding the immortality of the human spirit, he

said: "I am content to see no farther into futurity than Plato or Bacon. My mind is tranquil; I have no fears, and some hopes. In our present gross material state, our faculties are clouded; when Death removes our clay coverings, the mystery will be solved."

In the poem "Adonais" Shelley expresses a positive belief in the immortality of Keats as a separate individual soul. We read, for instance, that Keats "is not dead," "hath awakened from the dream of life," and that his soul "beckons from the abode where the eternal are."

QUEEN MAB.

If one doubts the supermundane inspiration of Shelley, he has but to read that sublime poem, "Queen Mab," which is divided into three parts—past, present and future. The spirit of Ianthe, in a trance, is confronted by the Fairy Queen Mab, who has descended from the most sublime spheres of the eternal world to bear her away to where she may view the world-its history, its true position at the time, and its future, as well as its people. Queen Mab addresses Ianthe thus:

"Custom and faith and power thou spurnest, From hate and awe thy heart is free; Ardent and pure as day thou burnest: For dark and cold mortality A living light, to cheer it long The watchfires of the world among. "Therefore, from Nature's inner shrine, Where gods and fiends in worship bend. Majestic spirit, be it thine The flame to seize, the veil to rend. Where the vast snake Eternity In charmed sleep doth ever lie. "All that inspires thy voice of love, Or speaks in thy unclosing eyes, Or through thy frame doth burn and move. Or think or feel, awake, arise! Spirit, leave, for mine and me, Earth's unsubstantial mimicry! "It ceased; and from the mute and moveless frame A radiant spirit rose,

Instinct with inexpressible beauty and grace,

All beautiful in naked purity.

Had passed away; it reassumed

Its native dignity, and stood

Each stain of earthliness

Immortal amid ruin.

"The chains of earth's immurement Fell from Ianthe's spirit; They shrank and break like bandages of straw Beneath a wakened giant's strength. She knew her glorious change, And felt in apprehension uncontrolled New raptures opening round; Each day-dream of her mortal life, Each frenzied vision of the slumbers That closed each well-spent day, Seemed now to meet reality." * * * *

Then they enter the magic car, and as they rise "above he burning deep," and on through the "innumerable systems" of worlds, the scene is described as none but Schiller, the German poet, has described such scenes. Queen Mab then addresses her charge:

"Spirit of Nature! here In this interminable wilderness Of worlds at whose immensity Even soaring fancy staggers, Here is thy fitting temple. Yet not the lightest leaf That quivers to the passing breeze Is less instinct with thee; Yet not the meanest worm That lurks in graves and fattens on the dead Less shares thy eternal breath. Spirit of Nature! thou Imperishable as this glorious scene! Here is thy fitting temple!

"Learn to make others happy. Spirit, come! This is thine high reward: The past shall rise; Thou shalt behold the present; I will teach The secrets of the future.

Approached the overhanging battlement-Below lay stretched the universe. There, far as the remotest line That bounds imagination's flight Countless unending orbs In mazy motion intermingled, Yet still fulfilled immutably Eternal Nature's law. Above, below, around, The circling systems formed A wilderness of harmony; Each with undeviating aim, In eloquent silence, through the depths of space Pursued its wondrous way.

"The fairy and the Spirit

"There was a little light

That twinkled in the misty distance. None but a spirit's eye Might ken that rolling orb; None but a spirit's eye, And in no other place But that celestial dwelling, might behold Each action of this earth's inhabitants. But matter, space, and time, In those aerial mansions cease to act; And all-pervading wisdom, when it reaps The harvest of its excellence. o'erbounds The obstacles of which an earthly soul Fears to attempt the conquest.'

And then the guardian spirit of Ianthe pointed to Palmyra's ruined palaces, and discussed the philosophy of history in that and other famous historical landmarks, in which monarchs and conquerors were referred to as "earthquakes of the human race;" then pointing to "Salem's haughty fane," the spirit said:

"Behold you sterile spot, Where now the wandering Arab's tent Flaps in the desert blast.

"There an inhuman and uncultured race Howled hideous praises to their Demon-God. They rushed to war* * * * * * * old age and infancy Promiscuous perished; their victorious arms Left not a soul to breathe. Oh, they were fiends! But what was he who taught them that the God Of Nature and benevolence had given A special sanction to the trade of blood? His name and theirs are fading; and the tales Of this barbarian nation, which imposts Recites till terror credits, are pursuing Itself into forgetfulness."

This poem abounds in keen definitions like the folowing:

"War is the statesman's game, the priest's delight, The lawyer's jest, the hired assassin's trade; And, to these royal murderers whose mean thrones Are bought by crimes of treachery and gore, The bread they eat, the staff on which they lean."

And then, in the following verse, is given a definition of "God, Hell, and Heaven," which, for its sarcasm and terseness is probably without a parallel in free-thought

"Then grave and hoary-headed hypocrites, Without a hope, a passion, or a love, Who, through a life of luxury and lies, Have crept by flattery to the seats of power, Support the system whence their honors flow. They have three words (well tyrants know their use Well pay them for the loan, with usury
Torn from a bleeding world)—God, Hell and Heaven. A vengeful, pitiless, and almighty fiend, Whose mercy is a nickname for the rage Of tameless tigers hungering for blood: Hell, a red gulf of everlasting fire, Where poisonous and undying worms prolong Eternal misery to those hapless slaves Whose life has been a penance for its crimes; And Heaven, a meed for those who dare belie Their human nature, quake, believe and cringe Before the mockeries of earthly power.'

But we have never seen elsewhere such a cutting thrust at kings and potentates, as well as some corresponding American political parasites, as the following:

"Those gilded flies

That, basking in the sunshine of a court, Fatten on its corruption-what are they? The drones of the community. They feed On the mechanic's labor; the starved hind For them compels the stubborn glebe to yield Its unshared harvests; and you squalld form, Leaner than fleshless misery, that wastes A sunless life in the unwholsesome mine. Drags out in labor a protracted death To glut their grandeur; many faint with toil, That few may know the cares and woes of sloth. "Whence think'st thou kings and parasites arose? Whence that unnatural line of drones who heap Toil and unvanquishable penury On those who build their palaces, and bring Their daily bread? From vice, black, loathsome vice; From rapine, madness, treachery, and wrong; From all that genders misery, and makes Of earth this thorny wilderness; from lust, Revenge and murder. And when Reason's voice, Loud as the voice of Nature, shall have waked The nations; and mankind perceive that vice Is discord, war, and misery—that virtue Is peace and happiness and harmony; When man's maturer nature shall disdain The playthings of its childhood; kingly glare Will lose its power to dazzle; its authority Will silently pass by; the gorgeous throne Shall stand unnoticed in the regal hall, Fast falling to decay; whilst falsehood's trade Shall be as hateful and unprofitable As truth is now."

Though but 90 years have passed since those prophecies were written, the day of their fulfillment is already begining to dawn. Use gent Again, listen to the profound philosophy of life as por-

trayed in this heaven born poem:

"How strange is human pride! I tell thee that those living things To whom the fragile blade of grass That springeth in the morn And perisheth ere noon Is an unbounded world-I tell thee that those viewless beings Whose mansion is the smallest particle Of the impassive atmosphere, Think, feel, and live, like man; That their affections and antipathies, Like his, produce the laws-Ruling their moral state; And the minutest throb That through their frame diffuses The slightest, faintest motion, Is fixed and indispensable As the majestic laws That rule you rolling orbs. "There's not one atom of you earth. But once was living man; Nor the minutest drop of rain That hangeth in its thinnest cloud But flowed in human veins."

But we will leave the gloomy scenes of the past in this poem and come to the present. Ianthe was horrified at the conditions she beheld from the supernal spheres, and

"Will not the Universal Spirit e'er Revivify the withered limb of heaven? (Earth.) The guardian spirit replied:

"Some eminent in virtue shall start up, Even in perversest time; The truths of their pure lips; that never die Shall bind the scorpion falsehood with a wreath Of ever-living flame, Until the monster sting itself to death.

* * * * * * "Spirit, on yonder earth Falsehood now triumphs; deadly Power Has fixed its seal upon the lips of Truth. Madness and misery are there. The happiest is most wretched. Yet confide-Until pure health-drops from the cup of joy Fall like a dew of balm upon the world. Now to the scene I show in silence turn And read the blood-stained charter of all woe, Which Nature soon, with re-creating hand, Will blot in mercy from the book of earth. How bold the flight of passion's wandering wing, How swift the step of Reason's firmer tread, How calm and sweet the victories of life, How terrorless the triumph of the grave-How powerless were the mightiest monarch's arm, Vain his loud threat, and impotent his frown-How ludicrous the priest's dogmatic roar, The weight of his exterminating curse How light, and his affected charity, To suit the pressure of the changing times, What palpable deceit-but for thy aid, Religion! but for thee, prolific fiend, Who peoplest earth with demons, hell with men, And heaven with slaves!

"Spirit of Nature! all-sufficing power! Necessity, thou mother of the world! Unlike the God of human error, thou Requir'st no prayers or praises. * * * *

"Yes! when the sweeping storm of time Has sung its death-dirge o'er the ruined fanes And broken altars of the almighty fiend Whose name usurps thy honors, and the blood, Through centuries clotted there, has floated down The tainted flood of ages, shalt thou live Unchangeable! · A shrine is raised to thee Which nor tempest-breath of time, Nor the interminable flood Over earth's slight pageant rolling,

"Spirit.—'I was an infant when my mother went To see an atheist burned. She took me there. The dark-robed priests were met around the pile; The multitude was gazing silently; And, as the culprit passed with dauntless mien, Tempered disdain in his unaltering eye, Mixed with a quiet smile, shone calmly forth. The thirsty fire crept 'round his manly limbs; His resolute eyes were scorched to blindness soon: His death-pang rent my heart. The insensate mob Uttered a cry of triumph, and I wept. 'Weep not, my child!' cried my mother, 'for that man Has said 'There is no God."

"Fairy .- "There is no God! Nature confirms the faith his death-groan sealed. Let heaven and earth, let man's revolving race, His ceaseless generations, tell their tale; Let every part depending on the chain That links it to the whole point to the hand That grasps its term! Let every seed that falls, In silent eloquence, unfold its store Of argument. Infinity within, Infinity without, belie creation; The exterminable spirit it contains Is Nature's only God; but human pride Is skillful to invent most serious names To hide its ignorance. The name of God Has fenced about all crime with holiness; Himself the creature of his worshipers.'

Then follows an enumeration of the various titles of Deity in different religions, and a page and a half of argument in a similar line, when the spirit of King Ahasuerus is made to appear, and in answering the question, "Is there a God," he paints him according to Genesis, then says, sarcastically:

"These were Jehovah's words: From an eternity of idleness I, God, awoke-in seven days' toil made earth From nothing; rested, and created man. I placed him in a paradise, and there Planted the tree of evil, so that he Might eat and perish, and my soul procure Wherewith to safe its malice, and to turn, Even like a heartless conqueror of the earth, All misery to my fame,"

**** "The Present and the Past thou hast beheld; It was a desolate sight! Now, spirit, learn The secrets of the Future. Time! Unfold the brooding pinion of thy gloom, Render thou up thy half devoured babes, And from the cradles of eternity,
Where millions lie lulled to their portioned sleep
By the deep murmuring stream of passing things, Tear thou that gloomy shroud. Spirit, behold Thy glorious destiny! "Joy to the Spirit came. Through the wide rent in Time's eternal veil. Hope was seen beaming through the mists of fear. Earth was no longer hell; Love, freedom, health, had given Their ripeness to the manhood of its prime, And all its pulses beat Symphonious to the planetary spheres; Then dulcet music swelled Concordant with the life-strings of the soul; It throbbed in sweet and languid beatings there,

Catching new life from transitory death.

"Those deserts of immeasurable sand Whose age-collected fervors scarce allowed A bird to live, a blade of grass to spring, Where the shrill chirp of the green lizard's love Broke on the sultry silentness alone, Now teem with countless rills and shady woods." * * * * * *

This prophecy we have seen fulfilled in many instances. We regret that space will not permit further quotation from these beautiful descriptions—these word-pictures and prophecies. But we must pass on to other phases of the poem.

"But chief, ambiguous man-he that can know More misery, and dream more joy, than all; * * * * * * *

He chief perceives the change; his being notes The gradual renovation, and defines Each movement of its progress on his mind."

And later, referring to man again, we find a choice morsel for vegetarians:

And man, once fleeting o'er the transient scene Swift as an unremembered vision, stands Immortal upon earth. No longer now He slays the lamb that looks him in the face. And horribly devours his mangled flesh, Which, still avenging Nature's broken law, Kindled all putrid humors in his frame, All evil passions, and all vain belief, Hatred, despair, and loathing, in his mind, The germs of misery, death, disease, and crime."

"O happy earth! reality of heaven, To which those restless souls which ceaselessly Throng through the human universe aspire! Thou consummation of all mortal hope!

"Genius has seen thee in her passionate dreams; And dim forebodings of thy loveliness, Haunting the human heart, have there entwined Those rooted hopes of some sweet place of bliss Where friends and lovers meet to part no more." * * * * * * * *

"Reason was free; and wild through Passion went Through tangled glens and wood-embosomed meads, Gathering a garland of the strangest flowers." * * * * * * * *

"Now Time his dusky pennons o'er the scene Closes in steadfast darkness, and the future Fades from our charmed sight. My task is done; Thy lore is learned. Earth's wonders are thine own."

"Yet, human Spirit, bravely hold thy course. Let virtue teach thee firmly to pursue The gradual paths of an aspiring change; For birth and life and death, and that strange state Before the naked soul has found its home, All tend to perfect happiness, and urge The restless wheels of being on their way, Whose flashing spokes, instinct with infinite life, Bicker and burn to gain their destined goal. * * * * * * "Death is a gate of dreariness and gloom

That leads to azure isles and beaming skies, And happy regions of eternal hope. "Fear not, then, Spirit. Death's disrobing hand-So welcome when the tyrant is awake, So welcome when the bigot's hell-torch burns-

'Tis but the voyage of a darksome hour,

The transient gulf-dream of a startling sleep." "Earth floated then below. The chariot paused a moment there; The Spirit then descended. The restless coursers pawed the ungenial soil, Snuffed the gross air, and then, their errand done, Unfurled their pinions to the winds of heaven. "The Body and the Soul united then.

A gentle start convulsed Ianthe's frame; Her veiny eyelids quietly unclosed. Moveless awhile the dark blue orbs remained; She looked around in wonder-and beheld Henry, who kneeled in silence by her couch, Watching her sleep with looks of speechless love, And the bright beaming stars That through the casement shone."

A PROPHECY OF THE SPIRITUAL ERA.

In "The Revolt of Islam," which, next to "Queen Mab," is one of Shelley's masterpieces, is described and prophecied the dawn and final triumph of Spiritualismat least we so interpret the vision of "The Temple of the Spirit." The journey of life through the many vicissitudes of evolution are symbolized as a magic boat, with the same occupants therein. To give an idea of the style, it will be necessary to give two or three verses from the last Canto, after the storms, cataclysms, wars, etc., (symbolizing human history) have been passed and the new dawn begins to break. In the last verse is the prophecy.

"Sometimes between the wide and flowering meadows Mile after mile we sailed, and 'twas delight To see far off the sunbeams chase the shadows Over the grass; sometimes beneath the night Of wide and vaulted caves whose roofs were bright With starry gems we fled, whilst from their deep And dark green chasms, shades beautiful and while Amid sweet sounds across our path would sweep, Like swift and lovely dreams that walk the waves of

* * * * * * * The torrent of that wide and raging river Is passed, and our aerial speed suspended. We look behind. A golden mist did quiver Where its wild surges with the lake were blended-(Our bark hung there—as on a line suspended

sleep."

Between two heavens)—that windless, waveless lake Which four great cataracts from four vales, attended By mists, aye, feed; from rocks and clouds they break, And of that azure sea a silent refuge make.

"Motionless resting on the lake awhile, I saw its marge of snow-bright mountains rear Their peaks aloft; I saw each radiant isle; And in the midst, afar, even like a sphere Hung in one hollow sky, did there appear, The Temple of the Spirit. On the sound

Which issued thence drawn nearer and more near, Like the swift moon this glorious earth around, The charmed boat approached, and there its haven found.

Note—It is my intention to issue a volume of reviews like the above, entitled "The Psychological in Classic Literature," in which I will show that all poets and dramatists whose works have lived, have had trance experiences. seen visions or apparitions, received telepathic communications; and in short, have been psychics, or mediums, and have thus led the world's progress. I will include Shakespeare, Pope, Goethe, Schiller, and a dozen others. If all interested in such a volume will drop me a postal card I will send them a prospectus when the book is ERNEST S. GREEN. ready. 1429 Market Street, San Francisco, Cal.

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(Continued from page 2.)

Juno's nuptials should take place at the same time as the others. At length they started for Dunraven, where they arrived just before Christinas.

Raphael was now pronounced by the physicians, cured; but still he appeared a dark-browed young man. During the festivities at Dunraven he was moody and silent. When all was over and Lord and Lady Fitzgerald had departed, he begged that Arthur would allow him to live within the old tower. He never desired to return to America

The secret of the underground cham-

ber had been revealed to all, and there were days together when Raphael could and would not be seen. There were days together when this dark, noisome chamber was his retreat. What he saw and heard there he never revealed. But we can tell our readers that the monster had not entirely disengaged himself from the misguided young man; but gradually he and his unhappy victim grew upward toward the light, gradually they became better and better; and after some ten years had passed, when Juno's four little ones clung to their mother's side, happy in her love and care, Raphael's gloom passed away and at length he also found a companion. He was not now very rich; still enough had been saved for himself and wife to live in comfort. They purchased a small estate near Dunraven, where they lived quietly for the remaining years of the earthly life of the young man who aesired wealth, power, and the hypnotic art above all other things. Lord and Lady Fitzgerald were revered and loved by all with whom they came in contact.

Grace enjoyed her title for a while; but at length she received no more pleasure in being called "My Lady" than she would have to have been called Mrs. O'Donnell; and her lip would often curl in scorn at the servilher now, was merely an empty word. She found that it was far better to be at heart a real lady, than simply to be called "Me Lady."

[The End.]

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Progressive Thinker.

J. R. FRANCIS, Editor and Publisher

Entered at Chicago Postoffice as second-class matter. TERMS OF SUBSCRIPTION.

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SATURDAY, JANUARY 7,1899.

The Progressive Thinker is furnished in the United States at \$1.00 per year, the postage thereon being but nominal, but when it is sent to foreign countries was are compelled to charge 50 cents extra, making the yearly subscription \$1.50. Please bear that in mind.

WORTH READING.

"The Teachings of Jesus not Adapted to Modern Civilization," is the expressive title of a rich booklet of 44 pages, from the pen of Dr. G. W. Brown, of Rockford, Ill. The Doctor had published his "Researches in Oriental History," wherein he made a fruitless search to find a historic Jesus. He placed a copy of the book in the hands of an educated Liberal clergyman, who road it, and reported:

"I admit the evidence is not very convincing that there was a real Jesus; but his character, as given in the Gospels, is worthy of emulation. Man is so constituted he needs something of a model, even if it is an ideal one; and Jesus, as he is described by his biographers, is a type of all that is noble in humanity."

It was in reply to this statement the pamphlet was written. As the period has gone by when our idols may not be criticised, it is well to read this work, and determine for one's self whether the author's positions are sustained. The Progressive Thinker has sold many hundreds of them, and is just in receipt of a fresh lot, which will be mailed to any address for 15 cents. Several persons have written that they should be read by the million. One hotel keeper in Colorado bought one hundred copies for gratuitous distribution, whilst scores, mostly ladies, have bought them by the dozen to give to their friends. quantities of a dozen or more they will be mailed at one-third off from the regular price. Send in your orders to

SHUN THE CHURCH.

Rev. W. R. Harper, President of the

Chicago University, told a practical truth in his discourse on the 18th inst... at the evening service: "It is apparent in these days that the

masses of laboring men rather shun the church than go to it for the succor they look for in religion."

The "laboring men," whom President Harper mentioned, are thinkers, as well as tollers. They are the inventors of the day, and the Patent Office at Washington is filled with the exhibits of their skill. Edison and Tesla belong to this

When the clergy shall cease to discourse about angry Gods; of three Gods being only one God; that one of these Gods was born of a virgin, but was th father of himself nevertheless; when they shall cease to idolize a book, de claring it to be the "Word of God," though written by very ignorant priests; when they shall eliminate the fall of our first parents, total depravity, vicarious sacrifice atonement by the death of an innocent person; an endless hell to glut the wrath of Omnipotence, and shall admit that these devilish devices of priestcraft were but instrumentalities to wring money from the hands of the toiler, then they will have taken the first essential step towards getting the laborer to enter a church. Till then the laborers should avoid these insults to high heaven as pest houses, where re-vamped Paganism is taught.

SCOLDING MISSIONARIES.

It is reported that Emperor William gave the missionaries at Jerusalem a first-class scolding while in the sacred city. He said:

"I am not surprised that Christianity remains unpopular in the Orient, and that Mohammedanism, with its fallacious teachings, still holds sway. How can it be otherwise when you clergymen are everlastingly quarreling over dogmatic questions, neglecting to teach true Christian charity, and a pure life in emulation of Jesus Christ. admonish every one of you to repent of your life of callous indifference and cold, formal worship. . . . I warn you that unless you do this you will exert but little influence on the Mohammedans, and will blight the hopes of those who sent you here."

Is there a case on record wherein a Mohammedan, with his belief in one God, has been converted to a belief in the orthodox trinity?

CONCEALING INIQUITY.

The Rev. Dr. Joseph B. Kerr, of the Fourth Presbyterian Church, New York, who was discovered by a church committee under compromising circumstances, has been quietly dropped from the church and no statement made by the trustees.-News Item.

Constantine is reported to have said "If I were to discover a bishop in the very act of adultery, I would throw my ak over him, to prevent an exposure to the detriment of the church.

The Presbyterians of New York were doubtless guided in their action by the suggestive action of the Roman em-

REASON THE BEST ARBITER.

That person's education must be very superficial who has learned to read, but has not acquired the art of thinkinghas no ability to reason from cause to effect, and determine for his own satisfaction whether a statement is true or false. The child properly reared places implicit trust in the expressed of revolution. They deceive themselves opinion of his parents; but the time will come when it will be necessary for that child to form opinions of his own independent of those who gave him being. Like the athlete training his muscles to action, the more the brain is employed, if not to exhaustion, the more vigorous it becomes, and the better qualified to determine the great problems it is re-

quired to solve, and the greater is the probability it will do so correctly. Mathematics is taught in the higher schools principally because it trains the mind and enables it to master difficult and abstruse proplems, and fits a person to engage in long and connected thought. There is one problem of momentous mportance, which has not received that attention from thinkers it merits, because it pertains to a sacred subject, and may be, partly, because an opinion was acquired in childhood. Discussion has been tabooed, first, because it is the supposed province of the priesthood to settle the question; and, second, be-

cause the facts were understood to be concluded by the statement of a professedly infallible Bible, the production of divine inspiration. But the time has come when the brave thinker dares to invade the sanctuary, defy the priest and his book, and reason for himself. No book is too sacred to be exempt from such a person's investigation, and will not escape his criticism if he finds it incompatible with natural law. A question asked by the writer of his

favorite preacher half a century ago is as pertinent now as then. Did the rucified and dead Jesus rise from the tomb clothed with flesh, then, after arrying for a time with his disciples, allowing himself to be handled, to demonstrate his materiality, eating, drinkng, walking and conversing, giving them instructions and making sundry promises, then arise from the earth in nis common apparel, and pass up to heaven in the full sight of many and take his seat at the right hand of his

If it was a deception and only a make-believe-body ascended while a real genuine spirit made the ascension, and took that seat, what became of the dear Lord's body?

And if the real flesh and bones of the dead but resurrected God did enter heaven, as the Gospels allege, then are not the "soul-sleepers," they who believe in a general resurrection of the body at the final wind up, right after all?

Christian Spiritualists who put full trust in the Bible in these matters, must be embarrassed when they try to reconcile the modern teaching with the Bible narration.

There was a vacant tomb, so far as Jesus was concerned. A careful critic makes the statement that victims on the cross usually survived some six days, dying finally from starvation and thirst. But the blessed Jesus is rep resented to have given up the ghost in a few hours, and was laid in the tomb the evening of his execution. On the morning of the third day he

was reported missing. Next he appears suddenly in the midst of his disciples and proves his materiality.

There are those who believe there was such a person as Jesus, and who take stock in the Gospels, who deny that Jesus died. They say it was a case of suspended animation; that the whole narration bears out that opinion: that during one of the three nights, while the guard's attention was diverted, he was taken charge of by his production of human genius, then we friends, removed to another locality, can all stand together on a common mountain fas nesses in Galilee, while his disciples gave out the story of his floating away to heaven, which at that time was supposed to be just above the clouds.

"Myth, Man or God," gentle reader, take your choice. If a man, the statements need reconciling; if a God, he was a feeble one to allow himself to be killed by men, a thing which never happened to a heathen god. If a myth, books are interpreted, and must stand then the whole story is a series of Munchausens. Reason is the best arbiter in this as in all controverted questions where the facts are clouded, so, please each reader will render a verdict in harmony with his own convictions, and The Progressive Thinker will be content.

A SIGNAL FAILURE.

The Progressive Thinker notes with cleasure that the officers of the government, from President down to all his subordinates in the newly acquired provinces, have denied aid to the religious orders in Cuba and Porto Rico. The Attorney General says:

"The relation between the Catholic Church in Cuba will be exactly the same as between the Catholic Church and Illinois. . . . There has never been any other understanding, intention or expression, either in Cuba, Porto Rico or the Philippines."

The priests have importuned aid, but they have been met at all points with a firm denial.

It is stated as a fact that the clergy of Porto Rico were so troublesome, because of their demands and threats. that the military governor assured them if they did not submit to the new order of things he would expel the last man of them from the island.

During the American revolution a similar movement occurred. But the fathers of the Republic determined to divorce religion and government. They carried out this idea so far as purposely and deliberately to leave God out of the Constitution. The clergy rebelled then. Many of them left the country, and returned to England, but enough were left to engage in all manner of plots to attempt their rehabilitation in power. And their successors down to the pres ent have continued the unprofitable agitation.

CHEERS FOR FORT SCOTT.

The City Council of Fort Scott, Kansas, have a pending ordinance prohibiting every manner of work on Sunday, from boot-blacks to ministers preaching for pay. The barbers asked for an ordinance closing all shops of their trade on Sunday. Ald. Davenport evidently thought "what is sauce for the goose i sauce for the gander," and went the hair clippers still better.

If it is wrong for a barber to shave for hire on Sunday, is it not equally culpable for preachers to labor for hire? Many a time have we heard the dominie in his pulpit, when dunning his parishioners for arrears of dues, announce, "Jesus declared, "Thelaborer is worthy of his hire," urging this as a reason why he should be paid, thereby conceding he was on an equal footing with others who toil for pay.

THE IMPENDING RELIGIOUS REV. OLUTION.

When before in the history of the world has there been such an advance all along the line toward religious freedom? Catholics with their infallible Pope, and Protestantism with its infallible Bible are alike in the throes

who do not note these facts. As political revolutions have their origin with the people, so the religious upheavals originate with the laymen. Political demagogues watch the changes in public sentiment, and adapt themselves to the views of their constituents. So, many of the clergy feel the popular pulse and adapt their pulpit utterances to accommodate the enlarged views from whom they draw their support.

But there is another class of thinkers who must be taken into account. Hou est and conscientious, enlarged knowledge has broadened their conceptions of the Divine character, and they do not hesitate to announce their convictions to the world. Such seems to be the case with Rev.Dr. J. H. Rylance, late rector of St. Mark's Protestant Episcopal Church, New York. Under the head of "Christian Rationalism, the Doctor makes an earnest plea for the rights of scholarship in the interpretation of the Bible. Says another, in referring to and quoting him:

"Dr. Rylance begins with the propo sition that men shall be suffered to think freely, and freely to assert the conclusions they may reach concerning religion. . . . Take away all dictatoria authority affecting religious beliefs, and all the evidence upon which these beliefs profess to rest would remain to us begetting conviction in all men capabl of appreciating the evidence, and leading to a general convergence of opinions and feelings sufficient to satisfy all reasonable requirements as to a unity of faith."

Again:
"Men should be permitted to think freely and know the mind of God as best they can, whether it is written in books, or on rocks, or in the constitution and intuitions of the human soul and the sooner our religious guides begin to suffer such seeking to go on without hindrance, the better it will be for the cause they represent."

Says the popular public journal from which we quote:

"The church is chiefly responsible for Infidels. The superstitions and impostures of the Romish church have begotten such men as Voltaire: while Protestant preachers have been doing the same thing in their assertions that every syllable of the Bible is 'inspired,' and all equally inspired, and therefore of divine, unvarying and everlasting authority. We have simply to open the Bible and take whatever we find there, and esteem it divine. There is the story of the apple and the serpent, of the woman turned to a pillar of salt, the account of the wholesale slaughter of the Canaanites, and the treacherous

murder of Sisera, the legend of Jonah and the whale. The Free-Thinker takes all these and turns them as weapons on the preacher; all because authority does not discriminate, does not sift the chaff of the book from the wheat." Freethinkers for centuries have pointed to these errors in the Bible, to which Dr. Rylance refers. They have urged as a consequence the book was

not of God; but churchmen retorted

with the cry of Infidel! Persecution

followed. Then the whole book was repudiated in self-defense. When the church shall concede the truth, that the Bible is of priestly origin, and like other books from human hands is filled with errors, discrepant statements, improbable legends having many good things in it collected from the wisdom of the ages, no more the inspiration of God than any other vestigation with. "Thus saith the Lord," will generate what the church is pleased to term Infidels as fast as men learn to think, and have in-

Rev. Dr. Rylance is only one of a multitude of scholars who all agree that the Bible must be interpreted as other or fall on its own merits, not on its pretended divine origin.

dependence of character to formulate

A Noble Woman Passed to Higher Life.

We were deeply pained to learn of the sudden death of Mrs. B. B. Hill, of Philadelphia, Pa. She was a most excellent medium, a philanthropist by nature and in acts, and devoted to the cause of Spiritualism. She will be missed by her many devoted friends all over the United States. Harrison D. Barrett, who happened to be present at the time of the sad event writes:

To the Editor:-It grieves me to an nounce to you the sudden transition of our mutual friend, Mrs. B. B. Hill, who entered spirit life Dec. 25, at 5 p. m., from fatty degeneration of the heart. She had had a light touch of la grippe, but was apparently entirely over it, and was cheerfully attending to some little household duties on the very day of her departure. She became somewhat weary and laid down for a few moments' rest. She went to sleep and never opened her eyes upon the scenes of this life again. Her age was 64

years, 10 months. She had many friends and no ene mies. Hers was a generous nature and no needy soul ever called upon her in vain. She was speaking of you in terms of warmest friendship only a few hours prior to her departure. She has gone, and we now have one more friend in the higher life.

The funeral services were held Wed nesday, Dec. 28, at 1 p. m. W. J. Colville delivered the leading address, as sisted by Mr. and Mrs. E. W. Wallis and myself. The stricken family asks to be re-

membered. HARRISON D. BARRETT.

A SCHOLAR'S DECLARATION.

"The great scholars and critics are sifting the chaff out of wheat in the Bible, while the preachers and the Sunday-school teachers continue to teach without any heed to new discoverles and the weight of new evidence. The consequence is, the church will have to confront an appalling and well nigh overwhelming army of infidels. . . . Sayings or sentiments that have come down to us from ignorant superstitious ages shall not be counted divine and eternally true merely because they are found in a certain record of those ages."-Rev. Dr.

EXPRESSIVE.

Gen. Shafter is reported to have said of the Cubans:

"Why, those people are no more fit for self-government than gunpowder is

IN THE MORNING.

BY LILIAN WHITING.

"And with the dawn these angel faces smile That I have loved long since and lost awhile."

In the quiet hush of morning Ere the sunlight glories fall In their rose and gold of radiance Gleaming on my chamber wall,— Ere the day, so duty-laden, Comes to meet me, all untried, Glide angelic forms around me Who from earth have turned aside.

In the silence of the dawning I can see their faces fair, And their robes of snowy whiteness And the gleam of shining hair; I can hear them murmur softly As they bend my pillow o'er,— I can catch the distant music Wafted from an unseen shore.

One who in her life's fair morning Turned her from the busy way, Glad to greet the golden dawning In the land of Perfect Day,— Ah, her hands were folded whitely! From her clasp the lilies fell! Yet she comes—in radiant beauty Of her strange new life to tell.

Intimations throng upon us By these presences unseen, Of that spirit-world which lieth Nearer than we often dream, And the days take on new meanings: Finer forces seem to rise; Life, transfigured, gains new vision; Sees the gleam of fairer skies.

From the collection: "From Dreamland Sent."

ON THE THRESHOLD OF THE TWO WORLDS

Lilian Whiting, in "The Coming Age."

"Rehold." I make all things new." One not unfrequently hears the re- thousands of miles of space, or of wiremark made by a person whose quality less telegraphy as successfully initiated of life and thought is held in well- by Tesla and Marconi. A little over merited esteem, that he regards all psychic phenomena as "very fuscinating," intimations from the Unseen (then the but he "is afraid" to have anything to Unknown) began through the Fox Sisdo with them. And again, the point is ters. The attention of the civilized made by another that, while undoubt- world was gradually attracted to these, edly there are channels of communical and even in those early days such men tion between the seen and the unseen, and women as Horace Greeley, Judge yet any use of these opportunities is de- Edmunds, Alice and Phoebe Carey, moralizing, and should be avoided by Epes Sargent, Mrs. Browning, and are here and now spiritual beings in those who aim to hold life amenable to many others that might be named, were the nobler standards. Now, if these drawn to investigate. In 1853 Mrs. clothed upon with the physical covering two objections were offered by ignor-ance and incompetence they might, per-den—her dearest friend in Florence, spiritual being may relate himself to a haps, be relegated to general onward and the lady under whose care Kate physical world, and as the fitting inprogress. This is not the case. They Field, as a young girl, was placed—as are stated by men and women of eminence, not less in moral and uplifting influences than in intellectual powerthe very persons with whom the disciple of divine life longs to be closely assolis must be permitted, and that the conclated, and enabled to enjoy all the bentemplation of whatever is must be pertration, and thus enables the individual. efit and beautiful influence of that asso- mitted also, where the intentions are for the time being, to come into conciation. No one, I take it, of those who pure and reverent. I can discern no have distinctly "ranged" themselves, as more danger in psychology than in min- audient powers. For the physical body the French say, on the side of the con- eralogy, only intensely a greater interviction of the larger revelation and its est. As to the spirits, I care less about importance to humanity-no one, not what they are capable of com-Sir William Crookes, Prof. Wm. James, municating than of the fact of their Dr. Hodgson, Prof. Sidgwick, Prof. being communication." Oliver Lodge, Mr. and Mrs. B. F. Underwood, Mr. F. W. H. Myers—no one den, she says, still pursuing the sub-of these, it may safely be affirmed, is in ject: "If I am right, you will none of any sense a special pleader for what he you be able to disbelieve much longer: holds to be the truth—that the spiritual a new law or a new development of law laws permit an easy, natural com- is making way everywhere. Imposture passed beyond death and those here. speak generally; and unless you explain Their prolonged investigations, their the phenomena by 'a personality unconscientific tests have convinced their sciously projected (which required ex-

be superseded to-day by the revelation spirit theory." higher law that neutralized, or facts, they would all accept any higher "Every fact is a word of God, and truth, even if it negatived that now held. What is progress, indeed, but be

ing wiser to-morrow than one is to-day? "The Master whispered. Follow the gleam.

Launch your vessel And crowd your canvas, And, ere it vanishes Over the margin, After it, follow it, Follow the Gleam." So we are all, I take it, following the

truth. If this great fact is true, it has a most important thearing on the actual 1854, she writes: present: if it be not true, by all means "For my own p let us merge our convictions in closer convinced that what we call death is a accord with absolute truth. This is to mere incident in life." say, as the very basis of all discussionthose who doubt this fact will be glad of his conviction regarding the wider to accept it when they are reasonably penetration of the Seen and the Unseen convinced; those who believe it would in private letters as well as in his discard it to day, if convinced that they raison dette of existence at an the incited pienty of agitated controversy, initial step is harmony. Progress is conditioned by love. Discord and an tagonism block the way most effectually. And if this larger, latter-day entists, was one of the first—perhaps tolerance, sweetness of spirit, and re-

The fact that signals flash between those in the Seen and the Unseen may jects, weighty and far-reaching, on be assumed to be as well authenticated which my own attention has been

igen ray, of telephonic conversation over half a century ago crude and curious follows:

"Profane or not, I am resolved on getting as near to the spirit question as

Again, in a later letter to Miss Blageation between those who have is absolutely out of the question, to judgment. Yet, if these laws were to planation of itself), you must admit the

And again, writing (in 1856) from modified, or in any way altered these Rome to Mr. Westwood, she says: call it irreligious to say, 'I will look away from that because it will do me harm.' Why be afraid of the truth? God is in the truth and he is called also ove. The evil results of certain experiences of this class result mainly rom the superstitious and distorted views held by most people concerning the spiritual world. We have to learn, we in the body, that death does not teach all things. Death is simply an accident. Foolish Jack Smith, died on Monday is on Tuesday still foolish Jack Smith. If people, who on Gleam. Between believers and nn-Monday scorned his opinions prudently, believers in psychic phenomena there will on Tuesday receive his least words is, one is grateful and glad to say, no as oracles, they very naturally go mad real controversy or antagonism, but or at least do something as foolish as only a common ardor for revealed their inspirer is." And to Miss Mitford, in October of

"For my own part, I have been long

Tennyson has left numerous records

were under a delusion. Surely the At all events, these latter-day man-initial step, in all spiritual progress—lifestations of a power of which both and this in its large sense is simply the the Old and New Testaments are full raison d'ette of existence at all-the incited plenty of agitated controversy, revelation of the divine laws means the first of scientific men-to approach anything, it must first mean patience, the subject as a serious study some thirty years ago. He became absolutely joicing in the good of others-"taking convinced of the possible reality of the the good of others to be our own," as phenomena; and this year, in his an-George Eliot so well phrases it. On nual address as president of the British this basis then, of a common love of Association of Scientists at Bristol. truth, of mutual love and desire for mu- England, on the evening of September tual helpfulness, let us fix as a point of 7, Dr. Crookes, after dwelling upon scientific discoveries and triumphs, said: These, then, are some of the sub-

as any other scientific fact. It can be chiefly concentrated. Upon one other predicted with the same assurance as interest I have not yet touched—to me nature and the destiny of man; whether that with which we speak of the Roent- the weightiest and the farthest-reach- the entire drama of human life is not

differing from the ordinary intelligence common to mortals. This fact in my life is, of course, well understood by those who honored me with the invitation to become your president. Perhaps among my audience some may feel auxious as to whether I shall speak out or be silent. I elect to speak, although briefly. To enter at length on a still debatable subject would be unduly to insist on a topic which—as Wallace, Long and Barrett have already shown though not unfitted for discussion at these meetings, does not enlist the interest of a majority of my scientific prethren. To ignore the subject would be an act of cowardice—an act of cowardice I feel no temptation to commit. To stop short in any research that bids fair to widen the gates of knowledge. to recoil for fear of difficulty or adverse criticism, is to bring reproach on science. There is nothing for the investigator to do but to go straight onto follow the light wherever it may lead, even though it should at times resemble a will-o'-the-wisp. I have nothing to retract. I adhere to my already published statements. Indeed, I might add much thereto. I regret only a certain timidity which, no doubt, partly militated against their acceptance by the scientific world. My own knowledge at that time scarcely extended be-youd the fact that certain phenomena new to science had assuredly occurred, and were attested by my own sober senses, and better still by automatic record. I was like some two-dimen-sional being who might stand at the singular point of a surface and thus find himself in infinitesimal and inexplicable contact with a plane of existence not his own. I think I see a little farther now. I have glimpses of something like coherence among the strange elusive phenomena—of some thing like continuity between those unexplained forces and laws already known. This advance is largely due to the labor of another association of which I have also the honor this year to be president-the Society for Psychical Research, And, were I now introducing for the first time these inquiries to the world of science, I would choose a starting-point from that of old. It would be well to begin with telepathy-with the fundamental law, as I believe it to be, that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense-that knowledge may enter the human mind without being communicated in any hitherto known and recognized way." A rather interresting corroboration of the belief in the intimate connection of the Seen and the Unseen worlds comes in an unexpected way from the experience of a noted French physician. Dr. Moutin is a member of the Facultie de Paris, and as a magnetic physician of eminence built up a great practice. His attention was arrested by the fact that out of every hundred patients whom he sent into the magnetic sleep a large proportion "live, for the time being, in the spiritual life, seeing what takes place in the beyond and being able to furnish a tolerably clear notion, though not altogether exact, regarding it. The sleeper beholds more or less distinctly, according to his capabilities," says Dr. Moutin. "All do not perceive with the same precision; but all, notwithstanding, agree in affirming the same thing with regard to the existence of the Dr. Moutin explains this by saying that, as a consequence of the magnetized condition, "the spirit of the sub ject becomes more or less disengaged

from its terrestrial bedrock." For it must be borne in mind that one does not in some mysterious manner acquire a spiritual body by dying, but that we spiritual bodies which are temporarily strument by means of which he may express himself in this world. A variety of causes, as a severe illness, the effect of certain drugs, or the effect of I can, and I don't believe in the least | magnetic and hypnotic treatment, parthe larger revelation and risk of profanity, seeing that whatever tially disengages the ethereal from the scious use of clairvoyant and clair limits the powers of the spirit, does not produce them. "The body would thus be," sars

Kant, "not the cause of our thinking, out merely the restrictive thereof, and, although essential to a sensuous and animal consciousness, it may be respiritual life.'

Prof. William James, of Harvard University, who is justly claimed in two hemispheres to be the greatest living psychologist, has given, in his little book called "Human Immortality," a luminous view when he says:

"Suppose, for example, that the whole universe of material things—the furniture of earth and choir of heavenshould turn out to be a mere surface veil of phenomena, hiding and keeping back the world of genuine realities. Such a supposition is foreign neither to common sense nor to philosophy. mon sense believes in realities behind the veil, even too superstitiously, and idealistic philosophy declares the whole world of natural experience, as we get it, to be but a time mask, sheltering or refracting the one infinite Thought, which is the sole reality, into those millions of finite streams of consciousness known to us as our individual selves.'' The careful and intelligent work of

the Society for Psychical Research-largely due to the indefatigable and noble personal devotion of its secretary, Dr. Richard Hodgson-and the constantly increasing testimony of men and women whose word has weight have combined to produce a great mod ification, if not transformation, of the general attitude of thought. Such men and women as Bishop Potter, Rev. Dr. E. Winchester Donald, Rev. Dr. Heber Newton, Rev. Samuel Richard Fuller, Rev. Dr. Minot J. Savage, Canon Wilberforce of Westminster Abbey, Rev. John Page Hopps, Mrs. Mary A. Livermore, Mrs. Lucinda H. Stone, Mrs. Mabel Loomis Todd, Thomas Sargeant and Lilla Cabot Perry, Mrs. Edwin P. Whipple, B. F. and Sara A. Underwood and a host of others whose names rep resent the best intellectual and moral life of the day; such philosophers and scientists as Sir William Crookes, Frederic Myers, Prof. Sidgwick, Prof. Lodge, Dr. Richard Hodgson, and Prof. William James-all acknowledge their conviction that the change of death does not close the avenues of communication between those in the physical and those in the ethereal world. All this brings us back, however, to the primary purpose of this paper, which is simply the venturing to ask

that we may take sweet counsel to-

gether and consider whether there is.

whether there possibly can be, anything

"dangerous" in an earnest study of the

uplifted, strengthened, and ennobled to the consciousness that it is enacted in ing of all. No incident in my scientific career is more widely known than the the presence of the Unseen. The "cloud of witness" is no myth, but a vital facpart I took many years ago in certain tor in the day's experience.

psychic researches. Thirty years have passed since I published an account of Mr. Cranch, the poet, intimates the experiments tending to show that outone great truth regarding the life to side a scientific knowledge there excome, as the entrance on a more real ists a force exercised by intelligence and more positive condition, when he

"We are spirits clad in veils, Man by man was never seen, All our deep communion fails To remove the shadowy screen."

Why, that event which we call death is the beginning of life—the entrance upon the more positive, the larger, the more significant phase of living. This part of life is preparatory, experimental: it is like the rehearsal before the play, the tuning of the instruments before the symphony. We are not living, but preparing to live. Not that this part of life is unimportant, or "a vale of tears," or a period of time to be endured as may be, careless as to its great opportunities. What kind of preparation for the university would be that preparatory school whose pupils were dle and aimless?

Now, if we may live in close touch with that Unseen world of higher

forces, higher laws, and greater sig-

nificance which interpenetrates our own and is interwoven with this state like warp and woof; if we can intelligently recognize its currents of energy and relate our own lives to them; if we may have friendships and companionships among those of our friends who are unseen as well as among those who are seen; if we may understand something of the nature of that life to which we are all speeding on-is it not the most valuable advantage possible? If it be not "dangerous" to associate with our friend who was here yesterday, can it be when he has gone to-morrow? As to the companionship or the communication with the unseen being "demoralizing," is it not on the same ground as with any social relations? Does it not rest with ourselves as to whether our social life, our affiliations, shall be demoralizing or uplifting? The entrance to the life beyond is not by violent revolution, but by gentle evolution. "Death is not the end of life, but merely an event in life," said Bishop Phillips Brooks. It is merely one of the events in life. And man may learn-and is learning-so to develop his spiritual powers, so to live the life of the spirit now and here, that he is coming under the dominion of the higher laws that prevail in the Unseen. The practical annihilation of time, and space and matter, by electrical appliances and by the Roentgen ray, is the initiation into life on a higher plane governed by higher laws. On this plane shall we live companioned with noble and inspiring friendships of those in the unseen world, as well as with those

Kate Field's prophetic mind impelled her to say, some fifteen years ago, "I look to see science prove immortality." That expectation is already fulfilled. But if we are, or rather as we are immortal, let us be immortal now. Let us live the life of the spirit-more replete with energy, with positive power of executive usefulness; more irresistible in its progress because to live in the spirit is to live the life of harmony and good will to all-the life of love with its result of peace and joy!

The Brunswick, Boston.

FOR THE GOOD OF THE CAUSE. While there is a truth, when rightly understood, in the idea of leaving first principles and going on unto perfection, here is neither wisdom nor safety in Spiritualists leaving that which was in the beginning of the modern movement, and has continued to be, the real mainstay and strength of our cause as a convincing and converting power, bringing people to accept spirit return and com-

munion as a demonstrated fact. Family and private circles were and are the means most potent, most suasive, in their kindly, genial, unpretentious way, to lead inquiring minds to a firm, safe knowledge of the truth em-

bodied in Spiritualism. For it is not in the whirlwinds and earthquakes of the stagy eclat of the rostrum, that the most powerful and abiding convictions and results are attained, but rather in the unpretentious and quiet force emanating from the unassuming mediumship seen and heard and felt in the homelike family circle. where there is no pecuniary inducement to fraudulent practices.

Of course there may be petty fraud in any circle, however sacred its precincts, but it must be intelligible to every apprehension that, with the pecuniary temptation lacking, there is the least possible reason for counterfeit mediumship, pretended tests, or fictitious manifestations. As a rule, the work in the family circle may be depended upon as genuine, as there is no gain to be derived from fraud.

The new year should witness a widespread revival of good old-fashioned spiritual family circles. Let this be, and the year will chronicle an awakening of interest in Spiritualism that will lead to rich and glad results, in the spread of our great light, the increase of our numerical force, the enlargement of our borders.

The family circle is the nucleus of the development of Spiritualism in its modern form; the centers whence the light spreads its rays to enlighten the world, to dissipate the darkness of ignorance, break the bondage of wrong religious teachings, and liberating human minds from thralldom to olden superstition. and modern bigotry whether scientific

While therefore the proven genuine medium is honored and generously sustained, let the fraudulent pretenders be ignored by all, and family and private circles be formed everywhere, for local benefit and the general good of our

This, together with enlarged circulation of Spiritualist papers, and other spiritual literature, will aid in the extension of our cause and truth, and the growth of Spiritualism in the world. One or two additional subscribers for The Progressive Thinker means four to ten more readers, means increased interest, means more intelligent and enlightened Spiritualists, and increased strength to our forces in the great battle for truth, freedom and humanity.

A FRANK ADMISSION.

We can all more than half indorse Rev. Dr. Rylance, of whom mention is made at length in another article, when he said:

"There are times when certain men have been inspired; but such times are confined to no epoch of history, to no particular age. At certain moments of their lives the great sacred writers were inspired, at certain other moments they were not. The orthodox Jews will tell you that men were divinely inspired only during the Old Testament era-Others will tell you that only Christ's disciples and the early Christian saints were genuinely inspired. As a matter of fact Sakya-Muni [Buddha]. Marcus Aurelius, Dante, and Shakespeare were nature and the destiny of man; whether | inspired just as well as Moses, David, Isalah, John and Paul."

DETROIT, MICHIGAN.

It is Greatly Stirred Over Recent Events.

PROMINENT PERSONS IN DE-TROIT POINTED OUT WHO CON-CEAL THEIR FAITH - DR. BUR-ROWS HAS A COMMUNICATION FROM FARMER NICHOLS, WHO TOLD JUST HOW HE WAS MUR-

The Spiritualists of Detroit are determined to be known to the public as they are and not as they are represented to be through the "fake" mediums and frauds, who are continually being exposed, says the Journal. This announcement was made from the plat-form of Dr. C. W. Burrows' Spiritualistic meeting last night through the medium of Ed. Grece. The names of all the prominent Spiritualists are to be made public. Numbers were made public last night and more are to be announced in two weeks. The list includes ministers, prominent business men, politicians, lawyers, physicians, newspaper men and well-known citizens in all walks of life.

Mr. Grece prefaced his enumeration of Spiritualists with a short resume of Spiritualism. The truth, he said, should be told. There was no higher religion than the truth. The preachers didn't tell the truth for fear of losing their congregations and salaries; neither did the lawyers nor physicians for the same reason. All had to earn bread and clothe themselves. Stern necessity forced them to compromise with truth.

"They don't tell the truth," said Mr. Grece, "but I will. I hate a coward. I can understand how a man may be a coward physically, and I don't speak in that sense. I mean the cowards who will not face the world in their beliefs. There are numbers of men in this city who attend Spiritualistic seances and conferences to get consolation of soul, who ought to be willing to say: 'I'll stand by the faith that is in me, regardless of what the world will say.' These same men believe in Spiritualism, yet attend elegant and aristocratic churches and sit in costly pews while all the time they are contributing their money towards the support of Spirit-

"All religions of the world seek to carry humankind over that Stygian stream called death. They all call for immortality of the soul. What are we? I am talking and you are listening. What is it that is talking, and what listening? Is it the eyes, the nose, the mouth? No. There is something inside that lives and moves; a soul that is in all things. That soul is God.

"The difference between the religionists," continued Mr. Grece, "and the Spiritualists is that the religionists affirm the immortality of the soul by faith, and the Spiritualists by demonstration. Where is the heaven of the Bible? The Christian heaven is somewhere. We can't find it with the telescope. They say there is a hell. We have some deep wells, but we have not found it yet. We Spiritualists teach the people that Othello's occupation is

Mr. Grece went into a long discourse of Prof. Crooks' belief in Spiritualism. He read from the Professor's addresses at scientists' concourses, showing that Prof. Crooks in his scientific researches has discovered an outside interligence of things which communicated dif than the human family. He quoted Crooks as saying that he must bear witness to that which he had found, regardless of all criticism.

"There are a great many," said Mr. Grece, "who are Spiritualists and do not admit it, and there are others who are 'investigators' and are ashamed to have it known. But there are a few men who are well-known Spiritualists and who are not afraid."

Here Mr. Grece rend a list of the names of many well-known men who, he said, were believers in Spiritism. "There is a certain Baptist minister, too, who has been to all the Spiritual-

istic mediums in the city. He never preaches a sermon but he goes to a me dium and asks the medium what he thinks of the sermon, and whether he had better preach it. If the medium tells him when and what to say: tells him how many converts he will make and what raise of salary he will get he surely should be known as one of the faith." Mr. Grece gave the minister's name, but said he did not know where he lived.

"There are mediums in this hall who have been called into service by Bap-tists, at circles where none but Baptists

'What I blame these men for is that they have not the brayery, boldness and honesty to acknowledge before the pub lie the truth. What a force it would give the Spiritualistic cause if all knew that these men were helping the faith and giving their money towards its sup port. What hurts Spiritualism more than anything else is the cowardice of those who will not acknowledge their belief to the world.

"There are newspaper people, too, who are Spiritualists, though they ac count for it to themselves on the Hudsonian theory.

At this point Mr. Grece read another list of names and continued:

"If odium attaches to Spiritualism all should share it. If Spiritualism has done anything for these men they should acknowledge it. I want to see the cause of investigation go on, and I want every one to do his part. Above all, try all things, and hold fast to only what is good. If any professed mediums are found to be frauds, let the law take its course." (Applause.) Dr. C. W. Burrows closed the meet-

ing with this statement: 'To-day in Detroit there are several mediums who have received distinct and specific communications from the spirit of Farmer Nichols, giving definite particulars of his death, and naming those who participated in the taking of

The Ascher trial was a farce in light of the possibilities of the knowledge that could be communicated if the spirit world is listened to. I cannot mention names. That wouldn't be permitted. But I will tell you how a second person assisted the prime mover in this murder. The people say that the murderer is not located. The jury has said so. A writing medium secured de-

tails of the crime. They are these: 'The murderer prepared and planned the crime for mercenary purposes. A certain accomplice went to the head of the island in a boat and gathered stones and weights, for every part of the deed had been planned. After he had gathered them the boat came ashore and there the victim was struck by the accomplice. He was then tied with the wires and put in the boat, blood trickling into the bottom of the boat. The blood was caused by the cutting of the wires into his limbs, and not by any blow. When the boat was again out in the water the two men threw the body overboard, one taking him by the head and one by the feet. Thus we can account for the circumstances and deficiencies existent in the theory that the

throw the body overboard from an erdinary capsisable rowbeat.

"Upon interrogating the spirit as to the puzzling circumstances of the stopping of his watch at two cclock, which has had such an important bearing in the case, he sold that he only ing in the case, he said that he only carried the watch as a matter of form that he never wound it up The spirit described the character and figures of those who accomplished the deed, and also said that he was conscious when he was thrown into the boat. I could occupy an hour telling you of the communications.

"In two weeks from now Mr. Greco will detail further names of Spiritualists of the city and give astounding details of the crime. I will tell of mar velous communications I have received since the death of my wife, Mrs.

SAW HIS MOTHER.

Little Child Is Clairvoyant.

To the Editor:-In this town lives Richard Maroson, a blacksmith and wagon-maker. Several years ago he married a Mexican woman, who died of pneumonia July 2, 1898, after five days' sickness, leaving a baby boy about eighteen months of age. After the child's birth until her sickness, the mother had entire care of the child. Just before her death, she called for the child and gave him a mother's good-bye and blessing. As the child was of such tender age, the father, unable to properly care for him at home, placed him with a worthy family that he might receive the necessary care and attention, often visiting him, taking candy, cakes,

Within the past two months his father and the people caring for him have, at sundry times, noticed him while playing by himself on the floor, start, look up in apparent wonder and surprise toward some vacant portion of the room, get on his feet, run towards vacancy, laughing all the time, talking to and calling "mamma," "mamma," as though seeing and talking to his mother, holding up his hands as if expecting to be taken up into her arms; then, finding nothing substantial, stop, look up, surprised and grieved, sit down and cry.

A few days ago the child was given some ginger snaps. After a little, taking one in his hand, he looked and held it out towards vacancy, walking forward all the time, calling upon and talking to his mother and asking her to take it, and seemed greatly grieved when she did not take it. His father and family caring for him became concerned at the strange and unaccountable behavior of the child, fearing that his mind was affected, and the father called in and consulted an eminent and liberal minded physician, who, after examining the child and listening to facts stated above, told the father to have no fear, as the child's mind was all right-that he, the physician, believed that the child did see his mother's materialized spirit-invisible

The foregoing statements are true in all respects, and, being a subscriber for and a careful reader of The Progressive Thinker, I thought the facts stated might be of interest to other readers. and I also desired the comments of the editor or others interested, explaining the actions of the child. Silver City, N. M.

Mrs. Kayner in Watseka, III In 1869. E. V. Wilson, the noted Spiritualist lecturer and test medium, came to Watseka and delivered four lectures, each lecture followed by quite a number of tests given to persons indiscriminately among the audience. Some of them were very remarkable indeed, and nearly all that were given were recognized. His meetings produced a good and lasting effect and many are here now who well remember those meet-

On Friday, December 15, Mrs. Isa ilson Kayner, a daughter of E. V Wilson, came here and has given sev eral lectures, each one followed by tests given to persons in the audience, by which she has proved herself to be "a chip from the old block." Her audiences have been necessarily small, as there are not Spiritualists enough here to own a hall and no hall or place of meeting to be had but the Opera House, and that is too expensive. The meetings therefore were held at private resdences. Mrs. Kayner held the undivided attention of her audiences from start to finish, and although the meetings were held until a late hour, the people were very reluctant to leave. Her tests were generally very remarkable and convincing and readily recognized. I have been a Spiritualist thirtythree years, have witnessed tests given in public and private by many of our best mediums, but I have never witnessed anything in that line to equal those given by Mrs. Kayner Sunday night, December 18, and those to whom they were given will hold them in memory so long as life shall last. Mrs. Kayner's work here will never be forgotten. She has endeared herself to all who have met her, and it is hoped and expected that she will return here soon

Watseka, Ill. ASA B. ROFF. Santa Claus Is Denounced. The Baptist primary workers for Sunday-schools at the South Baptist church, Milwaukee, recently "knocked" poor old Santa Claus. Miss Ellen Griffiths led a discussion on the question whether Santa Claus should be allowed to come into church and take part in entertainments in person, whether he should be allowed to enter the home whether he should be allowed to be at

o complete the work so well begun.

There were some who said that the old man should be forever banished They argued that he was a delusion and likely to become a snare. They claimed that if children were taught that there was a Santa Slaus and believed in him firmly, they would lose confidence in their parents and in all things that the parents had taught them when the

awakening time came.
They declared that no untruths should be told to the children. The majority of those who took part in the discussion stuck right by the old fellow. He is a myth, but he is such a delightful myth. He is the embodiment of all that is good, and happy, and generous, and thoughtful, and loving. Children will understand that when they grow older. One woman said that if her parents had taken Santa Claus from her they would have deprived her of a great part of the pleasures of her childhood. She for one was going to teach her children as she had been taught. It was agreed on both sides, however, that the decention, if such it can be called, ought not to be kept up after the children are old enough to doubt the existence of the

mythical old Santa. "Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond murder was comitted by one man, and the reach of adverse criticism. Price, that it was impossible for one man to 25 cents. For saie at this office.

BIBLE PROPHETS AND PREDICTIONS LAKE HELEN CAMP, FLA.

Critically Examined and Compared with Modern Mediums and Messages.

that within sixty-five years the king or

kingdoms that were to war against him should not exist. Now I would like to

be informed how the birth of Jesus, which occurred seven hundred years

after this battle, could be a sign to Ahaz that he would conquer in his im-

pending fight, and that within sixty-five years the land against which he

fought should be forsaken of both her kings. On this point Thomas Paine

"It would have been mockery and insulting noisense for Isaiah to have assured Ahaz as a sign that these two

kings should not prevail against him, that a child should be born seven hun-

dred years after his death; and that,

before the child so born should know to

refuse the evil and choose the good, he,

haz, should be delivered from the

danger he was immediately threatened with."—Age of Reason, p. 162.

Signs of the Public Cause,

A weekly glance at the speakers' no-

tices in the spiritual papers, will lead

one to suppose that the field of labor is

not very prolific. Most of the speakers

have spare time and are soliciting en-

gagements, and the tried and true are the ones mostly in need. Why is this?

Having asked for such engagements, I reply, "the local societies are seeking

cheap talent;" and the home markets

are getting to be better supplied with

local speakers who do not tax the treas-

ury. With all of this the support from

individuals has lessened until the local

societies cannot pay living prices.

There has also been very heavy taxa-

tion to support some organized forms of

effort, and the local cause has suffered therefrom. Several capable workers

have lately said they must soon seek

other avenues to earn a livelihood.

facts and philosophy is in the ascend-

ant, but organic union and support is

in the decline. Surely, we have some

improper means employed in the propa-

The States and National Associations

may be placing the public work into a

few hands—and some have said so-and thus centralizing the forces. The end

may warrant the means and effort, but

the field may be kept glowing with ever-

upon some just basis. The local socie-

Christmas at Berkley Hall,

Boston.

It was my pleasure and privilege to

spend the greater part of Christmas

day in Berkley Hall, attending the

Children's Lyceum entertainment and

dinner, and listening to the instructive

lecture in the evening by Prof. Wm. M.

Lockwood. A pretty sight it was to see the little ones in the various exercises

of recitations, readings, singing, marching with flags, and to behold them

gathered around a tastefully decorated

table partaking of the delicacies of the

Christmas season. A general festive

This Ivceum has one hundred members.

and is ably led by J. B. Hatch, Jr., and

The lecture of the evening was on a different line of thought than that

usually followed by Prof. Lockwood,

and showed his deep research into the fundamental principles of our govern-

ment. The subject was, "What is a Citizen and What is Citizenship?" He

quoted Aristotle's definition of a citizen

as one who had the right to enter into

every department of government, not to be represented but to have a voice

He spoke of the government Solon presided over in Rome 594 B. C., where

he people over thirty years of age had

the right to vote directly on all ques-tions appertaining to government, and

where all were taxed according to their income. "As our government is now managed," he said, "we are represented

in all but one department, hence in

reality are only one-quarter of a citizen

and have to abide by the laws others

make for us, having no voice whatever

He told a little story of a farmer he

knew, who had retired from active

work and let others manage his land for

him. At the end of the year all his

erops had been disposed of and he was in debt \$600. He wondered how this

could have occurred and asked Mr.

Lockwood wherein the fault lay. The

reply was that he had been too well

represented and others had taken advantage of him. "It is this way with our present government," continued Prof. Lockwood. "We elect representa-

tives in various departments, who sell

our liberties to monopolies and place us

in debt. We now have the privilege of giving \$3 worth of work for \$1 worth of

pay, and as inventions and improve-

ments are made the people are more surely being pressed to the wall and the

capitalists owning them till they are

virtually slaves instead of freeborn

"The best remedy I know of to cor-

rect these evils is a system similar to that of the Initiative and Referendum.

I am not speaking to you as a Republican, Democrat, Populist or Socialist, but as one who has the welfare of hu-

manity at heart and one who wants to

rouse the people to the real state of affairs now existing and to have them apply remedies with their ballots, so

that their posterity may enjoy the free-dom of true citizenship."

In the lecture for next Sunday even

ing, which will be a continuation of this one. Prof. Lockwood intends to show

that genius, or a man and woman's brain power, should be the real value

of worth, not the dollar, and that in-tellect, not mammon, should rule the

"Edith Bramley's Vision." Vivid de-

scription of a Jesuit spirit conclave, together with interesting corroborative

testimony. Price 15 cents. For sale at

this office. "The Great Roman Anaconda," By

Boston, Mass.

LIDA BRIGGS BROWNE.

himself

in the matter.'

citizens.

Spiritualism preached unto them.

reply,

(To be Continued.)

MOSES HULL ARTICLE NUMBER SIX.

This morning's mail brings me a copy of The Union Signal, a paper of over 100,000 circulation. The paper contains a marked editorial attempting to prove the Bible divine and Christianity true by the fulfillment of its prophecies. It refers particularly to Deut. 28. This is the one chapter nearly always quoted to prove prophecy divine. The argument is presented that this chapter has been fulfilled in the Jews. But it is a mistake; it has not been fulfilled. Verses 64-68 are always referred to as pointed predictions which have met a fulfillment. They read as follows:
"And the Lord shall scatter thee

among all people, from the one end of the earth even unto the other; and there thou shalt serve other Gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling of heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, would God it were even! and at even thou shalt say, would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. And the Lord shall bring thee into Egypt again with ships, by the way whereof spake unto thee, thou shalt see it no more again; and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy THE PROPHECY NOT FULFILLED.

Many things in this prophecy have never been fulfilled. While the Heprews have been scattered partially, as s here predicted; and as any sagacious statesman could have foretold would have been the result of a certain course of conduct on their part, it is not true that when scattered among the nations they served other gods which neither they nor their fathers had known, -No threats, no punishment, no terror has been able to compel the Hebrews to bow down and worship gods of wood and stone. This has been thoroughly tried on hundreds of occasions. Death in a furnace heated "one seven times hotter than it was wont to be heated' was threatened and tried in the plain of Dura, when they were captives in Babylon; and from that day until within the present century it has been tried in vain to make the Hebrews recognize some other delty beside their Yahweh, but the efforts have always failed to accomplish the desired results, as did those of the great Nebuchadnezzar. Dr. Adam Clarke has testified that from the time the Jews were taken to Babylon down to this day, no threats nor punishments, no bribes nor rewards have been able to force nor lead the Jews into the worship of other gods than the God of their fathers.

That the Lord scattered them among all nations from one end of the earth to the other is not true. That they have not generally settled down and gone into agricultural pursuits is very erally true. They have been a trading people; trade has sent them to every nation where they could make a dollar They have been the money-lenders-the money sharks of the world.

The reason of this has been that they have always tried to keep their wealth in as small a compass as possible so that they could at any time obey the summons to return to their own land at the call of their Messiah, or his agent. That the Jews were taken by ship loads into Egypt I think is not true. Many of them lived in Egypt from the days of time after the opening of the Christian Era, but they did not live there as slaves but as citizens. They had their own forms of worship, and under Ptolemy Philadelphus their own scriptures were translated from their lost Hebrew language into Greek for their benefit. Thus this one scripture quoted more than any other to prove the fulfillment of prophecy was not fulfilled. OTHER PROPHECIES NOT FUL

FILLED. I will now examine prophecies in the Old Testament supposed to have been

fulfilled in the new. The writer of the book of Matthew, or rather the second century monk who interpolated many things into the book of Matthew, was greater and wilder on finding and making the fulfillment of prophecy than any other writer before William Miller and the Adventists. He generally quotes prophecy wrong, and always interprets it wrong. In Matt.

1:22, he says:
"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

The anxiety to have a "god with us," as many heathen nations had done, was the father to this wildest of all wild interpretations of prophecy. In order to understand the prophecy which this writer misrepresents, it will be necessary to briefly examine a part of the 7th chapter of Isaiah.

It will be found that when Ahaz was king of Judah, Rezin the Syrian king, and Pekin, the son of the king of Israel, went up to Jerusalem to make war on These two powers had confederated together to destroy Judah. Ahaz was thoroughly afraid they would do it; so the Lord sent his prophet Isaiah to him with a prophecy that these confederates would fail. Isaiah went to him, and in verse 4, said, "Take heed and be quiet, fear not, neither be faint hearted," then he added in verses 7-9. "Thus saith the Lord God, it shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within three-score and five years shall Ephraim be broken that he be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established."

After making this prophecy of the failure of the federation, he says, "Within three score and five years shall Ephraim be broken that he be not a people." He asks Ahaz to ask for a sign that this prediction is true. This Ahaz refused to do; he would not tempt

the Lord. Then the prophet says:
"Hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord the Lord himself shall give you a sign; behold a virgin shall conceive and bear a son, and shall call

The Southern Cassadaga.

A few words from the southern camp near Lake Helen, Fla., may interest your readers at a time when thermomesign that Ahaz was to conquer, and ters are ranging from ten to thirty de-grees below zero in the North.

We are sitting with open doors or on plazzas, dressed as one ordinarily would in a Northern June. The sun is shining, mocking birds sing and the scrub jays and red-birds saucily call for their crumbs whenever they hear the rattle of the breakfast dishes. I have friends who call me a crank because I honestly think this is one of the loveliest and most healthful spots on earth. A general description of the place has been given so many times, that it is superfluous to write anything of that nature, but truly, there is a subtle, psychic charm, a spiritual rest, an atmosphere of healing power, that is not found in other portions of the state of Florida.

Persons who are not "Spiritualist cranks admit this fact, and already we have located with us several belonging to other religious denominations, who have traveled over different parts of the state and settled in this spot as the nost healthful and satisfactory.

The utmost harmony seems to preinfluence of the "Mild Hindoo" philoso-phy has anything to do with it? We have a class that meets each week and fested. Perhaps this Vedantic philosophy may be more attractive to many EMMA J. HUFF, by associating it with the Hindoo name We who are Spiritualists know that it is the same truth which has been given many, many times through the inspired lips of mediums and called the "Philosophy of Spiritualism."

It is possible that the universal satisfaction in the new management of the notel may play its part in the general influence of good-will, for it is a notable This is not a glowing picture. But, the number of Spiritualists has rapidly in-creased. The trend of the spiritual fact that the foundation of good relig ion is good food. Artemus Ward said truly, "You cannot feed a man on tracts when his stomach is yearning for victuals."

Spiritualist camp grounds, with rare exceptions, are not extraordinary culi nary successes, and ours is among the exceptions this season. The Dhorn Brothers, from New Hampshire, are in stalled as managers, and the tables are bountifully supplied with the best northern-cooked food, and the prices are very reasonable.

the cry often goes out to encourage every possible worker. A little practical The outlook for the coming session effort of the latter is essential, in that beginning February 5, 1899, is auspicious, in fact, I think better in many rerenewed fires. Henge, if some shall bespects than at any previous year. Al come back numbers, the young workers ready a number of families are located will not be wanting. But the old war-riors should be ever-held in memory in cottages, several in the Apartment House, a large company is expected on dear, and the field work be apportioned the next excursion steamer from the east, and many from different parts of ties need more enterprise, and a larger the north-west will arrive soon after liberality. Individuals need a quickening of desire to help the cause, and a the holidays. A large number of val-uable books will soon arrive from the more spiritual comprehension of the north, which have been donated to the needs of humanity to have the gospel of Marion Library. Among the list of donors are the well-known names, Mrs. January is a good month to resolve to R S Lillie, Mr. Wilbert Northrup, Mrs. do a greater work than ever for truth.

AN OLD WORKER. Emily Tillinghast, Mrs. O'Donnell and Mrs. A. L. Pettingill.

W. F. Peck, who is to be one of the speakers at the camp this season, is also to have charge of the singing. He will bring his niece from St. Louis as assistant, who is a fine organist and so-C. Fannie Allyn. Clara Field Conant.

and Loe F. Prior are on the list of W. W. Wilkins, a test, trance and healing medium from Boston, is located in the Apartment House; he gives ex-

cellent medicinal baths, and will re-

main during the entire season. Mrs. Nellie Mosher, test medium has been engaged for the platform. Effle Moss, materializing medium is time was indulged in by young and old. expected. She will remain during the

entire meeting. The president of the camp, Dr. H. H. Brigham, of Fitchburg, Mass., is detained at his home in the north on account of the illness of Mrs. Brigham. J. D. Palmer is occupying his pretty cottage which was built last season. Mr. and Mrs. Palmer entertained friends at the hotel on Christmas day, where a royal dinner was served by the Dhorn

Mr. J. D. Clark, of East Jaffrey, N. H. one of the camp managers, is expected on the next excursion steamer, leaves New York, Jan. 6. It is to Mr. Clark that we are indebted for securing the very efficient hotel managers for this season.

Mr. and Mrs. Eber Bond, of Willoughby, Ohio, occupy the Concannon cottage. Mr. Bond is interested here as being one of the trustees, and is well known by his prominent relation to many different societies in the north.

Mr. S. Hodgkin, of DeLand, Fig., manager of the ground, is to be here soon, and put everything in order for the meeting.

The treasurer, Frank E. Bond, of De Land, Fla., is one of the busiest of men. He does not honor us with his presence as frequently as we might wish, but he has always stood in the breech when emergencies arose, and none have been more generous.

The best route from the middle and northwestern states and Cincinnati to Lake Helen, is the "Queen and Crescent." It is about one hundred miles shorter, and is very picturesque; one can get a good view of the famous Lookout Mountain at Chattanooga, from the car window. When ready to make your southern trip, see that your ticket reads via Cincinnati "Queen and Crescent" route to Jacksonville, and Florida East Coast R'y to Lake Helen. Special information concerning this route will be given by W. C. Rinearson Gen. Pass. Agent Q. & C. Route, Cincinnati, Ohio.

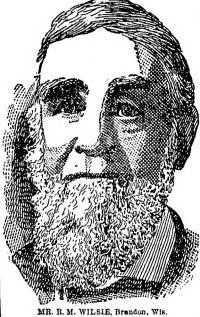
I have had Spiritualists say to me. 'Why, I didn't know anything about your meeting at Lake Helen. I was in Florida and would have attended had I known." "Do you take The Progressive Thinker, or any other Spirit-ualist paper?" "Well, no-o. I do not take any Spiritualist paper just now." How do such persons expect to get in-formation concerning the general movevail not only in the management, but ments of Spiritualists? If any of your between all classes of persons on the readers know of persons who are too ground. Can it be that the study and poor to pay a dollar a year for a news paper, and have money enough to travel in Florida, if they will send me their names and addresses I will send listens to the reading of Raja Yoga, them circulars at once. I shall be written by Swami Vivekananda and it pleased to impart any detailed informas surprising what an interest is mani- tion concerning this place and the com-

Cor Sec'y Spiritualist Camp. Lake Helen Florida.

Wonderful Cure of a Well Known Citizen of Wisconsin.

R. M. Wilsie's Good Fortune in Overcoming His Affliction.

It is a piece of good fortune to relate the fact that there is a cure for rupture. Some people contend that only a surgeon with a knife and a needle can bind the broken places together, but the experience of R. M. Wilsie, of Brandon, Wis., completely upsets



There is a doctor in Adams, N. Y., who has d cov cles to grow together. Mr. Wilsie heard of it and gave it a test. The results were astonishing.

Although 51 years of age and badly ruptured for more than twenty years, Mr. Wilsie began to mend at

once and was perfectly cured in a remarkably short time. Today he is hale and hearty, a fine looking gentleman and completely restored from the slightest race of rupture. He naturally recommends the ave em highly. His cure excited considerable interest mong his neighbors many of whom were also rup ured and who have since been cured.

The system of cure is the discovery of Dr. W. 8 lice, one of the best known rupture specialists in the country. He has recently issued an illustrated book on the subject of rupture and sends it free to everyne: his object being to disabuse the public mind hat runture cannot be cured. The heauty of his ave tem is the absence of all pain; absolute immunity from danger; no operation of any kind; and not the oss of a minute's time from work This is a subject well worth inquiring into. Thousands of people have friends who are ruptured and they will do them a life ong service to tell them of this new and marvelon none cure. Send for the book. It is free to all. It fully explains the system of cure and is immensely valuable to all who are ruptured. Write at once to or. W. S. Rice, 871 L. Main st., Adams, N. Y.

476 The above is the number of the pres ent issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrap-per, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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A LIBRARY.

The Spiritualist who commences now to form a Spiritualist or Occult library, by subscribing for The Progressive Thinker and obtaining Ghost Land, is wise. If he reject this offer, his neigh-bor will soon advance ahead of him, and he will sneak over to borrow what he he will sheak over to borrow what he had not the enterprise to pay for. We think, in view of what we are doing, that The Progressive Thinker should visit every Spiritualist family in the United States. Commence now, we repeat, to form a Spiritualist or Occult library by subscribing for The Progressive Thinker.

THE DIVINE PLAN.

It is carried out in The Progressive Thinker office, a portion of the profits returning to each subscriber in the form of a valuable book. The Progressive Thinker one year and Art Magic costs \$1.20. The 20 cents only a little more than pays for the expense of postage, so the book is practically a gift. A book like Art Magic is invaluable for reference, and it should be in every library. As we are aiding you, we ask you in turn to aid us by extending the circulation of The Progressive Thinker, thus in a measure becoming a part of the Divine Plan yourself.

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

THE BELLS OF HOPE.

New Year, coming up the slope, Ring for us the bells of hope; O'er the cities and the dells, Ring for us your sweetest bells! Ring us songs for bitter sighs; Smiles for tears that dim the eyes; Peace for paining and for strife— Joy that blesses—brightens life! New Year, coming up the slope,
Ring for us the bells of hope!

—Atlanta Constitution.

25 Cents. 25 Cents.

In order to reach a class of new readers we will send the paper for 3 months for 25 cents, and also send free of charge the back chapters of that remarkable story, "Juno, or the New Wo-man," written by that remarkable spirit, Charles Dickens, through the mediumship of Carlyle Petersilea, of California. The story will interest you. You should read it. It has been running before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings." Verses 13-16. It is plain that the child was to be born as a plain that the child shall know to refuse than the proper and value, by a bold, untrammeled thinker. Spiritualists who ordinary power and value, by a bold, untrammeled thinker, and ordinary power and value, by a bold, untrammeled thinker, and ordinary power and value, by a bold, untrammeled thinker, and ordinary power and value, by a bold, untrammeled thinker, and ordinary power and value, by a bold, untrammeled thinker, and ordinary power and value, by a bold, untrammeled thinker, and ordinary power and value, by a bold, untrammeled thinker. Spiritualists who ordinary power and value, by a bold, untrammeled thinker, spiritualists who ordinary power and value, by a bold, untrammeled thinker, s

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ture of the cover title of book that is premium for and most in Spiritualist published in This cut is third of the of the book printed on paperand pages in all, but as a pre

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be furnished to each yearly subscriber for 20 cts. when the order is accompanied by \$1.00 for The Progressive Thinker. The 20 cents will but little hight?" more than pay the postage on the book.

.. GENERAL SURVEY ..

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

shame, although it is in line with the

offer made again and again in every is-

can be addressed permanently. She

would like to make engagements with

for several months she would like to fill.

Secretary writes from South Haven, Mich.: "The Progressive Spiritualists

Society of South Haven have been en-

joying a feast of good things. Mr. and Mrs. Dr. Denslow, of Sturgis, Mich.,

regret was that he could not stay with

us a longer time for we feel that he

could do a good work here, or wherever he might be called."

G. W. F. Church, secretary of the

peen trying to interest the people here

in our cause off and on, during the past

three years, renting a hall two nights a

week and paying the expenses our-selves. The people at large seem to be

hungry for a knowledge of Spiritual-

ism. We have only been able to get

speakers at intervals, consequently the

interest dies out between whiles. This

right in the business part, second floor,

vember. During December, having no

Some good trance, inspirational, test, or

ceipts for as many nights each week as

suited them, free, our object being to

build up a society and increase mem-

The secretary of the Nanaimo Spirit-

has performed has left its impress for

desire to know more of these truths.

Mr. Colby's private reading and parlor

Those who have once heard the Indian

guide, 'Seneca,' know they can rely

vice we expect in a short time to form

Secretary Lyall writes from Cleve

bership. Correspondence invited."

WRITE PLAINLY.

sue of the paper, yet I cannot help but We would like to impress upon the Progressive Thinker is set up on a monumental gall to ask all the above Progressive Thinker is set up on a make Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that the city color to the pittance of \$2.90." You see, my good brother, we are working on the Divine Plan, when we send out our pre-tiple that the city color to the pittance of \$2.90." You see, my good brother, we are working on the minum—each one gots n share of the pittance of \$2.90." At the First Spiritual Church, Facade Building, Dubuque, Iowa, on Sunday, 100 processing the pittance of \$2.90. The pittance of \$2. that all copy, to insure insertion in the paper, all other requirements being profits of the office, as the 20 cents for Art Marte to the paper, all other requirements being profits of the office, as the 20 cents for favorable, should be written with ink Art Magic is far less than the actual of a profusion of flowers. A vacant on white paper, or with a typewriter, cost of publication, as you can readily and on only one side of the paper. If see. We are glad that you see the plane you are not a fairly good penman, on which we are working, and thank please have your communications you for your kindly good feeling.

copied by some one who is, and oblige | Dr. Juliet H. Severance is at hor The Progressive Thinker.

CONTRIBUTORS:-Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his pener, be that is no reason why they should be three lectures which were greatly ensuppressed. No one person has the three lectures which were greatly ensuppressed. No one person has the following kindly feelings joyed by all who heard them. Our only have be could not stay with diametrically opposed to his belief, yet should always be entertained for those who differ from you.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know First Spiritual Church, 106 South Hazel the source of every article or item that street, Danville, Ill., writes: "Some few appears. This rule will be strictly ad- of us who are earnest Spiritualists, in

Will C. Hodge has closed his engagement at Indianapolis, and has returned to this city. He is open for engagements in any locality, and has open dates for the coming season of 1899. Will answer all calls for funerals. Address 40 Loomis street.

Campbell Brothers write: "We wish to announce to our many friends that fall we secured a hall on Main street, we are now located at 3430 Franklin avenue, St. Louis, Mo., where we will with full control of same, 25 x 40. We give scances, slate-writings and life-sized spirit portraits. We have just filled engagements at Columbus Ohio; also Pittsburg, Pa., where we gave great satisfaction, and were very suc-

G. M. Alsdorff, M. D., writes: "Success to your enterprise. It stands at to rending articles on Spiritualism. the head, in my judgment."

Mrs. F. E. Ewan, 1801 N. street, Lin-coln, Neb., inspirational and test me-or near here, might find it to their addium, is open for engagements within vantage to stop here a while. We on a radius of one hundred miles of Lin-coln. our part would be willing to give them the use of our hall, light, fuel, and re-

Allen M. Blanchard, of the Military Home, of Dayton, O., writes, giving an account of a seance where the English and German languages were spoken through the trumpet with equal facility.

Mrs. Lillian Nagell, of the W. S. S. A., ualist Association, B. C., writes: Tacoma, Washington, writes: "I send Geo. P. Colby arrived here about the you herewith a club of ten subscribers; 20th of October, to lecture for the Naalso ten dollars. You will please send naimo Spiritual Association. When he as a premium to each one, Art Magic." made his first visit to Nanaimo, thir-Several others have responded nobly.

teen years ago, he found three Spirit-Eva Truesdell writes: "I am a sensi- ualists. Myself and husband with sevtive to such an extent that by personal eral others, became converts, and the observation I have seen clairvoyantly organization of the above society was the real hell and its wretched inhabi- the outgrowth of his work at that time. tants. By my simple way of preaching Fifteen months ago he came to us truths to the poor souls, I have done a again, stirring up the old reliables and little to entitle me to better, more har- bringing in fresh recruits; and now, in monious conditions, where a different making his third visit, he has the satisinfluence can replace the one I am now faction of knowing that the work he feeling far too keenly for my health and comfort. A few nights ago I was vis. all time. While with us Mr. Colby deited by some poor, filthy-looking but livered eight lectures. So much interearnest spirits, who are trying in vain est was manifested, we found it necesto enter a higher sphere. They be sary to take the opera house for the seeched me to tell people of the hell closing addresses. Being an eloquent they occupy, or of the mental state of and logical speaker, his words carry agony the human mind is enduring in conviction with them, and create the penalty of former crimes. The thought came to me to write it to The Progressive Thinker, and I have acted upon the seances were all that could be desired. impulse given me by my last meeting with low spirits, and earnestly beseech upon what he says. At the suggestion every seer, when visited by such guests. to try to lead them in some way out of 'Seneca' the proceeds of three meet-their sad condition. Do not fear them; ings addressed by him was donated to if properly guarded by good angels, as I am, they cannot harm you, and let us feel full of pity and not of hatred for ing circles. Through Mr. Colby's ad-

A.C. Doane writes: "The higher angels a spiritual lyceum. Mr. Colby left us with the moral and spiritual unfold- on Dec. 14, for Victoria, where he will ment of the human mind, is sifting the remain two weeks. Leaving there he chaff out of the ranks of Spiritualism, goes to Washington, Oregon and Caliand each one of us will have to stand fornia. The evening previous to his deon our own unfolded manhood, with no parture for Victoria, the members of creed or declaration of principles to the Association, with several friends, lean on, for spiritual light has not come met at his rooms to say farewell, and to form creeds, but to destroy the idols express their appreciation of the good that are worshiped by the creed work accomplished." makers, therefore the time has come when a man of a woman will be hon- land, O.: "We have had Prof. W. Seyored by their own acts, and not for mour speaking for us the past five Suntheir belief; for true manhood has been days, and hope to be able to keep him honored in all ages; it carries the with us through the winter. He is elopower that demands it, and that power quent, logical and impressive. Our will shield the true spiritually unfolded meetings are continually on the inman or woman from harm. Fear not, crease, and we are gathering to our for the truth will triumph."

L. M. B., of Ohlo, in sending a remit-tance to this office, writes: "When I of the community. Following the lec-glance over this order, I feel a blush of tures every Sunday evening we have

exact picoutside or

England, will give a farewell address in Cleveland, at Army and Navy Hall, on January 15, 1899, afternoon and E. A. N. writes from Wykoff, Minn.: "Frequently strange things come under one's notice and creep into our lives, but one of the strangest is told of a boy only four years old. His parents are respectable and industrious Germans, and ive out in the rural districts. The father had been away all day, having gone at a distance for a load of corn, and during his absence, several times through the day the child was heard to exclaim: 'Papa will come home dead to-night.' Then he would cry bitterly. No attention was paid to his remarks. About seven o'clock in the evening the team came home alone, and a search driver. He was found a short distance from home, under the load of corn, mium it will which had evidently tipped over; his neck was broken. The children having early been put to bed, knew nothing of

C. H. Figures writes from Cleveland, Ohio: "Kindly permit me through The Progressive Thinker to express my thanks to many friends who have so kindly expressed sympathy for me in the transition of my mother. I have been very ill for some ten or twelve days with heart trouble; still under the physician's care, and by his orders am doing nothing but resting from all work

and hope in a short time to be able to resume it again. There is a new society, or rather an old one revived, at Army and Navy Hall, with Mrs. Seymour as speaker, and Mr. French, test medium. The attendance is good. The West Side Society at present has no advertised medium or speaker. This society has done much good in keeping cause alive in Cleveland, and has had many good workers on its platform be moved by a feeling that it requires in the past, and will in the future do a better work for humanity.'

the occurrence. Upon waking in the morning the little fellow's first words

were, 'Didn't papa come home dead last

been having excellent tests. Last Sunday Mr. H. M. Freuch gave tests for

one hour and every test was recognized.

On Saturday evening last the president

of our society, Mrs. Erritt, passed to spirit life. She was beloved by all who enew her; an earnest worker in our

cause and a thorough humanitarian. The funeral took place on Tuesday af-

ternoon the 20th inst. There was a

goodly number of Spiritualist and orthodox friends present who listened

with great interest to the remarks of-

fered by Prof. Seymour. We meet every Sunday in Army and Navy hall.

The lyceum at 10 a. m., and lectures

and tests at 8 p. m. Everybody wel-

Mr. Wallis, editor of the Two Worlds,

were held for the late Samuel T. Blonchair appropriately draped was placed near the platform, the seats next being occupied by the members of the family. The services opened by singing "Nearer Dr. Juliet H. Severance is at home at 6118 Drexel avenue, Chicago, where she Bye and Bye." Mrs. Perkins read from the sixth chapter of the epistle to John, which was followed by an invocation. camps for next season. Has open dates Mr. Perkins spoke in part as follows: "It will be useless and untrue to say that the departed husband, father and brother will not be missed. He will be missed in the home, by his associates in the postal service and by us here. Our only consolation is to look beyond this life to that which lies beyond. Death is not to be feared for it is only the threshold across which we must pass-or rather it is only the transference of intelligent conscious life from this world to another where consciousness and intelligence is quickened. Death is natural—all lives must die. Man is immortal. The divinity in human nature shrinks from the harsh

divine spark which exalts us above the animal." Mr. and Mrs. Hankey, of Pennsylvania, write: "The Progressive Thinker has so much food for thought on the higher plane of life here, as well as spiritual elevation and unfoldment for the future life, that it is a real joy to us. You will find the enclosed clipping from the Philadelphia Record of the 12th inst., which speaks for itself:" 'An Age of Investigation,' was the subject of the lecture delivered last evening by Mrs. Mary Ellen Lease, of Wichita, Kan., before the Philadelphia Spiritualistic Society, in Handel and Haydn Hall, Eighth and Spring Garden streets. The famous Kansas agitator was in fine form and her vigorous remarks seemed to find favor with the small gathering that greeted her. The ecturer urged her listeners not to be persuaded to return to the conservative peliefs of their fathers, but to think for hemselves. 'It is only when we break our own fetters that we can make others free,' she argued. 'In the midst of theology a revolution is in progress, and no longer can the ministers make their people believe that which they do not themselves believe. Only the most sensational ministers, with as much attraction as ritualistic dancing schools, pugilistic schools and cake walks can raise a fair audience.' the defense of Spiritualism Mrs. Lease argued that thousands of years ago man walked and talked with God and met angels face to face, and as supporting her statement she referred to the Bible. How man lost the privilege she explained was by centuries of sin, which has stunted our souls and lost to us even the ordinary perceptions of dumb beasts. As an example, she said: 'The average little yellow dog can look for a moment into a man's face and know more about him than either you or I could find out in a lifetime. Spirit-

ualism,' she said, in concluding her remarks, 'if anything, is a religion, for religion, if anything, is spiritual.'" Andrew C. Dunn writes from Winnebago City, Minn.: "The spiritual waters have been moved in this vicinity and are still being agitated by that sterling missionary of the N. S. A., Mrs. Julia Steelman Mitchell. This is her second visit here the last two years. Her audiences are of the finest people in the place; the hall, a large one, is crowded. Her lectures, whether from topics from the audience or chosen by herself are handled in good style. Her guides do not hide the light or give any uncertain sounds from the rostrum. The people gave close attention. Her tests with sealed photographs are unique and generally recognized. Her guides some times go out into the audience and give messages to the hearers where they least expect it, and always with recognized success. Mrs. Mitchell also lectured two Sundays in Blue Earth City Her audiences there were select and she well received. She will remain here some time yet. Her health was much shattered last year with brain fever, but the angel world seem to have taken charge again and with greater results for good. I can recommend this gifted lady to any societies desiring the services of a medium in whom the utmost

confidence can be placed both as to her gifts and graces." (Continued on page 8.)

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

BORDERLAND, LONDON, ENG HARBINGER OF LIGHT, MEL-

A RARD FACULTY. Mr. Maitland says: "By means of this newly-developed faculty I found myself able to discern the interior personality of those about nile, and this so much the Pone had been investigating the more clearly than the exterior as to render the latter the tenuous and shadowy and the former the substantial and real. to the complete inversion of the relations ordinarily regarded as subsisting clarge of his origin; and that the between spirit and matter. The ability to do this was not without its distress-

ing side." As might be imagined. Once he found As might be imagined. Once he found himself most utterly wretched, suffer-ling touture with me apparent cause. ing torture with no apparent cause. He found he "was in the midst of a gang of vivisectors, their sympathizers, abettors, and partisans, and it was their spiritual tastes which had so keenly

His description of the soul of a tree is interesting. The tree "opened from top recognized as a possibility. to bottom, disclosed, pervading its entire fabric-trunk, branches, and farth-est twigs—a slender and delicate form, lication in Paris of the first number of most exquisitely traced, and vivid, a monthly periodical, entitled Revue du luminous, and distinct as a flash of sil- Monde Invisible, edited by Monseigneur actually instinct with a life or soul writer, whose books have been transidentical with what might be predicted lated into many languages, and, above of my own."

THE EAR.

perfect man, an august being whom he vestigating it, as president of the describes as a spirit belonging to the order called "the Planctaries" bent over him as if reading or inspiring what he wrote. As he finished his sentence-

wholly preoccupied with the utterance, tion being that of a slight tap, as of a finger-touch; and then in a voice, full, all, who will give the conditions neces resounded through the room, exclaimed, in a tone indicative of high satisfaction, 'At last I have found a man through whom I can speak!'

the tympana of my ears vibrated to the sound, palpably bulging outwards, life, with more intensity than the genshowing that they had been struck on the inner side, and that the presence had actually projected itself into my larynx and spoken from within me, but without using my organs of speech. I without using my organs of speech. I mysterious contagion, and the problem was conscious of being in radiant of the invisible world has assumed a health at the time, and was unable to detect any symptom of being otherwise. My thought, too, and observation were perfectly concrent and continuous, and I could discern no smallest pretext for distrust of the reality of the experience. And my delight and satisfaction, which were unbounded, found expression in the single utterance, 'Then the ancients were right, and the Gods are!'

LIGHT, LONDON, ENG.

THE BLIND SEE.

vember mesmeric treatment: "Here (at Bhagulpur) I met Babu

the reader will probably remember. Well, I found him again blind. His recultivate our better nature-that before, a boy now led him into my presthat inexpressibly touching expression that one finds in the eyes of the sightless ones. I felt very sorry, and not altogether hopeful of being able to do any good. However, I drew him into the room, kept him standing, and began the same course of manipulation that I had employed so successfully two years before. I touched my finger-points to his closed eyes, sometimes those of one hand, sometimes of both; when it was the former it was the right hand that held to the eyes and the left was laid on the nape of the neck. Then I made for the despairing has come peace, for passes before the eyes and the brow the blind there may come light, and and, finally, breathed gently on the eyeballs through a glass tube. All the have to thank God in this century of while, of course, I was willing with my new knowledge, none can compare in whole strength that the sight should be grandeur and use with the assurance restored. Thus keeping on for a half and certainty of living and progressing hour, I was at last rejoiced to hear him through the ages, and being able to ask: 'Is that a table behind you?' It manifest our presence still to our was, and thenceforward and by degrees friends on earth. the blessed light came back into his darkened orbs, until he could at last can tell what may grow out of the presdistinguish every object in the room. ent? Did Franklin foresee the de-Ah, if you could have seen the heavenly velopments of the infant force? Spiritsmile that spread over his features ualism is but a tiny baby, with infant then! You would have stood there, as I did, amazed at the discovery that you deepen, ennoble and purify human life had this sort of divine gift of healing, and that it needed but a few passes of your fingers and a few breathings over a blind man's eyes to draw him out of will not lessen our desire for knowledge midnight gloom into the sunlight of as to how the plants may feed, or how sight, with the whole panorama of sur- the chemical attractions work on matrounding objects opened before him.

"This case of Baidyanath teaches a great scientific fact, viz., that blindness, into being, or how the waters were peowhen due to suspended nerve action, pled. We will still reverence the apostle may be removed by mesmeric treat- of the microscope and the spectrum, for ment, provided that the right conditions it will give us eyes to see more clearly as to mesmerizer and patient are given; the working of God in matter and ir that the sight, thus restored, may fade mind, and bring into view that there out after a time, when, presumably, the can be no conflict between religion and nerve-stimulus has subsided for lack of science. renewal; that, even after an interval of

two years, the sight may be again restored, and after even a very brief treatment. The reader will recollect that when Radringth (or Baldyanath) Babu was first treated by me at Calcutta and elsewhere, after ten treatments he was able to rend fine print with one eye and see a bed of flowers at some distance with the other. On the control of the control of the control of the control of the cuttain and the control of the cuttain and the control of the cuttain and the cuttain and the cuttain and c this second occasion, two years later, I are directly traceable to idleness, made it possible for him, after a bare Xenophon tells that he ever maintained half-hour's treatment, to read the that "To be busy was useful and bensmallest type in-a newspaper and, of eficial for man; and that to be uncourse, to distinguish every object empployed was within the range of ordinary vision. It is true—as I learned subsequently—that his sight falled him a second time, but only after twice the number of months that it had before. This made me be-lieve that if I could have had the patlent under constant treatment for, say, six months, the optic nerves would have been restored to normal function, and the cure completed. The lesson to professional healers is that they should

"The Occult Forces of Sex." .By Lois Waisbrooker. Three pamphlets are embodied in this volume, in which ques-tions of great importance to the race are discussed from the standpoint of an ading that he derived far more true pleas. vanced social reformer. Price 50 cents. ure from the consciousness that he was For sale at this office.

never despair if there should be a re-

lapse after a first success."

"Nature Cure." By Drs. M. E. and "Nature Cure." By Drs. M. E. and from the passing pleasure of slavish appetite. This last observation gives us family. Cloth, \$1.

"Nature Cure." By Drs. M. E. and from the passing pleasure of slavish appetite. This last observation gives us the point of view from which the philfamily. Cloth, \$1.

BOURNE, AUSTRALIA.

phenomena of Spiritualism, with the aid of a trustworthy medium; that he had satisfied himself that they were not clergy of his church had received a hint to desist from denouncing Spiritualism as Satanic, and to adopt towards t an attitude of benevolent neutrality. edited by M. A. Jounet, and published in France, an article in which the in-

PHENOMENA IS JUSTIFIED, and the intervention of "good spirits" in

vestigation of spiritualistic

These facts are impressive signs of

very lightning. The apparition lasted Elie Meric; one of the pillars of Roman but for an instant, and the tree closed Catholic orthodoxy in France. He is a up again, hiding what I had seen from doctor in theology, a doctor in philosomy view; but leaving the notion vividly phy, an honorary canon in several expressed on my nind that the tree was cathedrals, a voluminous ecclesiastical all, he is one of the professors at the HEARING FROM THE INSIDE OF Sorbonne, which is the very citadel of orthodoxy. Monseigneur Meric is very far from being a Spiritualist,-at pres-When he was writing concerning the ent; quite the contrary; but he is in

which professes to examine into the subject of its inquiries, in a thoroughly "At this moment-my mind being so patient and scientific spirit; and this must inevitably lead to the conviction and all that I saw it involved-as to that the phenomena of Spiritualism are make me oblivious to all else-the pres- real and true; that the higher and more ence I had felt bending over me darted important of them originate with distinct into me just below the cerebral incarnate spirits; and that the channels bulk at the back of my neck, the sensa- of communication between the seen and the unseen worlds are accessible to rich, firm, measured, and so strong that sary for the establishment of such intercourse.

ACADEMY OF PSYCHIC SCIENCES,

In an introductory article, this eminent churchman, sets out by making the undeniable statement that "Our "So powerful was the intonation that generation suffers the torment of the unknown and the anguish of the other erations that have preceded it. The sovereign attraction of the Invisible fascinates and seduces it. The learned world itself is subject to-day to this scientific character which no longer permits of its being treated with disdain.'

THE TWO WORLDS, MAN-CHESTER, ENG.

CHILDREN IN SPIRIT LIFE are more happily environed than on

earth; they are brought up free from the trammels of selfishness, and are helped to expand by the loving hearts who find the highest joy in spending themselves in lovingness. The man or woman who has lived a true life here, In his "Old Diary Leaves," in the No-vember "Theosophist," Colonel Olcott enters the next life under favorable cirgives an interesting account of how he cumstances. He goes from earth to restored the sight of a blind man by SPIRIT LIFE AS FROM ONE ROOM to another. Here the body helps us to

Baidyanath Bannerji, my blind patient something, but it also hinders from see of Calcutta, whose sight I restored, as a sense of freedom is ours which we could not dream of here. Death has street, Danville, Ill., writes: "Some few of us who are earnest Spiritualists, in this city of 20,000 inhabitants, have been to the world a thing of gloom, as to be prepared for the change called been to the world a thing of gloom, as to be prepared for the change called been to the world a thing of gloom, as to be prepared for the change called been to the world a thing of gloom, as to be prepared for the change called been to the world a thing of gloom, as to be prepared for the change called been to the world a thing of gloom, as to be prepared for the change called been to the world a thing of gloom, as to be prepared for the change called been to the world a thing of gloom, as to be prepared for the change called been to the world a thing of gloom, as to be prepared for the change called been to the world a thing of gloom, as to be prepared for the change called been to the world a thing of gloom, as to be prepared for the change called been to the world a thing of gloom, as to be prepared for the change called been to the world a thing of gloom, as to be prepared for the change called been to the world a thing of gloom, as to be prepared for the change called been to the world a thing of gloom, as to be prepared for the change called been to the world a thing of gloom, as to be prepared for the change called been to the world a thing of gloom, as to be prepared for the change called been to the world a thing of gloom, as to be prepared for the change called been to the world a thing of gloom, as to be prepared for the change called been to the world a thing of gloom, as to be prepared for the change called been to the world a thing of gloom, as to be prepared for the change called been to the world a thing of gloom. wrenched from their lives they had ence, and he looked into my face with nothing; some old words, perhaps, said to be uttered by a great man long ago, but actual knowledge there was none they might reach out their hands and ery in agony, but the church could only ask them to hope and trust.

Spiritual phenomena transcends all this, even as the thoughts of Jesus transcend those of Moses in moral and spiritual excellence. If the thought of immortality has been cheering to some, how much more should be the clear certainty. For the stricken heart

THERE CAME A BALM,

amid the many things for which we

As yet, we are in the A B C. Who

SOCRATES ABHORRED IDLENESS. He was too close a student of human

NOXIOUS AND ILL FOR HIM; that to work was a good, and to be idle was an evil. He at the same time observes that those who desire something good really work, but that those who gamble or do anything bad or pernicious he calls idle."

On one occasion Antiphon, a wellknown Sophist, sneered at Socrates because of the simplicity of the clothes he wore and the plain food he ate, and be-cause he taught the truths he believed to be conducive to virtue without remuneration. Socrates replied in a thoroughly characteristic manner; he preferred not to be a slave to

GLUTTONY OR SLEEP, or any other animal gratification, holdgrowing better than would be possible

TOO GOOD TO BE FREE! But send 25cd 7 e will mail you a trial treatment of "5 Drops"

Rhoumatism, Sciatica and Gatarrh "5 Drops" Three Years Ago. DROPS DOCTORS PRONOUNCED HIM INCURABLE. He is still well and writes, on Oct. 10, 1898: "I feel it a duty that I owe to God and suffering humanity to announce to you and all the world what "5 Drops" has done for me."

SIBERIA, PERRY Co., IND., JAN. 29, 1896. SWANSON RHEUMATIC CURE COMPANY:-I would like to thank you for cour great remedy, "5 DROPS," and tell you what it has done for me. I had Rheumatism in every joint and in the heart, and I had Catarrh of the Head for 30 years. I was so poorly that I lost the use of my legs and arms, and could not move without pain. I was so crippled that I had done but little work for seven long years, and our family physiclan, a good doctor, told me that my Rheumatism and Catarrh were incurable, and I believed him. But now, after using "5 Drops" only two months, I can truly say I have not felt so well for 7 years. This medicine does more than is claimed for it. At this time my Catarrh is much better and I have scarcely any Rheumatism at all, and the heart weakness and pain are gone. My hearing is now good and my eyesight s much better. I have gained more than 10 pounds of flesh and can do a full day's work. It is the best medicine I ever saw to give a mother who has a young child, for it has the same effect on the child as on the mother. It wards off Croup and cures the Hives of the child and causes sweet and refreshing sleep to both WM. M. KELLEMS.

SIX TESTIFY TO ITS TRUTH.

In a letter of Oct, 1898, from Mr. Kellems, he says: I feel it a duty that I owe to God and suffering humanity to announce to you and all the world that I am yet in the ring with untold thousands of others, to testify to the great merits of your valuable remedy called "5 DROPS." I believe I was the first sufferer in this part of the earth to learn of the existence of "5 DROPS," some three years ago. I was then badly afflicted with Rheumatism, Catarrh, etc., which my letter of Jan. 29, 1896, fully speaks of. All I can say is "5 DROPS" cured me. To make a long story short. "5 DROPS" needs no recommendation in this part of the country, as everybody knows the "5 DROPS" remedies around here. It has cured more cases of Rheumatism, Sciatica, Neuralgia, and many other pains than any other medicine that has ever been sold or heard of. For the last three years I have noticed the effect "5 DROPS" has on the sick, through my own observations as well as my brother, who is a practicing physician and uses the "5 Drops" in his practice. All ye that wish for further information, write and you are sure to get a reply without any delay. I will (as I have done in this letter) cheerfully recommend it to anyone that I may come in contact with. I myself can never forget what this remedy has done for me and many others.

WM. M. KELLEMS, Siberia, Ind. Yours very truly, Witness the above: Jas. Brady, J. R. Cox, E. R. Huff, S. Taylor, Dr. S. W. Kellems. Jno. Hays, all of Siberia, Ind.

The wonderful success that has attended the introduction of "5 DROPS" is unprecedented in the history of the world. Think of it! It has CURED more than ONE MILLION AND A QUARTER sufferers within the last three years. This must appeal to you. One million and a quarter people cannot all be mistaken. If suffering we trust you may have sufficient confidence to send for three large bottles of "5 DROPS" for \$2.50, which will surely cure you. If not, then send for a \$1.00 bottle, which contains enough medicine to more than prove its wonderful curative properties. Prepaid by mail or express. This wonderful curative gives almost instant relief and is a PERMANENT CURE for Rheumatism, Sciatica, Neuralgia, Dyspepsia, Backache, Asthma, Hay Fever, Catarrh, Sleeplessness, Nervousness, Nervous and Neuralgic Headaches, Heart Weakness, Toothache, Earache, Croup, La Grippe, Malaria, Oreeping Numbness, Bronchitis and kindred diseases.

"5 DROPS" is the name and dose. LARGE BOTTLE (50) doses), \$1.00. prepaid by mail or express; THREE BOTTLES, \$2.50. Sold only by us and our agents. Agents Appointed in New Territory, Write to-day,

SWANSON RHEUMATIC CURE CO., 167 Dearborn St., Chicago, Ill.



TAKE NO MONEY FROM SICK AND SUFFERING WOMEN
Until I first releve their suffering. You can order my Safe Home treatment and need not pay me a cent until you are satisfied that it has done you good. Remember, Send Me No Money with your order, and you need never send me money unless you are satisfied and desire to do so. My treatment has stood the test for twenty years and has absolutely Cared Thomsands of cases money unless you are satisfied and desire to do so. My treatment has stood the test for twenty years and has absolutely Cared Thomsands of cases money unless to the test for twenty years and has absolutely Cared Thomsands of cases money and use it. It will cost you nothing unless it cares. Price, \$1.00 per box. Sent, post-paidin plain package.

Mrs. N. J. Tarver: I received your letter hast night. It affords me pleasure to farnish any information to my sisters in the flesh by which she may care to farnish any information to my sisters in the flesh by which she may care to farnish any information to my sisters in the flesh by which she may care to farnish any information to my sisters in the flesh by which she may care to farnish any information to my sisters in the flesh by which she may care to farnish any information to my sisters in the flesh by which she may care to farnish any information to my sisters in the flesh by which she may care to farnish any information to my sisters in the flesh by which she may care to farnish any information to my sisters in the flesh by which she may care to farnish any information to my sisters in the flesh by which she may care to farnish any information to my sisters in the flesh by which she may care to farnish any information to my sisters in the flesh by which she may care to farnish any information to my sisters in the flesh by which she may care to farnish any information to my sisters in the flesh by which she may care to farnish any information to my sisters in the flesh by the care to my care to farnish any information to my sisters in the flesh by the care to

osopher regarded life and its pleasures at a time when Athens was drunken with pleasure; when voluptuousness was only equalled by gluttony and in-temperance. While these pseudo-pleasures passed current for real enjoyment Socrates, seeing the madness which in fected his fellow-citizens in conse quence of the imagination being weak ened and stimulated on the lower

planes of sensation, strove TO ELEVATE THE IDEALS

and arouse the higher impulses of the people. In these words of the master. as recorded by one of his most conscientious disciples, we are brought into close rapport with- the mind of the teacher: "Indolence and pleasure enjoyed at the moment, are neither capa-ble of producing a good constitution or body, nor do they bring to the mind any knowledge worthy of consideration; but exercise pursued with preserving honorable and valuable objects. As Hesiod somewhere says: 'Vice it is possible to find in abundance and with

THE WAY TO IT IS SMOOTH and lies very near; but before the temple of virtue the immortal gods have placed labor, and the way to it is long and steep and, at the commencement, rough, but when the traveller has arrived at the summit, it then becomes easy, however difficult it was at first.'

LYCEUM BANNER, LONDON, ENGLAND.

THE SPIRIT'S MESSAGE. Can be sung to the tune of "Strike your harps, O heavenly singers." Mother dear, we still are with you, Though our forms you cannot view: For it is our spirit mission Peace and joy to bring to you. 'Tis our heavenly father sends us,

Holy messages to breathe; And to tell of coming dangers If you will our warning heed. Mother dear, we shall be waiting, When that happy day shall dawn;

And our father kindly bids you Cast aside your mortal form. Do not think we shall mislead you, For it is our father's will. To return to guide and teach you,

And our mission to fulfill, Won't you heed the spirit's warning In your darkest hour of grief, And when brighter days are dawning Praises to our father give.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. ence in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price

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

Cloth \$1. For sale at this office. "The Priest, the Woman, and the Confessional." This book, by the well known Father Chiniquy, reveals the de-

grading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office. "The Bridge Between Two Worlds. By Abby A. Judson. This book is dedicated to all earnest souls who desire.

by harmonizing their physical and their psychical bodies with universal natur and their souls with the higher intelligences, to come into closer connection with the purer realms of the spiritworld. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents. For sale at this

Old Testament Stories Comically Illustrated. By Watson Heston. Price, boards, \$1; cloth, \$1.50. Heston is inimitable.

THE WOMAN'S BIBLE

PART L THE PENTATEUCH. Comments on Genesis, Exodus, Leviticus, Numbers

Cady Stanton, Lillio Devereux Blake, Rev. Phebe Hanaford, Clara Bewick Colby, Ellen Battelle Dietrick, Mrs. Louisa Southworth, Ursula N. Gestefeld, and Frances E. Barr.

"In every soul there is bound up some truth and some error, and each gives to the world of thought what no other one possesses."—Cousin.

Price 50c. For sale at this Office. COSMIAN HYMN BOOK.

A COLLECTION OF Original and Selected Hymns For Liberal and Ethical Societies, for Schools

and the Home. COMPILED BY L. K. WASHBURN.

This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price 50 cents. Sold at this office.

Mahomet, the Illustrigus.

BY CODFREY HIGGINS, ESQ.

This work is one of the Library of Liberal Classics. No author was better qualified to write an impartial and honest life of Mabomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. For sale at this office. Price, 25 cents.

ANTIQUITY UNVEILED.

The Most Important Revelations Concerning the True Origin of Christianity.

Reader, in bringing to your notice "Antiquity Unveiled," it is with the sincere hope that you are carn eatly looking for the truth, regardless of any other consideration. If such is the case, this advertisement will deeply interest you, and after reading this brief description you will doubtless wish to give the work a careful perusal. Price \$1.50,

IT IS INTERESTING. I IFE AND LABOR IN THE SPIRIT.

Salf-Contradictions of the Bible. One hundred and forty-four propositions, theological, moral, historical and speculative; each proved affirmatively and negatively by quotations from Scripture, without comment. Price 15 cents.

Real Life in the Spirit-Land. Given inspirationally by Mrs. Maria M. King. You will not become weary while reading this excellent book. Price 75 cents.

Origin, Development and Destiny

of Man.

A Scientific and Philosophical Treatise, by Thos. P. Fletcher.

TREATISE, Dy Thos. P. Fletcher.

'TONTENTS: The Beginnings; Fundamental Principles; Formation of Constellations, Systems, Sunsplanets and Satellitus. The Origin of Meteore and Cometes; The Origin. The Origin: of Many Man—His Attributes and Powers; The Soul—How it Receives and Imparis Enowledge: How the Soul Receives Is Highest Impressions; The Record Book, or The Heavenly Ether; How to Cultivate the Sidense; The Finer or Spiritual Body; Growth and Degoneration; Morally, Spiritualism Proved by the Bible; The Bible and Christ; The Summary: "What Must We Do to Be Saved." For sale at this office. Price, Cloth, \$1.25. Paper, 50c.

HOW TO MESMERIZE. By Prof. J. W. Cadwell, one of the most successful mesmerists in America. Ancient and modern mira-cles explained by mesmerism. An invaluable work. Price, paper, 50 cents.

LIFE, A NOVEL.

It beams with advanced thought, and is fascinating.

Hudson Tuttle. Address him at Berlin Heights, Ohlo.

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

Joseph Hamberger: Q. To the question, Can consumption be cured? you say in No. 468 of The Progressive Thinker that it cannot. I say, Yes, sir. But no medicine in all the world will do it. But they and water will are do it. Rye flour and water will cure consumption, if the patient's lungs are only left as big as a finger. The secret of it is how to mix this wonderful cereal with water. I got this recipe forty-five years ago in Germany, and if followed it will cure every case.

A. If Mr. Hamberger or any one else has such a wonderful panacea, that by the simple knowledge of how to mix rye flour and water, will heal the untold thousands afflicted with this dread disease, he is guilty of a heinous crime if he does not publish his secret far and wide. He withholds it until the sufferer puts the price of his life in the outstretched hand!

Send this wonderful secret, Mr. Ham berger, that the readers of The Progressive Thinker may have the benefit. The editor of this department would confess himself in error every hour of the day, if thereby a consumptive might

There have been countless nostrums foisted on a too confiding public, clamorously advertised as cures, and were these claims half true, death would be banished from the earth. Ships' car-goes of cod-liver oil have been dosed to nauseated patients, prescribed by eminent physicians, who now dubiously speak of the value of this grease from decaying fish liver, and refer its healing quality if it has any, to "biliary salts," existing in such infinitesimal proportion as to satisfy a homeopath who pins his faith in the highest attenuations. Lard or suet would be quite as benefi cial and not so namelessly nasty. Koch, the "great" doctor, would cure by his "culture," but instead he killed. His "culture" was more deadly than tuber-

A thousand cures, and consumption increases! It is possible to prevent; possible to retard its progress.

F. D. Mc.: Q. (1) What did Jesus mean when he said to Peter: "And I say also unto thee that thou art Peter tified, which build their home."
and upon this rock I will build my (2) It would be impossible to reconchurch; and the gates of hell shall not prevail against it, and I will give to the birth and character of Jesus Christ. The seeker after truth must, however,

bear crying down the churches? I do not think they will get ahead as long erything must yield, is that there can

A. (1) Perhaps no passage in the Bible has worked more infamy than this one which gave Peter the keys to heaven and hell and thereby placed in his hands the destiny of the human race. It has been proven a barefaced interpolation of a late date for the purpose of sanctioning papal power. As the popes are claimed to be direct sucof Peter, who was the first, they have this power conferred on them, and hence can pardon sins. Every priest by delegated power can pardon sins. On this tremendous claim, the pardoning power is based, and all the doctrines pertaining thereto. There was no continuous succession of popes from Peter, and the date of the ascension of the first pope is enveloped in doubt. This claim of the pope was a leading subject of dispute with the leaders of the Reformation, for criticism had not then reached the now undisputable conclusion that this passage is spurious, being among the later forgeries, which introduced texts in support of dogmas whenever needful.

(2) Spiritualists do not "cry down" the churches; they cannot consistently affiliate therewith. For the fundamental principles of Spiritualism and of the churches are as opposed as light and

Converts may be gained by soft words and silence, yet of what value are they to the Spiritual cause if they join its ranks without understanding? The church will not yield a single step in advance, and all the yielding must be by the Spiritualists. Why should the

lings and desires of church members be so tenderly treated, when church-members never fail in opportunlty to sneer at Spiritualism? Every advance made is taken by the churches as a sign of weakness, and an advance into their folds. The sooner Spiritualists loyally stand by their belief against the world, and cease to apologize and beg an excuse for being, the better for their cause. The churches do not like the doctrines, no one expects they will. If they did and accepted, they would not be churches.

If the leaders of the Republican party should advocate the attempt to gain the favor of the Democratic by never saying a word that would offend, not even criticising political measures regarded by Republicans as ruinous, such leaders would be laughed to scorn and new ones more able and aggressive put for-

If I stand alone in this, I make no apology for my belief in the new philosophy of life. If an apology is to be made it should come from that religious system which for two thousand years has set itself up as the spiritual dic-tator of mankind. An apology for the blasphemous doctrine of man's fall, ut-ter deprayity. salvation vicarious, by the blood of a crucified god, and eternal punishment, a hell and a devil, these dogmas which have through long and dark ages cursed the human race. We ask why should you be allowed longer to exist? By what right do you arrogate being a power to which we must bend, or fear, perchance, we shall of-fend and be out of favor?

S. A. Wynkoop: Q. (1) What is the differ ce between whatever is to be will be, and God foreknows all things? (2) What is this divinity that shapes our end?

A. (1) If questions calling for meta-physical or theological method of discussion come before this department. we usually attempt first to disrobe them of the subtilties by which words are substituted for ideas, and then used as verities to confound and confuse the

understanding. This question rests on two assertions, (1) the predestination of events and (2) the foreknowledge of God. Both are almply assertions and as such do not

merit passing notice until demonstrated as true. As far as unswerving laws fix the course of every cause and effect, the result of each in the endless chain of causation must be certain. The beginning of this chain is unknown to us, we do not know its termination, a few links more or less consecutive are revealed to

When mind enters as a factor in this problem as a creator of new and superior forces, which may arrest or set aside the action of material causes, we are confused by the complexity of the problem. Yet if every effect has a cause, or is the result of an infinite network of causes leading thereto, and every cause runs to its effect along a groove absolutely fixed, and prescribed by the constitution of matter and its forces, the conclusion cannot be escaped that, whatever is, or is to pe, must be. Is this predestination: No, for that rests on the belief that a personal, independent being created the universe, and it moves around according to his will and pleasure, and this succession of events is fixed because his will is unchanging. This is pure belief and speculation.

(2) The overshadowing guardianship of spirit friends.

Investigator, Washington, D. C.: Q. (1) What becomes of the spirit body of animals after death? Some claim immediate dissolution of spiritual body. Others say the animal continues to progress in the spirit world indefinitely, and then dissolve. If this last be true it would convey the idea that eventually man would lose his identity and join the God that gave him existence. Some claim that no animals exist in the spirit

Please answer fully and definitely. (2) I see Robt. Dale Owen's book claims that the male germ that begot the mortal body of Jesus was divine, no mortal sire. This question should be settled by this time beyond a doubt by progressed spirits.

world. A number of us are interested.

A. (1) I can only answer this question by the light that is given me. From the description of a scene given me clairvoyantly, as described on page 182, Philosophy of Spirit, I quote:

"After I had this vision of the sublimate arising from the waters, I was spiritually transported to the side of a dying animal. The blood had already stopped circulating in its veins; all the vital functions were still. The process already described as occurring at the death of man, I saw taking place; but when the vapory cloud arose above the body, and the connecting cord was broken, the cloud instead of reverting to the form of the animal from which it arose—as I had repeatedly seen it revert to the human form over the corpse of man,-evaporated before me, and mingled in the ascending current of heterogeneous spiritual sublimate..... Thus derived, we have only to follow its cause-of this spiritual substance-to know what becomes of it and the office he fulfills. If we do so we shall be carried in a slightly spiral line through the polar opening [of the spheres] and find ourselves in the second sphere. There we shall see these currents dispersed. The material they carry builds the second sphere-the home of spirits. The earth not only gives existence to indi-

cile the countless conflicting theories of stand firmly on a foundation established

(2) Had not Spiritualists ought to for- by the scientific method of thought. The cardinal proposition to which evbe no break in the order of nature, and no interference by outside forces in the process of creation. If there was a Jesus Christ, he was born as every child has been and will

be born, for the plain reason that birth occurs only in one way, fixed and pre-determined by physiological laws. All speculation as to "divine germs," or "immaculate conceptions" are baseless, and attempts to hold on to the superstitions of an ignorant age. Robert Dale Owen, with his broad liberality, most singularly held to old beliefs, and that Spiritualism was a key to the mysteries of Christianity.

K. W., Washington, D. C.: Q. (1) Will predictions made through medi-ums, slate-writing, etc., emanating from Indian spirits relative to mining enterprises, become true, or are such only hopes and presumptions?

(2) Do people possessing healing powers also have hypnotic and mesmeric powers, especially on females? (3) Can this power be made useful by treating people suffering with nervous prostration, etc., and being unfriendly, disbelievers of Spiritualism?

A. (1) All prophecies and communications, whatever source they may claim, should be received on their mer it, and only so far as they can be prov en truthful. Especially are all communications relative to mines, wealth, etc., to be regarded with suspicion. Spiritual beings whose thoughts dwell on

such a plane are untrustworthy.
(2) The healing, hypnotic and mesmeric power is from the same source The strong healer must be a strong hypnotist. This power may be exer cised on all sensitives, irrespective of sex; on a greater number of women than men because the former are more

(3) Of the value of mesmeric treatment in many forms of disease there can be no reasonable doubt, and the be lief of the patients has little effect.

Mrs. Clara B.: Q. Can you inform me where I can obtain "sayings" or 'visions" of dying people? A. At the office of The Progressive Thinker. 'the Encyclopedia of Death

furnishes complete information on this

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The singer sang his songs by day Full chorused, rich and free, Like foresters echoing their woodland

O'er earth and sky and sea. He sang of love, of right and wrong.

In tones of thrilling grace, Till many a heart grew brave and

The ills of life to face. He sang as only the good can sing, Inspired by love within, His words a thrill to life took wing

And weaker grew each sin. His life went out, his work is done, No longer his songs we hear, But something more sweet of his soul

has gone Into the atmosphere.. The poet still lives, his memory is green,

His songs are ever new. The veil that palpitates between Reveals him to our view. BISHOP A. BEALS.

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BOOK REVIEWS.

Why I Am a Vegetarian. An address delivered before the Chicago Vegeta-rian Society, By J. Howard Moore. Price 25 cents. Published by Frances L. Duzenberry. For sale at this office This is an exquisitely printed bro chure with its dainty cover, which will be admired by the lover of books.

The advocates of the Humane Move ment have been forced by their opponents to take the high ground of vegetarianism. It was not a wise policy for them to do so, and not logically necessary. The Humane Society stands for mercy, justice, charity and kindness to all living beings, and avoidance of unnecessary cruelty. The parent society has set itself to the suppression of cru elty in transportation of live animals. and making their death as painless as possible. Their opponents sneered at the humanity which would weep over an overloaded horse or build a home for deserted cats, and feast on the flesh of slaughtered sheep and oxen. Many have been driven to the vegetarian side by this seemingly inevitable conclusion of logic, and have resolved to fight the humane battle with hands unsoiled by the blood of any living thing.

Others are spurred by the keenness of their conscience. Of this class is Mr. J. Howard Moore. He says:

"I am a vegetarian because I believe that present day ethics is founded on puerile, pre-Darwinian delusion that all other kinds of creatures and all worlds were created explicitly for the hominine species. Vegetarianism is the ethical corollary of evolution. It is simply the expansion of ethics to suit the biological revelations of Charles Darwin. Evolution has taught us the kinship of all creatures. The hiatus be-tween man and the other animals has been effectually sewed up..... Man is simply one of a series of sentients dif-fering in degrees, but not in kind from the creatures below and around him. . Man is simply the adult of long ev-

found along down among the juveniles and infants of the sentient world." Because man is one of this infinite se ries of living beings is scarcely irrefragable proof that he is a vegetarian. The lion and tiger are members of this

olution and his qualities are, of course,

series and vegetarian diet to them would mean extinction. The question is set on less doubtful grounds when it is proven that man belongs to the fruit and grain eaters. When the author draws a picture of the slaughter-house he scores a point and leaves his readers with a feeling of repulsive horror Compare the table set with fruits, bread and cakes, with this: "Look at the scenes to be met with in

all our streets and stock-yards! An army of butchers standing ankle-deep and working themselves to exhaustion carving the throats of their helpless fellows-unsuspecting oxen with limpid eyes looking at the deadly pole-ax and a moment later lying a-quiver under its relentless thuu-struggling swine with their life leaping from their gashed jugulars-an atmosphere in perpetual churn with the groans and yells of the massacred-streets thronging with unprocessioned funerals - everywhere corpses dangling from sale-hooks or sprawling on chopping blocks-men and vomen kneeling nightly by their pillow sides and congratulating themselves on their whiteness and rising and leaping on the bloody remains of some slaugh tered fellow-such are the spectacles in all our streets and stockyards, and such are the enormities perpetrated day after day by Christian cannibals on the de fenseless dumb ones of the world."

The writer then shows by facts that vegetarians are stronger, healthier and longer-lived than those who eat flesh. He concludes by placing his cause on the high ground of morality and justice "It is for beings who love justice, liberty, reciprocity. It teaches the Golden

Rule in its only sensible sense." If man lives at all in this world he must be master of it. The superstition of the Hindus, forbidding them to kill country uninhabitable to man. If we have fruits and grain, the insect ene-

mies of these must be destroyed.

dener cannot
"Live and let live. Do to beings below you as you would be done by by beings above you. Pity the grub and lady bug and have mercy on the mole." More living beings perish under the

application of insecticides, that man may have fruit and grain, a thousand times, than in all the slaughter-houses to supply him with flesh. Too much flesh is eaten, and it is best to make the diet as much of fruits,

Politics In Cults.

grains and vegetables as possible.

We think what we want before we make it; the ideal leads the real. Cults training people to an ideal arbitrary, hereditary kingdom in heaven, tend to arbitrary, hereditary kingly govern-ment on earth, as certainly as bad precepts and bad practices have had ef-

Monotheism in all its forms is the ideal arbitrary one-man power on a throne, around which people are taught to prostrate fall in prayer, praise, humiliation and supplication, and to place on their own necks and the necks of their little ones, its unreasonable yoke and burden. Sonship was added to make the crown hereditary, and to train people by precept, example and habit to arbitrary, hereditary kingly government. This is why the kingdoms of Europe and rich people in this country,

prefer Christianity to Judaism. People act more from habit than from thought. A republic on earth

needs a republican cult.

Through countless generations the children of the earth have admired the republic of the sky, but they have been slow to understand the secret of harmonious republican government. Ev ery shining star is a center of home rule, but all are subject to the strong central light and the combined power of the whole system. Everyone has some power; no one has all power; the whole is a combination of powers. Neither anarchy nor despotism is allowed in the republic of Nature.

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Some Thoughts and Advice.

The thoughtful Spiritualist naturally humanity and anger in his heart asks, "Why is it there, are so many me-diums without financial support, so matter how intelligent or moral the

many that a home for mediums is truthseekers may be, they are not really a necessity?" A medium's non-success may be safely attributed to one of four chief rea-

1. Entire dependence upon finances derived from the exercise of professional mediumship.

2. Neglect to follow a vocation which

would yield a sufficient salary to enable the medium to live independent of the financial returns of professional mediumship, if necessary.

3. Extravagance.

4. Sickness. The fact that there are so many individuals who, after many years spent as professional mediums, are now at the close of their material life without money and without homes, proves very forcibly that it is utter folly for sensitives to depend entirely upon their me diumship for support.

It would seem more consistent with reason and common sense if the mediums who are just entering the spiritual field of labor as professionals, would learn some trade or enter some line of business which would insure them a steady income. If this line of action was adopted they would not be com-pelled by force of reduced financial circumstances to charge exorbitant prices for the results obtained by means of their mediumship, and would reap a great deal more personal benefit in the way of spiritual enlightenment than if they depended entirely on seances to use their power of mediumship, whether sick or well, soon become inthe number of dollars paid by those in attendance.

steady, quotations become higher, and rageous price for your services that the medium merchant goes "broke." they will remember you only as a mon-

given "without money and without price." Their life is spent in a ceaseless chase after money. The poor unfortunate is excluded from the seance Some Thoughts and Advice.

the would give worlds to attend, and which perhaps might help the starved yet aspiring soul to lead a more helpful and better life, because the eloquent has been agitating the greation of a has been agitating the question of a home for mediums who are no longer able to support themselves. Writers on the subject have intimated that all Spiritualists who could afford to do so should contribute to a general fund to should contribute to is general fund to "you have to pay up." He turns aw be used to found a home for the super-disappointed and sorrowful, and annuated mediums of the United States. "you have to pay up." He turns away disappointed and sorrowful, and if

matter how intelligent or moral the

recognized unless they are willing to 'pay up." But the seances continue, and enough eople are found who can afford to attend to enable the medium to live in comfort for a certain period of time, out at last the people cease coming, or but few attend and the seances become simply a series of weary, toilsome tasks with no spiritual benefit for the medium and many unsatisfactory results for the patrons. The medium at last fatigued, overworked and a nervous wreck, perishes miserably, and enters spirit life depreciated in strength, both moral and spiritual, and many long years are required to recuperate the spiritual vitality, which was so ex-travagantly used in the pursuit of money while in earth life, instead of being wisely used as a beneficial force n nature's economy for the purpose of nelping those to whom the precious words of truth, charity and love were denied.

Young mediums, to whom these suggestions are given, which life do you prefer?

Think seriously and choose carefully before you enter the already overcrowded ranks of professions, and remember that the day is not far distant when, in the course of educational, evolutionary Spiritualism, each family will have its own mediums among its members, and professional mediums which, owing to the fact that they have | will then realize, as many of them do even now, that the uneducated waves on the Spiritualistic sea have receded teresting to them only in the sense of and left them stranded on the sands of selfishness.

There is no actual need of mediums A medium who sells mediumship and making martyrs of themselves for the depends entirely upon it for money, in sake of a few dollars. Help truth-seekmany cases soon becomes simply a com- ing humanity in every reasonable way mission merchant dealing in spiritual you can, but for the sake of all that's merchandise. The market becomes ungood, don't charge them such an out-

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The names must all no special instructor required. The Lyceum Guide gives every detail needed for effective organization, and for conducting the special content when established. serpents, would in time have made that Just think of this offer, to each subscriber--a valuable book which is of itself, as prices go, worth The vegetarian who strictly followed instructions of this author would soon be without food. The farmer and garten 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 paper. 10 yearly subscribers, 10 Art Magics, \$10.

> This insolvency usually occurs, too, at ey-grabber. Rather have them recall a time (in the evening of the medium's your name with pleasure, and think of life) when the medium is old and feeble you as the kind friend who assisted and unable to secure employment in them at the foot of the spiritual Alps, any of the various vocations to which where the path to soul-knowledge attention should have been paid early

> in life. Who is at fault? Why did not people patronize this you are not compelled to exact those exmedium? Simply because the people orbitant fees, and have the people understand that if they are so generous as evolutionary studies in Spiritualism to insist upon giving you money in adthat they could secure the same, if not dition to entertaining you at their far better results in their own family circle by developing the latent mediumistic qualities of either themselves or some member of their family. The buyers found that it was neither good business policy nor good sense to pay a high price for a commodity which they could secure free of charge. They learned to economize and consequently were bene-

fited both spiritually and financially. The medium who does not use mediumship simply for the money alone is enabled to reach a class of people who need and desire spiritual truth, but are unable to pay high prices for it and are ignorant of the best methods used to attain it. To this class of people the attain it. To this class of people the medium, having the good of humanity at heart, becomes at teacher, and the teachings promulgated save many a poor starved soul from the hells of ignorance and the mists of materialism, and lead it forth into the pure sunlight of a true spiritual understanding. Instead of narrowing the medium's influence for good, this plan would broaden the field of labor and help humanity as the field of labor and help humanity as well as benefit the medium in ways too numerous to mention. It is possible for young mediums to tise their mediumistic attainments wisely and powerfully to assist their truth-loving fellow-men, and do good work for Spiritualism's progress while engaged it lines of labor entirely separate and independent of their mediumship, not allowing one to retard the development of the other. the field of labor and help humanity as to retard the development of the other, yet devoting their best efforts to each, reaching at last the end of an earthly sojourn, having lived a life of good deeds and financial independence, with the happy and comforting conscious-ness that they had performed great and lasting duties both to themselves and humanity at large, and ready and willing to take up the work after entering spirit life with a certain degree of are glad the door is open, and if the knowledge of the difficulties and church persists in opening schoolds by dangers to be met and conquered there. Bible-reading, and comments thereon, I

seemed so rough and so hard to ascend. Arrange your business affairs so that dition to entertaining you at their homes, that it will be accepted only as a free-will offering to be expended to help pay railroad fare or other incidentals and not for selfish personal gain. Place the people who are searching for truth on the path of knowledge, and teach them that there is no royal road to mediumship, but that the narrow path of investigation gradually widens as the searcher proceeds, until the broad fields and high mountains of pure, helpful and harmonious spirituality come into view. Set in motion a spiritualizing and evolutionary tendency in their live and the work which you have started will continue many ages after you will have been forgotten and passed into spirit life. Fraternally, F. M. SCHNARRENBERGER. Waterloo, Iowa.

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the state, of opening the public school by inspirational invocation, and talk rom the Spiritualists' standpoint. But you know the world moves, and if this is the first case of the kind, we Compare this pen-picture of an earth life wisely yet spiritually lived, to that of the medium who commenced his or her career with the fixed intention to belongs to the pupils, and the teachers' belongs to the pupils, and the teachers'

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CENERAL SURVEY. (Continued from page 6.)

J. C. F. Grumbine has all of his time occupied until camp season. He must positively refuse engagements for the tunity of cancelling such engagements.

The undersigned officers of the Winona Psychic Research Society, Minnesota, representing the members of said society, take great pleasure in attesting to the ability and merit of Mrs. S. J. Vaughn, of Minneapolis, Minn., as a test medium and inspirational lecturer, and recommend her to the consideration of those who are interested in the research of spiritual things. E. McFarlin, president: L. Steinborn, secretary G. Fruetel, trustee.

Dr. P. S. George, of Lincoln, Neb., is now stopping in the city at 85 East 25th

Sarah Stone Rockhill sends the following extract from a late lecture by E. W. Sprague: "Mr. E. W. Sprague prenched two able sermons at the Independent church on Christmas day. His subject in the morning was 'Christmas.' In part he said: 'The origin of the holiday as being the birthday of Jesus, was instituted by the emperor Constantine after he had embraced Christianity, but the day had long anterior to the time been celebrated by the sun worshipers. one of whom Constantine had been, as marking the return of the sun after his having gone from us, which caused cold winter and death. Its return bringing light, heat and renewing all the joy and comfort of living, filling all hearts with hope for the future. Knowing that the God of day brought in his train the green vegetation to beautify all nature, the beautiful and fragrant flowers, and bearing fruit for the multitudes. The sun gone, meant death, the return, life, hope and human happiness. And, as the sun brings all good gifts to men and the earth, so we in our feeling of opulence and joy reach out to biess others, remember the poor and relieve their necessities, give gifts to our friends and make this one day, our one day, could be made permanent, could continue for all days, there would be no winter in the hearts of earth's poor children, for humanity would be one brotherhood, one harmonious, loving, helpful fraternity, as it shall and must some day as the law of evolution Is the law of God. And as all days are sacred and all life sacred, so there should be no day when we would not strive to spread the messing of our joy and love, and what we have found as truth, into the hearts and lives of those less fortunate."

ada: "In your issue of Dec. 24, appears a communication from William E. Bonney, advocating the establishment of halls in different places for the use of mediums and lecturers. Will you allow me space to voice the opinion of A. B. Cote, (the vice-president of the newlyorganized society in Montreal, The Re-Beig-Philosophical Society), viz., that as there are upwards of ten millions of re-united in the Summer-land. Spiritualists in the United States alone that a small donation from each Spiritualist and investigator, if only 5 cents per month or more, when they could afford it, would, if paid by all, soon raise a fund that would pay the expenses of a few missionaries, mediums and lecturers, who could visit young societies which have not the funds to pay railway fares and expenses of mediums. This course would attract those who had not been before interested in the subject of Spiritualism, and would tend subject of Spiritualism, and would tend to increase the membership of the young societies, and thus help along the good work which all true Spiritualists must have at heart. We should be must have at heart. We should be ester rappings. When she knew her ester rappings. When she knew her son, 265 St. Urbain street; T. C. Molsey, Church of The Friends. secretary, 71 Aylmer street."

B. Baker writes from Montreal, Can-

Mr. and Mrs. Kinkead have gone to Cleveland, Ohio. for the month of January, and would be pleased to meet the J. C. F. Grumbine officiated at her fufriends there.

B. Burniston writes from Grand Rapids, Mich.: "Now a few words in con-nection with the progress our society is making. The Grand Rapids Fraternal Endeavor was formed last summer at North Park, with five members who saw the necessity of getting the people He was a veteran mail carrier; a mem stirred up. Our meetings were a success last summer, and this winter we discourses of Mrs. Carpenter who will be with us again in February and March. This scalar interest in the Knowledge immortality, through spirit return.

The Masons took charge of the fundamental formula and sorvices of the fundamental formula for the knowledge immortality, through spirit return. March. This society intends to keep day, the 25th, memorial services were the meetings going with good talent, as you will see by the move we are make the First Spiritual church. ing at Worth Park, I expect you will hear some criticisms, but we do not fear, as our aim is to spread the truth. and the best way that we can find to do it is to hire our mediums from time to time, and not have any particular medium at the head."

sale at this office. Price 10 cents. "The Infidelity of Ecclesiasticism. A Menace to American Civilization."
By Prof. W. M. Lockwood, lecturer

Buffalo Work and Workers.

The cause of Truth and Spiritualism s being ably expounded at the First Spiritual Temple, corner Jersey street and Prospect avenue, Moses Hull officiating. He puts forth unceasing efforts season of 1890 ending June 1, from to interest and instruct his audiences in Eastern societies, and takes this opportion the higher tenets or principles of Spiritualism. His logical reasonings and explanations of the Bible are convincing, he same making a deep impression. He has the faculty of sifting the chaff from the wheat, making so plain and clear the real meaning and significations of the biblical writings, that ... interests his listeners, and especially those who have never before entered a spiritual temple, for they have been heard to remark, "That lecture was grand," while another one says to his seat-mate, "Well, if I live till next Sunday, I am coming again." Thus the good work

goes on.
There are others worthy of mention who are doing well their share in the line of spiritual work, among whom Mr. Atcheson, president of the society, is ever alert to exert an influence in the right direction in behalf of the cause. Mrs. Atcheson is also a constant and efficient worker, both in interest of the society and its advancement; also in demonstrating the truths of spirit return and communion. Each week in her home circle, under the direction of her spirit gulde, she gives each one visiting her circle some token and proof that their loved ones who have passed to the beyond do live and can under proper conditions communicate.

The Young People's Institute is progressing finely under the directions of its president, Mr. McQuillion and Miss Alice Coates, the psychic moderator, and Master Beebe, the musical genius. Miss Coates is a very sincere worker. She has charge of the literary, psychic and entertaining program. She is a fine psychometrist and has given some excellent demonstrations of her nowers. Each week her program is made very interesting, instructive and entertaining. The socials under the auspices of the institute are also very enjoyable.

I also wish to mention the children's the psychic influence of loving kindness which encircles the whole world for one day could be world for great effort in the interest of this branch of labor, being rewarded by an increasing membership. Her kind words of instruction are being instilled into the minds of these youthful members, who are much interested, as ..enoted by their constant attendance. Thus the cause of Truth and Spiritualism is given an impetus in the right direction by and through our efficient N. H. EDDY. Buffalo, N. Y.

PASSED TO SPIRIT-LIFE.

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

Passed to the Summer-land, at the home of her parents in Bremen, Ind., on Dec. 21, 1898, Corá A. Wright, nee Lehr, aged 29 years, 8 months and 20 days. She passed over to join her hushand who had preceded her, with a full hope and knowledge that they would be

Passed to higher life, Aug. 22, 1898, Clenrick Crosby, aged 55, at Centralia, Washington. Mr. Crosby was a true Spiritualist and always gave liberally to the cause. He leaves a wife and two children to mourn his loss. Funeral services conducted by Mrs. Lillian Na-

Mrs. Rosina Reynolds, of Elba, N. Y., passed to the higher life on the morning of December 12, aged 70 years. She pleased to communicate with any good time had come to go, she bid her hustest medium or lecturer who may be band and friends good-by and said: "I passing through or near to Montreal, want you all to know that I have no with a view of securing their services. more dread or fear of taking this jour-There is a good field here for Spiritual- ney than I would have in starting for istic work. The wheat is ready for har- Chicago." Funeral services were convesting, Our president is George Daw- ducted by Rev. John Piper, of the

> Mrs. K. McFarlane, Geneseo, Illinois, neral services. She was a staunch friend of the cause, a Mother of Israel, a tried and true friend.

> Passed to spirit-life, Samuel F. Blondin, Dec. 21, 1898, from his home in Dubuque, Iowa. He was an old soldier, and citizen of this city for many years. ber of A. L. of H.; also a Mason, and firmly established in the knowledge of

The Masons took charge of the funer al services at the residence, and Sunconducted by Mr. and Mrs. Perkins at

G. F. PERKINS.

Charles E. Sackett, Jr., of Findlay, O., passed to the higher life, with typhoid fever, at Toledo, O., on Dec. 21, aged 29 years and 8 months. He has been a life-long Spiritualist and saw his spirit friends around him for three weeks before he passed out. From his sister, MRS. W. H. ROWE.

Thomas Nelson Delano passed to spirupon physical, physiological and psy-it-life, Dec. 6, 1898, at his home, Wolf chic science. Demonstrator of the mo-Creek, Mich., in his 86th year. For fifty lecular or spiritual hypothesis of na. years he was a Spiritualist, very enture. Scholarly, masterly, trenchant, thusiastic and ready to defend the be read by every one. Price 25 cents. For sale at this office, cause he loved so well. The funeral paid. For sale at this office,

services were held at Wolf Oreek Universalist church, conducted by Mrs. Holg, of Morencie, Mich, whose soul-inspiring and truthful utterinces will give new thought to skeptical minds. Five children remain in earth-life, all conscious of the truth, comfort and strength of the spiritual teachings. Mrs. Emma L. Whitney, eldest daughter, standing at the head of the casket, read the spiritual service.
T. S. KIZER.

David B. Tiffany passed to the higher life, December 22, at Xenia, Ohio. He was one of the ploneer Spiritualists, a member of the Grand Army, and was aged 77 years.

Sunday Spiritualist Meetings in Chicago.

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

The Englewood Spiritual Society meets 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 2, 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 Gross Park Spiritualist Society nolds meetings every Sunday afternoon at 2 o'clock at Gross Park Hall, Wood and Melrose streets, opposite Gross Park Depot.

The First Society of Rosicrucians, J. C. F. Grumbine, permanent speaker, meets in their conference room, Masonic Temple Building, every Sunday at 10:45 a. m.

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

The Lake \.ew Spiritualist Union meets every Sunday evening at 7:45 in Wells' Hall, 1629 Clark street, corner Fletcher street. Meetings conducted by Carl A. Wickland and wife, assisted by other mediums and speakers. All friends and members are invited. Sanctuary of the Soul meets, Sunday

evenings in Washington · Hall. 490 Washington boulevard, at 7:30. Discourse. tests and phenomena. Mrs. L. A. Roberts, pastor, assisted by other good mediums. Spiritualistic Church Students of Na

ture holds services every Sunday evening at 7:30 at Arlington Hall, 8032 Indiana avenue, corner 31st street. M. Summers, pastor. Dr. J. M. Temple will hold meetings every Sunday at 4308 Cottage Grove avenue. 2:20. conference. 7:30 p. m.,

lecture and tests. Spiritual Endeavor Society, meets at No. 1 South Hoyne avenue, near Lake, at 8 p. m. Sarah E. Bromwell, pastor. Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at two Ludles will bring old clothes to be made over as per instructions of committee; also bring lunches. Supper at 6 o'clock. Ten and coffee served Evening session called to order at 7:45. Questions answered by Mrs. Ashton. Other speaking. Always an interesting

Church of Unity. Services every Sunday at 7:45 p. m., at Sokup's Hall, southwest corner Milwaukee avenue and Robey street. Max Hoffman, pastor. Reached by the Milwaukee avenue cable, Robey and North avenue electric cars, Logan Square and Humboldt Park trains on Metropolitan elevated to Robey street.

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

We cannot keep a standing notice of meetings and circles held at private residences. We have not space for that

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

terms within your reach. N. B.—The above advertisement is for the benefit of suffering humanity, and if you know of any one who is sick, and is skeptical, show them the above ad. and I may convince them of the truth of spirit return.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa-Dear Sir: The result in my case from using your Elixirs Nos. One and Two has been wonderful. I have regained my appetite, digestion and strength, and weigh fifteen pounds more than when I began using your remedies four weeks ago. To any one suffering with stomach, liver and kidney trouble, I heartly recommend them. Having suffered for eight years, and during that time tried many physicians and various medicines. I have derived better results from your treatment than all the others combined.

I am most gratefully, MRS. A. P. BLANVALT. Frenchburg, Ky.

For 30 days I will send a sample package of Magnetized Compound for the eyes, for 10 cents, by mail. B. F. POOLE. Clinton, Iowa.

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In sending remittances to this office, write your orders on a single sheet of paper, to file away for future reference, If you have anything to say to the editor outside of that, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can

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HEART TROUBLES AND ASTHMA

CURED. Gooseberry, Ore., Oct., 7, 1898, To Whom It May Concern:—This is to certify that I had been troubled with heart trouble for 20 years or more and also had asthma so bad that I had not had one all night's sleep for over two years, and had also kidney trouble very bad, in fact my whole nervous system was broken down. Mrs. Dr. Dobson-Barker sent me treatments and I am a well man to day, except some kidney trouble, and I believe if I had taken it longer I would have been cured of that I only took four month's treatment, commencing in June, 1897. ALEX YOUNG.

READ THIS SURE. Eaton Rapids, Mich., Oct. 30, 1898. Mrs. Dr. Dobson-Barker, San Jose, Cal. Dear Friend and Physician:-I will now write and try to express my grat itude-towards you and your spirit band for the good you have done nre.

After doctoring with nearly every doctor recommended to me and getting no relief, I gave up in despair, until a friend told me of you and the cures you had made, when I thought I would try once more and now I can truly say you have cured me of fits. Ever yours. MRS. MINNIE BEEBE.

ST. VITUS DANCE CURED. Spokane, Wash., Nov. 3, 1898. 1204 South Adams Street.

Mrs. Dr. Dobson-Barker-Dear Madam:-1 will address: you a few lines in regards to my health, being an old beiever in your gift of cures, I know of them personally. You cured my little son of St. Vitus

dance when you lived in Maquoketa, Yours truly, NAPOLEON GRAHAM. lowa.

FROM BUFFALO, N. Y. October 10, 1898. Dr. Dobson-Barker-Dear Sister:-I am glad for all the wood that comes to you and yours. I have talked with several of your patients; all that I have seen are unsparing in your praise; they would not exchange their physician, Mrs. Dobson-Barker, for all the other doctors in the world. That you may be spared to work many years for humanity, is my prayer. As ever your old friend, MOSES HULL. friend.

IN PLASTER PARIS VESTS.

King City, Cal., October 20, 1898. Mrs. Dr. Dobson-Barker-Dear Doctor:-My little girl five years old was sick two and a half years, with spinal and other troubles. We had her treated by some of the best doctors in the country. They kept her in plaster paris vest, which only gave temporary relief. She laid in bed for five months, could not walk, nor move, had to be carried around.

I heard of your wonderful medicine: I sent for treatment; she began to improve, and at the end of the second month she could walk some. After taking four months' treatment she is gaining in strength and health every day. I can fully and truthfully say you have saved our child's life, for which we are ever your grateful friends, Sincerely,
MR. S. SETTRIM.

. MRS. C. SETTRIM.

Healing, Causes and Effects Dr. W. P. Phelon's latest book, is a presentation from the spirit side of life of the basic priciples of Mental Healing and their relation to Vibration. Esoteric under-current of the processes manifesting themselves in the operation of healing, is clearly shown to be the silent power of invisible force. Under the head of "Causes and Effects" are made plain many hitherto unexplained phenomena, along the

lines of spirit power, attraction, repulsion and overcoming.

It treats of adepts, mediums, and their varied powers. It also has something to say of elementals, and man's power over the unseen. The Helpers and Hostiles of the Invisible World are described, and their abilities specified. Astral conditions, with the process of going out on the astral currents are explained by one who knows. The sub-

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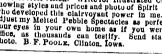
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