

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

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### THE LAW OF PSYCHICAL PHENOMENA AND THE SUBJECTIVE MIND Interesting Account Dictated

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Thomas Jay Hudson in his book enti-led "The Law of Psychic Phenomena," ttempts to explain by what he terms being which is love, and is realized in tled "The Law of Psychic Phenomena," attempts to explain by what he terms "a working hypothesis," the entire and from the subjective sphere, while range of psychical phenomena. The psychometry as it has usually been hypothesis is that telepathy through the taught, is the law of forms, because it action of the subjective mind accounts is the law of sensitiveness and is per-

In the first place much more is assumed ity of either the spiritistic or metaphys-ical hypothesis, that the subjective con-other. And its dual mission is, after sciousness or higher self as the Hindu designates the normal spirit, can in itlow that spiritism and metaphysics are not true or that communication phe-ating the thought perceived from the nomenally between the two worlds or thought received by telepathy, care the two aspects of one world is impos- must be taken to note that thought is sible. Both the subjective consciousness and telepathy need explication, in yours merely because it is suggested or ness and telepathy need explication, in yours merely because it is suggested or order to understand metaphysically and then scientifically the sphere and na-ture of their action, the law of their blocomes and concentration with the thoughts after God, and truly is not the of their action, the law of their thoughts after God, and truly is not phenomena and government; for unless that the key which unlocks the mys-such a discrimination is made the stu-dent will flounder in a sea of wild and certatic vagaries. The word conscious-ness literally means to know together (from the Latin words con and selo (from the Latin words con and scio) yours, but it is both yours and mine be-and as such it is more or less identified cause it is of the soul. with the human personality or intelli-gence. Consciousness is not the per-tery of the relation which exists begence. Consciousness is not the per-sonality or the intelligence, but that which makes us aware of them. Hence it can be said that consciousness is that It can be said that consciousness is that quality of the intelligence which makes us aware of ourselves. It, like the light, gives the opportunity and means for definition and realization and to that extent that it affords a comprehensive to find in the subjective mind or self the or perfect realization of the soul is it soul itself or the divine causality for all both objective and subjective or spirit- of its sensuous and super-sensuous ual and divine. And these words spirit- manifestations. ual and divine have reference to the ab-solute Being, not merely that phase or vided and subdivided in kingdoms form of being which is termed exist- where the ego or entity rules each sepence (literally the going out from being, from ex or out of and eo to go). Now rannical king and where there is not then in the soul lie potentially all of ts the slightest union or fusion of interconditions and states which are exter nalized and internalized, as in the soul charter and law; rather the soul lie the seeds of involved and evolved ways the majestic master in all of its life. It is so with law and conscious- states and what seems to be chaos is ness which are latent and potential cosmos; what seems to be chaos is within the soul, for as there is no out- possession; what seems to be usurnaside to soul save as it is the form or appearance of that which is inside, the perialism. The lower self and all the nature and office of the soul's powers thought and deeds of the lower self are and functions can easily and lucidly be subject to the law of the lower self; the perceived. There is growth as there is higher self and the deeds of the higher life only by the law and life which are self are subject to the law of the higher ever in spirit, not outside of it. This is what Emanuel Swedenborg termed succinctly the law of correspondency. The soul has in itself the power or abil-the termed termed to be a subject to the law of the higher compatibility between the law of the lower and the higher, although superfi-cially or manifestly such may seem to The soul has in itself the power or abil-ity to direct its consciousness through concentration and centralization upon or within the sphere of the mind, or ob- tion are mathematically inerrant and jective and spirit or subjective phase of perfect as are the spheres and planes, being, and as the practice is exact or perfect the ability to realize one or the other or both, if not simultaneously, which is still a matter of conjecture and states and conditions, ideas and forms of correspondences. Therefore is it subjective self while the comprehensive experiment, at least consecutively as you will or desire. Those for instance er, guides the lower self and communiwho do not appreciate or realize the cates to it by telepathy whatever is subjective and only the objective sphere manifest. By and by we may write for of being are usually those who prefer the readers of The Progressive Thinker that sphere as the residence and field upon the Intuition, and show its of the action of the soul; while those sphere in the solar and psychic man, who enjoy both are those who desire to and its relation to karma, reincafna-pass into the realization of all that Ab. solute Being has in store for them. The knowledge, and how it is the oracle of failure on the part of the student to re- divine inspiration. It may be said in alize the subjective sphere of his being is due to a lack of perception or concen-do with the subjective consciousness is due to a lack of perception or concen-tration, or preponderating predilections where it resides and acts, as rea-which dominate him and which in no son has much to do with the objective sense disprove the capacity for or the consciousness where it resides and acts. practice of adeptship. If he cannot do it, it does not prove that it cannot be done. It is necessary for him to persevere, if it is worth while, until he, too, solves the mystery for himself. That the largest sense. and that alone makes one an adept: consciousness covers as it penetrates all spheres of the soul's Being, but ex-pressions of the soul apparently limit the sphere of consciousness. And by sible for incarnate and excarnate this is meant, each soul unfolds itself in souls to likewise manifest and the sphere where consciousness is om precisely by vicarious representation as nipresent but where the experiences or lessons of each state of being polarize enal world. No manifestation of spirit nipresent but where the experiences or the consciousness and for the implied is other than vicarious, it is through end that at last the soul will perceive itself. Thus when such experiences as are necessary for the growth of the soul have been learned, the soul throws its consciousnes; upon the new lessons or in a direction which more fully opens the path to illumination. And it can be said that perfect or absolute conscious ness is perfect and absolute illumination. Here it will be necessary to say that neither consciousness nor illumination create anything in the soul. They bring it into light, perception, realization; for all ideas are potential and eternal within the soul and are inspired as the soul needs them, but are not created by the law or powers of experience, growth and association, so telepathy is needful both in the objective and sub-jective sphere of Being. And much more should be said of telepathy, which literally means (from telo, afar, and fruition of life and love eternal. nathos, sympathy) to sympathize from afar or receive sympathetically that which appeals by thought to you from What is Spiritualism?" A pamphlet of another, whether near or far, than can 40 pages by Dr. J. M. Peebles, the wellhe said at this time and in this review. known author. Price 15 cents. For Suffice it to say, however, that telepa- sale at this office.

for all psychical phenomena, whether ceived or sensed in and from the obthey are classified as psychometry, psy-chopathy, clairvoyance, inspiration or per-sensuous and spiritual in its nature all forms of materialization. For the and sphere of action, the other is sensua wide circulation is a stumbling-block sphere of action. One deals with feelto successful psychical research and an ing, the other with sensation, and this understanding of the nature and corre-is a distinction with a marked differ-ince. It must not be forgotten or igence. It must not be forgotten or ig-nored that telepathy is not a creative in his startling hypothesis than can be proven, and while it may be admitted without in the least impairing the valid-ward both realized from within and felt designates the normal spirit, can in it-self realize and actualize all of the pow-ers and functions which have hitherto been attributed only to excarnate spirit, can, in short, materialize precisely as spiritists teach the excarnate spirits materialize forms, without resource to low the subjective mind, to receive and perceive whatever is inspired by the thought. The thought which is inspired or perceived differs from the thought which is transferred or received in this only, that the one is your own and the other is not your own. This is the only difference between originality or genus yours because of you, and it is not

ually

or unity and r tion and tyranny is sovereignty and imtion of Mr. Hudson's theory, but applied to the facts not in the narrow but If the subjective self can manifest as it certainly can, the phenomena which media of correspondence, it is by objective and subjective processes from within the soul upon succeeding and receding spheres and planes of reflection and appearances. Therefore while it does not follow, it stands out as abso-Therefore while it lutely true, that the phenomena of the osophy and Spiritualism, of adeptship and mediumship, of possession and obsession, .are actual, and that not one soul, here in the material world should have any fear of the theorist who offers a novelty which instead of destroying further sanctions the religion which evermore has stood for the evidences of love's power and being that in the soul is the door which opens to the world where birth and dealy define the cycles of existence and mortality and which opens also to the world where birth and death are swallowed up in victory, and where immortality blossoms into the

I was born in the state of Maine in 1841, a time, I am told, when the Bap-tist persuasion of that section was hold-ing a red-hot revival service. My mother, father and all of my people so far as I know, were and are members of the church. I was taught to pray and to walk at one and the same time, and I always felt that I was in the church just because I was born into it. My getting out of the church was more an event in my life. I was starved out. After having done the credit-strength ening, act for twenty-six years, and finding myself still short on faith, I was awakened to find myself intellectbankrupt-intellectually and spir-

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by Himself.

itually starved. There was but the one alternative, it was revolution or resignation, and I resigned. I was now out of the church, but I was at a loss to know just how to go it alone. I had been leaning upon something-a staff or sect which, as I supposeed, was a celes tial thing, containing all the wisdom and godliness of the two worlds. Now I was alone, a mere atom apart from that vast organism of sanctified souls with dogmas a prerequisite to salvation. What must I do? Well, I did the best I could to keep my clam-shell closed lest I be dubbed a gibbering id-iot, a plotting knave, of hideous devil, by those sanctified sophists who always

have this kind of grace in stock for any and all dissenters. Time passed slowly, the years seemed not to hasten for me, for that immate-rial thing, the soul, was continually hungering for something, I knew not what, until just seven years ago, when living in Jackson City, this state, an angel of light appeared to me and I was myself the instrument through which excarnate intelligences did the work. I was persuaded by a neighbor family who were ardent Spiritualists to sit with them in a circle. The circle was formed-just five of us mortals and no more, but there appeared to be a strange and wonderful power, strange and won-derful to me. It was my first experi-ence. I was full of puritannical prejudices, but notwithstanding all this the

arisen ones did come in full sympathy, and I was made to know that "If a mandie he shall live again." Well, I was now a Spiritualist and a medium, and before another day had passed many men and women had paid me hearty congratulations, and before the grey light of another evening had darkened into the blackness of night a large number of zealous Spiritualists were in waiting at my home, all anx-ious for a seance. As the days came

and went, seances were in order. There were more Spiritualists in the world than I had ever dreamed of, and the majority of these good souls seemed to think that there was a room in their modest apartments just adapted to the new-made medium: that if I would come there and sit with a select few I would develop beyond all calculations. Everybody knew just how to make conlitions for my advancement, and everybody seemingly had a part in this drama until, alas! it well-nigh proved a tragedy. I was a nervous physical wreck given over to obsession. I was humiliated and made afraid, but with no power to repel the forces which were vorking my ruin, until finally a friend blessed with clairvoyant vision, came to my rescue, the spell was broken and I was advised to seek solitude; which I resolved to do: and it was the carrying out of this resolution that brought me to the quiet village of Williamston. Here for the first year I lived almost wholly apart from the world. I paid some attention to healing and occasion ally gave a public seance, though it is safe to say that four-fifths of all this time was spent alone in my quiet room, where no one seeks to molest, and where I ever find a deep, hallowing in-fluence and it is here I have found rapid and healthful development One asks. "Can you get materialization, when confined under mosquito netting?" In answer I will say that I am not a materializing medium, that know of. I have been informed that I might be developed in this phase, but have never as yet asked for it. Indeed there is something about it which seems quite repulsive to my nature. Their exit, or the dematerializing of spirits, I naturally shrink from. From the first, I have been used for getting pictures, first automatic pic ture messages in the dark, then in a half-light, and finally with paper and pencil in hand I would be set at work n a well-lighted room, and when the work was well under way my guides would ask the sitters to blindfold me or extinguish the lights and under these conditions the work would be completed. Then came independent pic ye ture messages, always in the dark. sitting as I always have done under strict test conditions. This has proven a very convincing and pleasing phase The pictures and messages not only bear evidence of the genius of fine art but are laden with that truth, intelligence and sacredness which stamp them as current products of the celestial realms. As to my getting phenomena when placed under mosquito netting, and under other test conditions, I wish to say that while I believe that excarnates take much into account-know just how skeptical, mulish and inconsistent mor tals are, and that while they have the power to so fit sensitives that they may successfully contend with these sub ects, they are little different from what dead men were in Christ's time; and that they are not inclined to "cast their pearls before swine." It was disbelievers whom Christ ordered out of the house. that conditions might be favorable for him to awaken the sleeping mald, and thus prove his mediumistic powers. I am inclined to take men as I find them, and when I come in contact with a kicker, like our Lord did with Paul, a know-all or a grabber like unto our modern Hagaman, I always feel like asking my guides to furnish the pricks

that T may make it hard for them; but I never submit to these "socalled" test conditions, that I do not feel that I am trespassing upon God's or Nature's laws, and that I must necessarily pay

the penalty. Could any good come of it, could we by so doing "convince a man against his will," or could we sweeten up the grey matter and thus condition him for real psychic investibe well for us, but such is not the case. Faith and a will to do the things which Christ did, coupled with that love, sympathy and charity that belongs to the honest intelligent is a such as the suc to the honest, intelligent investigator, are the prerequisite to that spiritual power which alone can produce real phenomena. It is not the hampering of the medium that prohibits spirit manifestations, but the spirit or soul atoms which come with the dishonest investigator or the hypercritical spiritist, and which prompts them to speak or write the lie, that precludes the rare excel-lence, or maybe transforms the sacred seance-room into a literal hell where elementaries may do their worst. There are indeed many frauds, but

the most contemptible fraud which I have any conception of is he or she who while clamoring to be Spiritualists are so deplorably corrupt as to dare to coin a lie upon clean white paper, give it to the spirit medium and then air their ig-norance by crying "fake." Such people deserve the pity and the charity of all true reformers For the past three years' I have sub-

mitted to such test conditions as sitters have seen fit to make, with but three exceptions, and while I have sat with some of the most clever critics, I can say that so far as I know not one of them has ever accused me of being other than an honest medium.

My allegorical picture, "The Imper-illed Republic," which I submit to the criticism of all fair-minded men and women, is a god-grown flower. It is the result of three sittings, and under the most strict test conditions, and every individual man or woman who was a party to these seances will follow me into any court of justice and take onth as to its genuineness. Scores of brilliant minds have conceded it to be most wonderful. The picture speaks for it-self-it is a phenomenon, and if the world's verdict is such as will credit me its creator, then before four years have passed the church will be ready to pay me fat to coach for plutocracy; for it is truth and will have its future, and so far as empty applause is concerned, I would care little which way they gave it to me. The picture is non-partisan and non-sectariant it images forth living truths and speaks to the common brotherhood, and all the glory I court is the benedictions of my spirit band and the angel world. That they may make the soul man more alive to their impressions is my constant prayer.

I am aware that to fit one's self for this work necessitates much training of self-denial and will power, love for God within and without, and charity for all mankind, thus making companionship with the arisen ones possible. say possible, because my experience teaches me that just so long as we nurse a revengeful spirit, just so long as we withold forgiveness to those who may have wronged us in the past, just so long will we prove ourselves defective instruments in the hands of the higher intelligences by our inferior' work. I believe that St. Paul's grey matter was poised at the normal when he said: Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith; so, that I could remove mountains, and have not char-ity I am nothing." I believe that every rue medium who reads this declaration understandingly will feel like paying obelsance to St. Paul, for here-in is portrayed the incarnation of perlaw, the Alpha of spirit passion, and the Omega of psychic silence. Now, Brother Francis, I feel that I may have wearied your patience and will bring this letter, so-called, to a speedy close. I have written my honest thoughts, though put in that homely way which belongs to the illiterate. My picture prints are for sale at one dollar each or six for five dollars. They are full size, 13x18 inches, made upon fine heavy paper, with names and affl-davits of sitters as sworn to before Edwin S. Grece, of Detroit, printed in good type upon margin. WM. NYE MEANS.

# SELF DELUSION.

Thereof.

Each week as we scan the columns of The Progressive Thinker (the greatest fulcrum for mental evolution of the age), we are reminded that it is fashionable for each writer to give the fraud a passing kick.

But excuse me, it is not the pre-meditated fraud, who takes your dollar, and in exchange gives you a dollar's worth of gullibility, to brighten your perceptive faculties, of whom I wish to write; for they are merely light dust, set in motion by the momentum of evolution's wheels; as compared with the rubbish thrown in the gearing, by zeal-ous, self-deluded authors, who are striving to weld together the two op-posing forces, Science and Christianity, now warring for and against mental progression; that their names and vagarles may pass down the annals of time, augmenting the stumbling-blocks over which the poor deluded wanderer must blunder, in his hopeless search for truth. These authors pose, and write, and sow their literature broadcast, under the guise of Spiritualism, while in fact it is but a very shoddy article of self-delusion.

I have no wish to deride or discourage aspiration for true knowledge and wisdom, attainable from the higher realms of existence; but I do wish to assure the reader, that to attract the class of spirit intelligences possessing this knowledge and wisdom, we must first disgorge our minds of all of our pet theories, and solicit something new; something which we know that we don't know; instead of lugging our pack stuffed with ancient dogmas, which we have spent our lives trying to persuade ourselves that we knew we did know and dumping them at the medium's feet, demand that every article therein be verified, or they (the mediums) stand before the world indicted as frauds.

I deem it safe to claim that one mon tal of strong, dominant will-force may sway the sentiment of an inspirational discourse heing delivered to a large assembly of mixed minds and beliefs. This I have seen verified on several oc casions, by the entranced speaker point-ing out the person thus swaying, and requesting him to desist from such intense thinking, as he was leading the medium away from the controlling influence. Perhaps Mrs. Dr. Warne, of Chicago, may recall an instance of this nature while occupying our rostrum here in New Boston

Those wise spirit intelligences who have charge of our inspirational speak-ers realize the danger of having the utterances of their instruments adulterated with the vagaries of mortal minds. hence use all possible care and vigi lance to either checkmate or counterbalance these unavoidable environments. This being true, could we rea-sonably expect other than the echo of

truth and error; to such persons, purported messages, direct from Jesus and his disciples, and their boyhood play-Ancient and Modern Phases mates, whether oral or otherwise, are just as clear-cut, gilt-edged fraud as is the stuffed paddy bobbed up before the peep-hole in a fake materializing cablnet. The former is an indirect, and the latter a direct invention of the mortal

brain. The former is being embodied in so-called Spiritualist literature, to pass down the ages, freezing one of the derers' feet in the mire of Christian superstition, even after the other was placed firmly upon the rock of truth, while the latter, dust-like, will soon vanish before the breeze of knowledge. Almost every community in the land has one or more poor, zealous fanatics, who sees, and converses with either God or Jesus occasionally. The writer has more than fifty years' acquaintance with a good old lady, in humble life, who is slightly gifted with clairvoyant and clairaudient powers, and who oc-cupies most of her spare time in smoking her pipe and reading the Bible. This good old lady often tells me of ust having seen Jesus a' d talked face to face with him. She says he looks so radiant and beautiful, that he talks so kind and lovely, and that he always eulogizes her for her fervent prayers and devotion to God's word, and warned her that Spiritualism was the

Devil's own work. Now, there is no more truthful, conscientious person than this grand old lady. To her, these apparitions are as real as mortal is to mortal; and her testimony holds over that of our much famed authors, inasmuch as she stands face to face, and talks orally with her supposed Jesus: while our author's visitors are hidden behind the screen and converse through an interpreter.

Now I ask, if fervor, faith and cre dulity will generate conditions whereby earth-bound spirits of like belief can come in rapport with and thus impose upon this honest old lady, would not similar conditions produce similar results in the investigations of said authors? regardless of the knobs of distinction placed fore and aft their names? Do these ear-marks of book-

learning afford any greater protection against mental aberration produced by thought contaminatives, than they do against physical aberration produced by yellow fever or small-pox contamina-

I once had the honor of some thirty five years' personal acquaintance with a very eccentric old gentleman, of fair business and social qualities. He was a skilled plasterer and brick-layer by trade, and a good consistent Baptist by credulity. To him the world was flat; always had been, ever would be, and no one except a fool would think it otherwise. But poor Uncle John left the mortal and started for heaven. while in his 87th year, nor has he ever been heard from since. Fervent thanks to scientists, past and present, for they by convincing humanity of the world's rotundity, have silenced the advocacy

traits, habits or passions. This admitted, now let us reduce this Jesus conundrum to a scientific problem, that we may all see the fact; that it does not concern the people of this or any other generation, whether or no Jesus ever. existed.

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If he ever had an existence, and if he came by his existence through the fash-ionable modus-operandi of to-day, then he held no specie preferment over or-dinary men. If the Bible records him aright, his teachings were merely an' interchangeable rehearsal of the con-servatism, the fanaticism, the anarchism, and the idiotic, preached and prated for thousands of years before his birth;—even below the order of the half-fiedged mediums of to-day, who could not command a free hearing from our Spiritualist rostrum. To-day we have scores of magnetic healers, who are duplicating his most marvelous cures, and hundreds of mediums who are double-discounting his spirit phenomena every day in the week. But, on the other hand, if he really

was sired by God, that fact rendered him a hybrid, a different specie of ani-mal from ordinary man, therefore ordinary man could no more attain the vibratory rate of a half-god man than the thoroughbred horse could attain the vibratory rate of the half-ass mule. VAN WILLITS.

New Boston, Ill.



#### The Contending Forces In Spiritualism.

To the Editor :-- I would like to be per-

mitted to occupy a small amount of your valuable space in giving expres-sion to some thoughts which seem to be surging in my brain this morning and which must be given out in some form or other. It is a painful fact that Spir itualism (the true kind) is in a life and death struggle with Spiritism, chaotic, selfish, disorganized, discordant Spiritism.

Spiritualism of the true spiritual kind ever seeks to harmonize, organize and spiritualize its adherents, while spiritism is a continual source of inharmony, disorganization, disintegration and selfishness. Spiritualism builds up socie ties, National, State and local, for the purpose of promulgating truth and for concerted action on the part of its members in bettering the condition of human life upon the earth plane; but spiritism comes in and by creating jealousy among mediums, by encouraging a spirit of inharmony, by working through partially-developed mediums it very often succeeds in crushing out the work.

Spiritualism or the influence of the higher order of spirit intelligences, leads men and women into a spiritual line of thought; it helps them to see the good in their neighbors; to see good in all things; makes them charitable, lovof the flat world from the pulpit, there-by permitting the human brain to grad-tion of humanity; but spiritism, or the influence of spirits who are not themselves spiritually developed, holds its victims down on a low plane thought: makes them selfish, uncharitable, ignorant and superstitious. They sometimes show this influence by fraudulent methods of obtaining money, making false claims as to their me-diumslip, thus placing outacles in the way of honest workers; others show it by an inordinate desire to make money, assuming a form of "commercial me diumship Others through jealousy will start scandalous reports about other workers; will work like "snakes in the grass" to break down the reputation and the work of others. They care nothing for the good of the cause; they care nothing for the feelings of other workers. Their sole ambition is to be "great mediums" them considered selves. They try to be considered "the only pebbles on the beach." In their opinion "there are no others." This class of people are really the worst enemies our cause has to contend with. Why should a medium be jealous of another's work? Why should they try to break down what others are trying to build up? Their course shows plainly to all that they are lacking in something. A true medium, a truly spiritual medium, is always glad to see other good médiums coming out; glad to see the cause progressing; they will never try to break down the work of others, or place obstacles in their way. If our organizations are not doing just the right thing, their duty is to try and make such alterations as seem to be needed, but not try to break them up. The great obstacle in the way of a better system of organization and united effort, is the prevailing ponderance of superstitious, priest-ridden, selfish and ignorant "controls" working through crude, selfish and poorly developed mediums. Yet all these have their work to do in breaking the ice of materialism and opening the way for a higher and more spiritual intelligence to come in and manifest. A well-developed spiritual intelligence only seeks to lead and direct the medium, never forcing them to any course of life or conduct. But a poorlydeveloped, un-spiritual spirit wants to take entire possession and "control" the medium.

Williamston, Mich.

Letter, From Virginie Barrett

To the Editor .- Will you kindly do me the justice to publish in your paper the enclosed notice to the friends. I desire to say that, since Mr. Colby's letter to you requesting you not to pub-lish my letter in which I spoke of the unjust arrest, the Fund Committee have decided to defend Mr. Colby alone, and we are to pay our lawyers if we want to be defended. They have simply backed down. All this I saw and felt would be the outcome of the Fund Committee. In the face of this unlooked for disappointment, I desire to ask the friends through your maper, to give me a helping handtin this trouble.

I need money to pay the law expenses. We have taken the case from the lower court to be tried by the Judge next week, or in March, if in the first court we are not freed. Each time a change in this manner is made, the lawyer's fees and other expenses must be paid. Any of the friends can address me at 14 Walton street, Torduito, Canada. I hold my Sunday meetings every Sunday, just the same. Private individuals are more interested and want to know more about it. I have always been faithful to my sister mediums under these same circumstances, I am the better judge of the characteristics of the people here. However, I am the people here. However, I am and whose vibration is still attuned to pleased to see the interest that they will have taken, and hope that they will clear Mr. Colby and aid, the cause at Iarge, as they have done. Although a missionary of the N. S. A., I do not wish, neither should my friends, that I

assembled vagaries, from the lips of a medium who is confronted by a mortal zealot, and overshadowed by his duplicate spirit band?

These same hungry authors, owl and bat like, prowl in the dark of the present and past, in search of the meage supply of provender sufficient to stimulate their mental energy. They close their eyes to the bright light of reason to the very basic principles of mind swaying mind, to the fact that self may polarize self and conditions to the special benefit of spirits holding like be liefs and aspirations, as well as to the injunction of two thousand years ago, to look out for liars, on both sides of the grave. They have dwelt, pondered and yearned so long and so fervently upon the ideals of God, of Jesus, and of their long train of indispensable dogmas, that to them each caricature and part in the farce is a reality, has grown to be a part of their very being and through their fervent yearning. they have attracted to themselves spirit band of like zealous aspirants. just as naturally as the dog-fennel plant attracts, the plant molecules which form its foliage, and blossoms, while their thought-mood repulses all spirit intelligences of scientific aspirations, just as the afore-named plant repulses the plant molecules which form the sweet scented rose.

This principle or law of mind attract ing like minds, we see demonstrated almost daily here in mortal life. Suppose a Baptist minister wished to have the claim of Jesus' actual existence verified, and would call a meeting for that purpose; would not the great ma jority of his audience be Baptists and of his like belief? Would he experience any difficulty in having his claims ver fied? And would not a person holding opposite views be debarred from ex pressing them? Most certainly so. suppose Bob Ingersoll had been billed to express his views upon this same subject, would he have found any Bap tists in his audience? No. no. Wh not? Simply because Bob's thought vi brations are repulsive to minds whos brain vibration is attuned to the creedal scale.

Thus we find that like minds attract ing like minds is a natural law, here in mortal realms. The laws and forces dominating spirit substance are merely a more radiated, higher sensitized orde of the same laws and forces which manipulate material substance; simply an extension of the same laws and force, neatly fitted onto the outer end of the gearing and machinery , hich produces and operates material phe-Therefore, persons leaving nomena. the mortal, and passing under these higher sensitized environments, become more sensitive to mortal thoughts and yearnings, than even mortals themselves, whose seat of reception is shielded by the thick bony covering, and whose vibration is still attuned to

should ask the N. S. A. to aid me, as its | environments and conditions which funds are very much behind. VIRGINIE BARRETT. keep the pendulum of inter-real com-munion oscillating to and fro, between

STREES STOL

ually attune itself to nature on this particular point Therefore Uncle John is cut off from

mortal communion, for want of some back-number brain—a brain that vi-brates in unison with his, and with hich he could come in rapport.

Well, I am glad he is shut out, for could he find a cicle formed of his oldtime beliefs, he most certainly would report, and verify his old theory by delaring that he and Jesus had just been down underneath examining the props which held mother earth in position, and such a communication would have added one more paragraph of conclusive spirit evidence to our author's unimpeachable testimony; thus giving them renewed letters of patent on the three cardinal points of Christianity, to-wit: A flat world; an outlet for a neaven overhead and a hell underneath together with a sure Jesus, who had a pre-existence, and could remember the glory he had with his father, long be-fore the formation of our world upon which he was born, millions of years thereafter. Oh. what inconsistency And still so long as these infernal de lusions are advocated in literature, and passed down the ages as superior teachngs, just so long will heredity pitch the vibratory scale of infant brain to respond to them as truths.

Suppose we were to send our small children away from home for an ed-ucational course of nineteen years, in ome high-school that was renowned throughout the land for its educational advantages and its wisdom in management: and at the expiration of that long term they would return, bright, intellec tual-looking young men and young women; but alas, with minds and aspirations still absorbed in the frivolous amusements of their childhood days—the doll, the stick-horse—still clinging to the delusions of Santa Claus, his team of reindeers, his sleigh, and his presents-these were the limit of their knowledge, of their aspiration,quiz them as you might you could not find one useful thing they had learned. Would we feel satisfied with the result? Would we not feel that something was

radically wrong, either with the management of the school or with the mentality of the children? And still this would no more than

parallel the idea of a baker's dozen of listinguished men of their day return ing from a nineteen-centuries' schooling in the higher realms of knowledge, with minds still dominated by their earth-life delusions of a personal God, and his hybrid, half-god scape-goat, from off whose back all that is commendable must be received,-and all that is damnable placed thereon, in exchange, the only boot required in the swap being a few complimentary words of praise. Wonderful scheme! Who ever heard of such self-sacrificing reciprocity being extended by a monopoly in the days. No wonder the promoter is lookng around . for a receiver to take charge of the plant. I think all scientists agree that it is

the different notes of vibration possessed by the different species of plants, shrubs and trees, insects, fish, fowls and animals, that vouchsafes to each specie its own peculiar qualities,

WILLIAM E. BONNEY. Blair, Neb.

#### Card of Thanks.

To the Editor :-- I would thank all the friends who so promptly responded to E. W. Sprague's letter in a December number of your paper asking them to give me a happy New Year by sending an order for E. V. Wilson's book, "The Truths of Spiritualism." in sending their holiday presents, to which many responded and indeed made me a glad and happy New Year. 'Among the letters received were some from old friends who knew E. V. Wilson in the ong ago, and his work, and I was espechally glad to get them, and to know that though gone from us, his work still lives in the hearts of so many, I again thank, all for their kindly remem-brance. MRS. E. V. WILSON. No. 1 Union St., Valparaiso, Ind.

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### FREEDOM OF THOUGHT

A Symposium Illustrating the Old Adage : Many Thoughts

#### of Many Minds.

SHE CUTS RIGHT AND LEFT SOME VERY INFLAMMATORY THOUGHTS.

"As it is an acknowledged fact that Spiritualists as a class insist upon freedom of thought and opinion, it is a sublect of deep interest and importance as to just what modus operandi will be pursued by Mr. Moses Hull in endeavoring to accomplish his nefarious scheme (See article in Progressive Thinker, January 7, headed "That 'Sacred' Book") of "thrusting and sad-dling upon them," either collectively or individually, a lot of "false, foolish, frothy, foaming, foul, filthy" literature bearing the title of "The Holy Bible." To the writer of that article at least it seems to be a question of such alarming proportions that already she has donned the war-paint and started upon the war-path with such a mighty and appalling war-whoop that Mr. Hull might well quake and shake with fear ligious and spiritual growth is a noble and dismay, were it not for the fact that this valiant champion of mental liberty, while shrieking defiance, suddenly succumbs to a strangely effemi-nate fear and weakness, and in heart-

rending accents implores him to "spare her-oh spare her," the disgrace of be-ing compelled to become a father-also a mother-to a diabolical monstrosity in the shape of "a dirt heap of filth," which he not only barbarously piles into her face, but also insists upon sad-dling upon her. The spectacle of a free-Bible was rather unjust, considering. thinking Spiritualist standing over another freethinking Spiritualist, and ualists, and Spiritualism means prodespite their cries of rage, resistance

or entreaty, forcing them to be saddled with the Bible, would be a sight which would throw the whole orthodox world America are accorded the utmost free-

dom in their opinions on religious or theological subjects; and it is needless to say that no sincere Spiritualist will false reasoning, grammatical, philotamely relinquish this privilege con-trary to their own wishes. Therefore trary to their own wishes. Therefore slavery, intemperance, robbery, murder the agonized enquiry of Mrs. Watson as and war," we do not need to go outside to whether "we must-must be thus of our own age to find it, and a big punished, liumiliated, debased and disgraced," displays an irrational anxiety which is the more absurd and unreasonable when we justly consider that no matter what his personal views may be, loveism, lustfulness, froth, foam, scum, Mr. Hull is a gentleman whose unquestionable superiority, intelligence in the name of all that is good and and wisdom will prohibit him from an holy, let us get to work in our own one to accept the Bible against their own free will and judgment; and least of all a refractory female who ve-homonthy and defautit declaration their the state of the state obviously futile attempt to "force" anyhemently and defiantly declares that "she won't." The energetic zeal that day, a good deal, understanding the this lady manifests in the display of her progression Spiritualism teaches, and ability to puncture, pulverize, cut into recognizing the fact that it was written pieces, riddle and chemically analyze a miscellaneous collection of "dirt, mud, slime, scum, mire, rottenness, corruption," etc., ad infinitum, might be utilized in a work of far greater importance if she will turn her talents in the filth of earthiness, making us a byword direction of the numerous degraded and and a hissing and a stench in the nosdemoralized impostors who are going trils of those in the church and the outthus doing far more harm to the cause of Spiritualism than could possibly ac-crue from the recognition of the me-diumistic powers of every creature be-whether there is any truth and honor whether there is any truth and honor diumistic powers of every creature be-gat in biblical history, including the re-

markable serpent of the Garden of

An Ohio Lady Steps to the life-long experience I find many persons who have attained high and noble re-Front. HE CUTS RIGHT AND LEFT WITH HER PEN AND PRODUCES SOME VERY INDIANNAPODUCES where all bonds of creed are broken except that of the individual, which hould in all cases be respected. Each individual's creed is simply one's own convictions, theory, or theology, with reference to what he does not assume to know, and when Spiritualists as a people learn that a binding creed, or unity on any basis for the purpose of conquest, is an unwise measure, then will true knowledge of immortality be manifested to all through the instrumentality of individual conscientious-

fulness. Then will the individual stand acquitted before the bar of his own soul, and entertain no fears of condemnation by any of the Gods. I realize that I am in perfect harmony with all-religion and spirituality, but I despise every link of the chain that would bind the inbred, indoctrinated or inspired theology of one individual to another or any number of persons. Re-

and desirable attainment, but is often retarded by unwise criticisms of the-M. WHISLER. Delta, Iowa. SPIRITUALISM IS PROGRESSION.

An article in your paper of January 7 attracted my attention, written by our good sister Clara Watson. I do not wigh to start a controversy, but it just struck the fact that we call ourselves Spiritgression.

We must remember that the Bible was written in the childhood of the race, when man was but a few removes into convulsions of pious merriment from the lower animal kingdom, and and ecstasy; but that such a ridiculous was still full of the grossness which he scene will ever in reality take place-at had not yet outgrown. Again we must least in this generation—is a preposter-ous idea which is wholly untenable in are pure," and we do not understand view of the fact that the citizens of free the Bible; even the old phallic worship of the ancient Egyptians was pure to the initiated.

If we object to "cruelty, debauchery, sophical and scientific errors, polygamy, work lies right at our own door to try and remedy it. If we object to "slime and filth and mire, to contradictions, absurdities, pollution, corruption, freelies, inconsistencies and rottenness"in the name of all that is good and ranks, and clean them out first, for God

I had rather father that old book toso long ago, than father the barnacles that are clinging to our skirts now, and like vampires sucking our very life-blood, sailing under our pure white banner and trailing it in the mire and side world, who, indging us by the comamongst us.

For my part I think our noble brother Eden, Balaams' ass and many other astounding beasts and things. To the majority of liberal-minded people the any of our many noble workers, in ing to his folly... Answer a fool accord-to his and things.

and ceremony and covered with the rubbish of rotting creed and dogma and the dead ashes of materialism, and when they tried to uncover it that its beauties might be seen, they found the church so wedded to the garments it wore, the letter of the law, that they would not see that the life lay under it all, and again might it be said as of old. "He came unto his own, and his own received him not," and so Spiritualism, whose true home was in the church, has been obliged to illumine the world from without its four walls.

LIZZIE DUCKER LYNESS. Minneapolis, Minn.

FREE THOUGHT ON MATTERS OF VITAL IMPORTANCE.

To Christians Everywhere, to Theologians Especially, One Hundred Dol-lars for You: What can be done to check the rapid growth of Infidelity? According to the best information obtainable on the subject, at the rate infidelity has spread and the church declined in the last ten years, in the year 2600 not a Christian can be found on earth. What can be done to check it? Were it not for Christianity civiliza-

tion would drop back into barbarism; but infidels claim that civilization was at a high standard in Greece, Rome, Assyria and Egypt many years before the foundation of Christianity, which produced the Dark Ages from 600 to 1600 A. D., and even to day the nations which are the most Christian are the most ignorant and the most criminal. What shall we answer?

The appeals of our great Evangelist of to-day, "Seek the Savior," has no more any weight with infidels, who say: The necessity of a Savior admits of a defect in the Creator." What shall we say unto them?

I appeal to infidels to read the bible; and they answer, "Which bible?--the Veda, the Talmud, the Koran, or King James' translation?" I answer, emphatically, King James' translation, and they say, "What! King James' translation with its 2400 errors in the old part and 1760 different versions of the new, each claiming to be the right one, and altogether containing 144 plain contradictions?" What can be done with such people? When I tell them there are no contradictions (because Paul said it is no sin to lie for the church's sake), they quote such passages as: "The earth abideth forever" (Eccl. i., 4), "The earth also and the works that are therein shall be burned up" (2 Peter ili., 10), "Charity shall cover a multitude of sins" (1 Peter iv., 8), "He that coverith his sins shall not prosper" (Prov. xxviii., 13), "The Lord hath sworn and will not repent" (Ps. cx,, 4), "The Lord repented of the evil which he thought to do unto his people" (Ex. xxii., 14). "With whom there is no variableness, neither shad-ow of turning" (James i, 17). "Therefore he said that he would destroy them had not Moses, his chosen, stood before him in the breach to turn away his wrath lest he should destroy them" (Ps. cvi., 23). "With God all things are possible" (Matt. xix, 26). "And the Lord was with Judah, and he drove out the inhabitants of the mountain, but heaven" (John iii, 13). "For I have seen God face to face" (Gen. xxxii 30). "No man hath seen God at any time" (John i, 18). "His anger endureth but a mo-ment" (Ps. xxx, 5). "For ye have kin-dled a fire in mine anger which shall. send peace, but a sword" (Matt. v. 34). "The God of love and peace" (II. Cor.,

low them no possible chance for de-feuse, as though none but church people had feelings." How shall we make answer

I tell them the Bible is a sufficient guide for anybedy and they say, "It is admitted by all scholars to be wrong in its geography, its astronomy, its ge-ology, false in its mathematics, its chronology, in its history, in its claims

to authorship of many of its books, false in its grammar; bad in its morals, and vulgar in its language; that most of its great men were worse than our average prison convicts and most of its noted women are such as our police are paid for watching; that God himself

broke every commandment but one," etc. What shall we do to be saved? I appeal to them to help kill the Devil, but they say "Infidels, Socialists, Atheists, Theosophists and Spiritualists as a rule are opposed to killing anybody in peace or war; and further, to kill our real or imaginary devil would throw every preacher in Christendom out of a job and put him in a sorry plight: it would be cruel, and besides

they say they can prove by the Bible that the Devil of the Bible has a better character than the God of the Bible and are willing to debate the question with anyone at any time," Can you not meet them?

I say to them that nothing but the re-deeming grace of a crucified Savior can reach them, and they say, "Which of the sixteen crucified Saviors do you

mean  $p^{n}$  I reply, Christ, God, of course, and they say, "If Christ was a God how could he die; if a man, how can he redeem?" I sometimes think they would not make good members of the church if we could get them in; they might do the church more damage than good.

I am very solicitous of the welfare and happiness of my only son; so much so that I make this liberal offer of one hundred dollars to any one who will convert him to the Christian religion. He has been reading "Paine's Examina-tion of the Prophecies" which shows (he says) that not a verse can be found in the old testament which has any reference whatever to the coming of Christ. 'Something should be done for him, and done quickly. What is your duty in the matter? His address is L. A. Marble, Lawson, O. T.

It may be best to let the Infidels go and strive to save ourselves, I don't think they would make profitable church members anyway; they would prefer to do their own thinking than to pay for it by the year, and they would be talking in church and asking such questions as they ask of me, viz.: What did God want of those thirtytwo virgins? Where was God's all power while he was held in captivity for the space of seven months? Was it not a mean thing in God to put Jacob's hip out of point 'in a wrestling match? Was it not mean in God to kill Uzza while trying to do God a kindness? Was it good in God to slay 54,000 people with-out any just cause; could the Devil have done worse? Why did God kill the child that Urlah's wife bore unto could not drive out the inhabitants of David Instead of punishing the guilty the valley because they had charlots of iron" (Judges i, 19). "And Elljah went up by a whirlwind into heaven" (II. Kings ii, 11). "Flesh and blood cannot it to the Bible God was in the habit of punishing the wrong one? Did, not God approve of lying, drunkenness, polyg-amy, adultery and slavery? How about ens while courting? How about Ammon and Tamar and Lot and his daughter? You say you believe there is a hereafter: Spiritualists know there is: why not go to them and have it demon-

strated to you, or do you value belief about palming off a lot of sleight of sleight of about who, indging us by the com-hand tricks as spiritual manifestations, pany we keep (much against our will), that seek me early shall find thus doing far more harm to the cause is othoroughly despise us that they will about the truck of t above knowledge? What do you think good enough to grant to every other person the same equal rights and privileges he assumes for himself? Has not the church always been a bit-

ter, cruel and persistent foe and enemy to every science, every social reform. every political reform, every religious reform; to liberty of thought; to free-dom of speech; and stood hand in hand

wrapped in the cerements of the dead, enswathed in the grave-cloths of ritual and ceremony and covered with the rubbish of rotting creed and dogma and the dead ashes of materialism, and reaching out across the continent if need be, to grasp the hand of such an one, to feel the pulse of the heart that beats in unison and harmony with

mine. In conclusion I will say, I want no Christian Spiritualism inscribed on ABNER CROCKER. my bauner. Bethlehem Centre, N. Y.

AS TO BEAMS, MOTES AND MILL-STONES.

We are wont to assert, and it is our boast, that our Spiritualism is ancient as the dawning of human intelligence, that it is the sublimest cult ever offered to man, and divinest hope of the hu man race. These points are or should be sacred to every Spiritualist.

The truth of these premises admitted. is it not our evident duty to help our fellow-travelers in this vale of shadows, to an acquaintance with the truth that makes the mortal free from the bondage of fear and the tyranny of priestcraft?

We owe our fellows a debt in this matter which cannot with safety be ignored. Shall we whose souls are lighted with this supermundane wisdom be content to hug our priceless treasure to our own breasts and loftily meer at the unfortunate whose eyes hitherto have been blinded to the true light whose mission is to illumine the

whole world? There is a class of writers on Spiritualism-not large, it is hoped-who, while professing to be its expo-nents and defenders, are doing as much or more by caustic denunciations of ev erything that hosts of people hold sa cred, to hinder its progress than all the fakes and frauds in its ranks. Truly, In this case, might the much hounded and struggling cause pray to be deliv ered from the mistaken zeal of its self-

appointed and self-sufficient defenders. When, oh, when, will the wise learn the wisdom born of experience, that their fellows may be led to the light, but driven, never?

The writer is personally acquainted with a man of ordinary intelligence, who served in the army through the war of rebellion, has been a justice of the peace twenty years, is a pillar in a prominent church, who, a short while ago, had never so much as heard of Spiritualism. There are thousands of persons in this country of equal promi-

nence and intelligence who have neve given the subject more than a passing thought.

Those thousands were bred, born and educated under the strict teachings and influence of the orthodox church. From infancy they were taught in the family, from the pulpit and in the Sunday school that to doubt the dogmas of or thodoxy was blasphemy dangerous as strychnine or the unpardonable sin. While multitudes of people thus un fortunately educated are members of no church they are, nevertheless, in bondage to the church drill of their childhood and youth, and none but the initiated know the strength of those bands stronger than steel. When once the eyes of those people are opened to behold the truth in its beauty they become the strength and salt, so to say, of live Spiritualism. How shall we best reach and interest them?

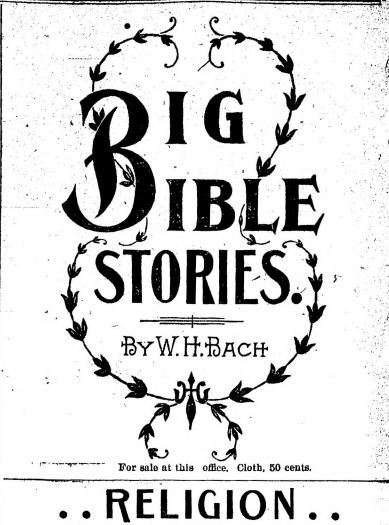
By scoffing and sneering at the things they have been taught all their lives to hold sacred? Is that the rule by which you and you were enlightened? If so, hold up your hands.

If you were kindly and gently led to the light by spirits in or out of the mortal, then be thankful for good fortune and seek to aid others, even as you were led to see, hear and be glad.

The excuse for the ceaseless and vi-cious bombardment of the Bible is that it contains false teachings which if put into practice would lead to anarchy and

Oh, consistency! By the same rule we might say henceforth we will no read a book, newspaper or any written or printed thing containing a false theory or the shadow thereof.

It might be a lofty position to take, so exalted indeed as to mark us cranks



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ness, and consequent personal truth-

wholesale slaughter of a "must rec-ord" of events which happened ages sistencies as it is, and turning the ta-cording to his folloy" (Prov. xxvi, 4, 5). bles upon our orthodox brethren, cutago is of about as much thrilling interting the ground from underneath their est as would be a furious assault upon feet, with their own weapon,

an Egyptian mummy; but a determined, systematic and decisive warfare upon the fraudulent professional me-diums of the living present, would re-my part I am a constructionist, and can ceive the co-operative support of every seeker after truth; and all sincere and honest men and women would rejoice velous structure, rearing its polished to see the puncturing and pulverizing and glittering columns heavenward, process practiced upon the vile creatures—who are posing as phenomenal ing touches on its light-crowned tow-mediums—together with all their paraphernalia of trickery and deception. great throbbing heart of the Eternal; This disgrace and menace to the cause but why should we tarry to tear down of Spiritualism might speedily be wiped out if a national anti-fraud society could be formed which would adopt the same plan of operations employed by these unprincipled "penitentiary candidates," viz: The information bureaus and agencies, the secret detective force, the insinuating and wheedling incognitos who collect family histories. the snap-shot invisible-to-the-naked-eye camera, the sign language, the code of signals, the accommodating, obliging and amiable go-betweens, the sweet creature who is "a stranger here," and must be utterly consumed; that which everywhere else, with even a part of our fathers built, has been, and is being this, outfit and a few other necessary articles for the climaxes, such an enterprise would be the means of clearing the way for a larger number of genuine the whole wondrous temple. mediums-add lustre to the name of

Spiritualism, and there would be "joy in heaven." MRS. LIZZIE KANE. Vermilion, Ohio.

#### RELIGION VERSUS THEOLOGY.

To the Editor:--I have read the ar- we must remember that it is over the ticle on that "sacred" book by Clara dead bodies of all the Christs of all the Watson in your issue of January 7, and ages, of all the seers and prophets and I wish to say that from the standpoint martyrs and sages and apostles and of her argument, she handles the subject in a reasonable, logical manner; but do not consider her theology as productive of turning thoughts from lower into higher channels, as I do the teachings of Mr. Hull; but please do not misunderstand me . for I find ample room | for both the Watson and the Hull the-ories, and not only for those two ex-tremes, but for all the thousands of to ridicule the undeveloped conditions theories professed or believed by Spirit- of the past. ualists. Simply because we differ in theories should not for a moment in carry our great white light of Spiritualany way affect Spiritualism. "I am not my brother's keeper' in any matter of church. Let us lead them with loving conscientiousness or theory professed patience into the light, instead or ridiby him, no matter how he may have culling with caustic tongue all they hold come in possession thereof; but it may sacred. Let us practice what our glib be a duty to present my theory or creed for his investigation.

In my judgment every human being that charity which esteemeth not ourhas a creed or theory distinctively his selves better than others; let us go on or her own, and if any one thing on holding our beautiful religion up in the earth is more sacred than another it is high place where it righteously belongs, one's own convictions; but all churches and we'll soon draw the more liberal with their society creeds are slayers and murderers of individual convict-ions, However, old-bachelor-of-all-things-to-all-men, Paul, seemed to un-place as the angel of progression stand-dension the local dension of derstand this question when he said: ing by the love-draped altar within the "Pure and undefiled religion is to visit church, where the Christ, the founder the sick and keep yourselves unspotted of the church, placed it, though the from the world."

from the world." This surely is the kind of religion we all desire. Paul says we attain it by good deeds and by walking in the path of righteousness. Then what does the control of the path of the p ory amount to? So far as pure religion understood what the spirit was who is concerned, it cuts no figure. In my stood there in its mummy bandages,

ber. What should be done with such people? When I tell them they should observe I believe iconoclasm has a place and more closely God's commandment. "Remember the Sabbath day and keep it holy," they say "Christians don't keep the Sabbath day themselves; that about see how mankind has been, since the beginning of time, building up a marswapped their or God's Sabbath for Constantine's Sunday, he being a sun and when we have put the last finishworshiper, and got his aid and influence to boot, and have always considers, we will find ourselves close by the ered it a good bargain, although not a verse can be found in the Bible any but why should we tarry to tear down where authorizing the keeping of Sun the foundation timbers, roughly hewn day." Now since we know that to be though they may be, which our fathers true and they know that we know it what answer can we make to them? I laid before we came upon the scene of action, the unsound planks will crumtell the infidels they should assist us in removing the evil from the world, and ble and decay and fall out of themselves, if we let them alone, let us raththey say "Evil cannot exist where there er, with our increased light, go on buildis the power and the will to remove it: ing, being careful to use only blocks of that God lacks either the power or the the purest white marble, stainless, flawwill, and if the latter, all who are tryless and unsullied, only that which will ing to remove evil are working against stand the test of the ages: for our build-God's will." In what manner shall we answer them? It will not do to treat ing must be tried as by fire, and whatsoever will not stand the test of fire. them with silent contempt and ostracism; they are getting too strong. I tell them they should have more retried, and only that which is true and spect for our preachers, and they anver-enduring is standing the test; but swer, "According to the records there are more preachers in the prisons of the thank God there are enough sound timbers even in the foundation to hold up

Let us as Spiritualists cultivate a broader charity for all workers. We have not got all the truth there is, and next century our children will look back on us as fossils and be glad they

unchangeable, they might as well pray to a stone, and if he is vacillating and are living in a more enlightened age; fickle, he is a dangerous character and we must remember that it is over the the farther away you can keep him the better." What can we do? I call their attention to what the church has done in building houses of worship, schools, colleges, etc. ,and they who stood for truth as they were unsay "The church is a non-producer, and therefore cannot build anything; it is a folded to see it, that we have climbed to the sublime heights whereon to-day pauper, a beggar, gathering up' money from the toil of others to erect a multiwe stand fearlessly waving the flag of freedom. Their dead bodies were our tude of semi-private buildings instead stepping-stones, and it is very unof public halls free to all, and being exempt from taxes it makes them (the in-

fidels) help support our institutions against their wishes and consent." Can't they be made to do more? to ridicule the undeveloped conditions I tell them they should be religious, and they answer "The more religion a person has the more they want to kill somebody, as shown by the history of all Christian countries; that until quite ism to our creed-bound brethren in the recently the number of persons a man wanted killed was the thermometer that indicated the height of his religtongues are forever preaching-Uni-versal Brotherhood; let us cultivate ious zeal and fervor; and a few months ago not a Christian could be found in America who did not want a lot of Spaniards killed-Christian Spaniardsand for what? For doing exactly what we would do under the same circumstances." What is our answer?

I tell them the "Christian" religion is norance, hence all religions are founded are founded upon knowledge—the ab-sence of ignorance." What can we do to save ourselves.

with capitalists, trusts, corporations, kings, princes, potentates, despots and tyrants; and opposed everything that

tended to better the condition of the human race? And was not Christ a Socialist and Spiritualist and much more that I can't think of now. Of course we know these things to be facts, evthe year A. D., 325 the Christians | ery educated person knows them to be facts, but is it not better for the church to keep the people in ignorance of them as long as possible and maintain a firm denial than to make a frank admission? Lawson, O. T. A. D. MARBLE.

#### THAT SACRED BOOK.

To the Editor :- Reviewing the article contained in your valuable columns of Jan 7, by Mrs. Clara Watson, I very mucu regret to find such a buse heaned upon that grand old book, the Bible, which has stood for ages past and shall for ages stand. Surely Mrs. Watson cannot have perused it to any extent, or her comprehension must be dull and she cannot comprehend, and her understanding is too narrow to support substantial bearings, or who would dare to quote the Bible in such villainous and slanderous terms. Irrespective of religion it is the foundation of history, and take it as it stands, recording acts of good and evil, it is deemed best United States than any other class ac-cording to their numbers." Knowing it in any court of law at the present, so to be true, what can we say? I tell them to pray to God to have

that we may form sound and correct opinion, truly orthodox. It is truly the soul operation of Spiritualism, as withmercy on them, and they say, "If God is out it, how came ye of Spiritualistic ideas? Take the Proverbs of Solomon out of which can be gained more sound advice and wisdom suitable for all time

to come and all generations of people, can Mrs. Watson call upon any of her 25-cent philosophers and get any one of them or all combined to produce such writings, which are, to my mind, the essence of wisdom?

JOHN P. ANDERSON. Toledo' Wash:

HAS DONE MUCH HARM.

To the Editor I am one who is much interested in the tilt among Spiritual-ists lately about the Bible, and how we should handle, it, without or with gloves. As for myself I want no gloves or sugarcosting L shall take it for or sugar-coating. I shall take it for granted, that all are well posted in re-gard to, the Bible teaching and I will not rehearse it, but will simply state that I firmly believe the Bible has been the primary cause of more villainous crimes, more wars, bloodshed, fear and suffering to the human family, than any other book or books that have ever been printed, and the churches emanating from the Bible have caused a world of poverty to exist. Maintaining the churches and Sundays costs these United States alone one billion dollars all right, and they say "All religions annually. Yes, the people are under are founded upon beliefs; that belief is this most fearful pressure in upholding the absence of knowledge, therefore igworld was ever cursed with, and with upon ignorance and cannot be demon-strated, for the moment it is demon-people to creep and crawl and beg in a strated it becomes a science and is no most pitiful manner, a lifetime, for havlonger a religion; and that all sciences ing, according to the Bible, lived in a cursed world and in a cursed condition. Well, talk about slavery-there has never been anything equal to it in the

and incapables of a most inane and useless type. Those nearest the heart of true Spiritualism value the Bible as the most anclent record of its manifestations. There is an inner as there is an outer court of the Spiritualistic temple. II the outer court all of physical manifestations occur. The outer court is of vital importance as the ante-chamber to the inner court, or holy of holies, if you please, where he who would learn of

the true mission of this latter day manifestation of spirits may enter and ac-quaint himself with his duty to himself and his fellow-man.

We may linger amid the fascinations of the outer court a lifetime with little profit to ourselves. If we would be wise we must go beyond the wonder stage, we must go to the inner fountain and drink of its healing waters. Spir-itualism stands for the moral uplifting of the individual, the community, the world. Any lower view discredits us as reasoning entities and is an offered insult to the hosts of the unseen.

The writer spent a quarter of a century in the schooling and drill'afforded by a close intimacy and membership with an orthodox church, and does not cel that the time and cash so spent is a total loss. The lessons learned were the proper estimate to place on the Bible, the utter rottenness of latter day churchism, and a feeling of true sympathy for my f llow-men whose minds are still fettered by the fallacious dog-mas and creeds of so-called Christian-J. RIGDON. Middle Point, Ohio.

#### IS IT SPIRITUALISM?

The symposium of thought as a result of Sister Watson's just protest against the Christian's Bible as the book belonging to those from ancient error emancipated, was most welcome, as defining our position before the world as a religious body. If Spiritualism does as is by many claimed, embrace everything in the universe, from an improved corn-planter to a better way of reaching heaven, it is consistent for us to call the Bible "our book"-a complication which reflects to us of to-day the religious status of the somewhat primitive

state of man. What is Spiritualism? Can it be else than a knowledge of the continuity of life and the intercommunication of the two worlds, with that which is immedithis knowledge? Among the latter is to be found the identity of ancient with modern Spiritualism. This is a deeply interesting study, and the ablest of its exponents is our eloquent Brother Moses Hull, whose work on this line of thought cannot certainly be omitted-of which none of us can be else than proud to recognize. But the question at once comes to the thinker: Is this Spiritualism, or is it only something connected with it which it is of interest to us to know? For my own part, I have ever had deep regret that more of our workers did not conceive of our religion an ideal which was entirely individualized and thoroughly original. Spiritualism has that within itself to

fill every requirement of a religion. It

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stand the Meta-physics of Astrology. This work was specially prepared for publication to meet the demands of large and very earnest class of people who cannot afford to pay for a regular course of instruction under a qualified teacher. And those who can afford, this privilege will find the work an invaluable text-book to their studies.

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act :: of this celebrated prophet of Arabia, containing 118 neatly printed pages. By Godfrey Higgins, Esq. Price 25 cents.

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**FROM SOUL TO SOUL.** This beautiful book of beautiful poems is all that the title indicates profound, sublime and tunefully poetic and restful I tell them they should not hurt our world, for it chains both mind, and needs not to either borrow or imitate. in its variation. By Emma Rood Tuttle. Price, cloth, \$1:00.

X. 5.

How excellent was the beginning of ] its editor handles error with ungloved such a policy, when A. J. Davis gave to hands, us the lyceum-when for the first time the body as well as the soul was recognized as a subject for religious train-Have we retrograded, when we find frequent mention of our use of those things in ritualistic service that belong with our Christian neighbors? If the agitation of this subject through the forceful protest of our faithful sister worker, shall be the means of helping us to more closely define our religion as one with a mission of its own, requiring neither another's prop and support, nor an admixture of ancient error with the living truth of a demonstrated immortality, then it will cer-tainly be a profitable stirring up. H. W. BOOZER.

Grand Rapids, Mich.

#### VERY PLAIN SPEECH.

To the Editor :-- In looking over The Progressive Thinker of a few weeks' ago, I was much interested in a short article written by Mrs. Clara Watson, in reference to that "book of books" called the Bible, and I have this to say, that I never saw so much truth couched in so few words about that book as her short article contained. 1 do not know the lady, but I do know this, that if the people could obtain a correct understanding of that "Sacred Book," her opinion would be endorsed by thou-sands where it now meets the favor of a score. I fail to see what good the literature-if it may be called literatureof this book has ever done anyone, and especially, can do anyone in this enlightened age; a book that begins with a lie, ends with a lie and is filled with lies from beginning to end.

No matter how long, or how sincerely we have believed an untruth, or how ardently we have advocated it, it never becomes a truth. Commencing with the garden of Eden story with its mythical Adam and Eve and snake Devil, we pass through the whole thirty-nine books of the Old Testament and find it replete with such diabolical trash. We turn over a leaf into the "New Dispensation" and we begin to read the New Testament. We find that, also, begins with error and ends with error. The basis on which it is founded is a myth -the immaculate conception and vica-rious atonement are faults; its God, its Devil and its orthodox hell, the work of priestcraft and swallowed by priestualism. ridden humanity.

Now, what good can be derived from embracing the ideas taught in this book? Must we resort to fables in order to elevate the character and moral standing of the community of the present day? Does common sense and reason teach us to believe this stuff? If not, then, why teach it to our children? It is a noted fact that every effort is being made at the present time, by orthodoxy to make the reading of this book a part of our school exercises, and the Instructor who has not gall sufficient to offer a prayer extemporaneous is supposed to have his pupils repeat the Lord's Prayer" as the morning's exer-

cise. But it is remarked that there are good things in the Bible. Granting that it may be so, I will make this assertion: There are ten thousand good things outside of it, where there may be found one inside. Because there are a few grains of truth mixed with this large, isonous heap of rubbish-which from its long standing and obscure origin the people in their ignorance have learned to reverence-shall we dig over this trash and filth to obtain them, when we can have the truth unadulterated direct from the spirit world? Why resort to this book for instruction, writ ten no one knows where, when, or by whom, and in such a complicated man ner that all orthodoxy, no matter what the differences of opinion, or how absurd it may be, can prove their doctrine

therefrom. sented to Charles I. of England in 1628, And still further, the idea is adby the Patriarch of Constantinople, who had brought it from Alexandria, of vanced, that one of the most enlightfriend, ened nations in the world believes in which he was formerly patriarch. It Nor ridicule and scout, lacks the first twenty-four chapters of Matthew, three chapters of John (v-vii.) the teachings of this book. Supposing this to be a fact, is that proof positive and seven of Second Corinthians (v-xi). that the book is a bundle of truths? The "yes" to doubting faith, Affirming death to be the gap What would such a nation have been It contains the Epistle of Clement of had it not been held in check by the Rome (the only known copy), a letter of false teachings of such a work? But in Athanasius and a treatise of Eusebius That frees the human wraith! this they claim too much; this is not a Christian nation per se, the founders of codex is assigned by some to the mid-Hark! hark! percussive and distinct <sup>b</sup> It thrills my anxious ear! And in its welcome tones is linked our government were not believers in dle of the fifth century, by others to the the tenets of orthodoxy, and probably sixth, and by the more skeptical critics A love I hold most dear! to a much later period. The Sinaitic Codex was discovered in a majority of its people to-day do not Nay, nay, O, priest, thou canst not giv believe in its spacious hell, if they do Such food unto my soul! in a contracted heaven. 1844 by Constantine Tischendorf, at the It is the bread that makes me live, Has this book ever been the means of Convent of St. Catherine, on Mount That makes my being whole! Sinal. In 1859 Tischendorf, under the doing anything to advance science and auspices of the Emperor Alexander II. Of God let others think and write. art? Rather, has not its advocates of of Russia. made a second journey to the past used every means and effort I cannot comprehend; Mount Sinai, where he rescued the to retard the advancement of every But thou, oh, tiny rap, thou mite, progressive truth and keep the people manuscript, just ready to be burned as My solace and my friend! fuel, and brought it to his imperial in ignorance? These things must be ad-The sign, the token, and the word majesty. This last discovered codex is mitted by every one who has made a That welds a broken chain: perfect, without the loss of a leaf. In study of Christianity. The only way to The purest love my bosom stirred addition to our canonical books it has advance spirituality is by discarding er-Through thee is whole again. the Epistle to Barnabas and a portion of the Shepherd of Hermas. Tischenror-no matter how long we have be Enough that thou wouldst guide m lieved it-and embracing those things well, dorf believed that this codex was a litwe know to be true. The paths of pence explore, tle older than that of the Vatican, both Ask the Spiritualists of to-day who My brother's pains and griefs to quell And yield him truthful store! of which he assigned to the middle of favor this book, if they believe in the the fourth century. Tischendorf's New Testament, 1868, garden of Eden story, the quail supper. Enough that this I freely givethe long-haired Samson, the great rain Can Christ or God exceed?-gives in footnotes the variations of the storm that flooded the whole earth, Such is the way thou sayest live; three above named manuscripts. An English edition was issued in 1869. I Jonah and the whale, the immaculate I will! Be thou my creed! conception, the vicarious atonement consider it of more practical value than the revision of 1880. Talk not to me of sacred things. the chosen few with their seventy-nine This is the most divine: heavens and the orthodox hell with its The Latin Vulgate Bible, first pub-lished in 1590, was declared by Pope Sivtus V. to be the very one declared The rap that proves the soul hafh great multitude, and they will every one say no, they do not believe any wings Outflying winds of time! such thing. ov the Council of Trent (1545-1563) and The rap that boldly doth proclaim Well, then, in the name of everything alleged to have been in existence for The dead in spirit grow, that is good, what is there about this ages. But the Sixtine edition had to be Nor closed in hell's eternal pain, book you do believe? If you do not besuperseded. Cardinal Bellarmine pro-But live, and love, and know! lieve these things, which are claimed posed that its errors should be corfor its foundation truths, what is there The Bibles sing of priest and king rected and laid to the charge of the printers, and that the work should be And gods who reek with crime; Ten thousand such could never bring, about it or in it you do believe? If the foundation is rotten, how can the credited to Sixtus. Then followed the Clementine edition of 1592, which itself Inspired in every line, This knowledge and this joy to me, Which the faint rap hath done:--structure built thereon stand? I have met the Rev. Moses Hull a few had to be revised in turn. times since I began the study of Spir-The Council of Trent must have been "My darling boy, I come to thee; Your mother's love lives on!" itualism, and I consider, him a great secret conclave. How could a large and good man. I shall always remembody of bishops and doctors have met, passed and published to the world a B. F. SLITER. Grand Rapids, Mich. ber with pleasure the lecture he delivered at Etna, Maine, camp, upon the decree referring to a book which had been "many ages in existence" and yet. could not be found?

When the old Bible shall be relegated among the things of the past and buried in oblivion, then shall the cause of Spiritualism advance as never be fore, and the people will then rise above the superstitious traditions of the

Dark Ages, in which time, in all probability, this old book was formulated and the beautiful philosophy of Spiritualism in its purity fill the hearts of mankind, WM, J. HAYNES. So. Norridgewock, Me.

APPEAL FOR FAIR CRITICISM.

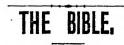
Since reading Mrs. Clara Watson's article on "That Sacred Book," the query, why did she write it? has fre-quertly arisen in my mind. It has not affected the Bible and the orthodox religion in the least, while it has widened the breach between the Spiritualists who would utterly destroy the Bible and the Spiritualists who would place t before the world in its true light. This futile warfare against a book, of which the greater part is simply an incorrect history of ancient people and their customs, will end in separating the two classes.

The world estimates Spiritualists in general by just such sentiments. And there is a large number of earnest, sincere Spiritualists who will not publicly announce themselves as Spiritualists while such sentiments are given to the world under the banner of Spiritualism, without making any distinction be-tween Spiritualists. Really the article is a strong argument in favor of a dec-laration of principles.

Have the opponents of the Bible considered why it has such a hold upon mankind? It is not for its intrinsic worth that it is sacred to a large number of people; it is the tender home as sociations clustered around it. To many of us it is interwoven with a happy home and childhood and the cherished teaching of beloved parents, who were kind, upright, noble men and women whose lives were a blessing to all with whom they came in contact, and whose precepts and example have safely juided us along life's stormy way, and verily have led us unto the knowledge of our beautiful philosophy by teaching us tolerance, liberality and charity, and to prove all things and hold fast that which is good. And this was the foundation of our investigation of Spirit-Pouring out a torrent of abuse upon the errors and inconsistencies of the

Bible, and wholly ignoring thé truth and wisdom therein, is not just and honest criticism.

LUCY M. BITTING. DesMoines, Iowa.



Manuscripts of the Same.

The oldest Greek manuscripts of the Bible are alleged to be the Vatican, the Alexandrine and the Sinaitic. The first named is in the Vatican library, which was founded by Sixtus IV., (1471-1484). Whence the codex was acquired is not known, but it appears in the first catalogue of that collection, which dates from the year 1475. Nicholas V. (1447-1455) began to collect manuscripts for his library, which may have been the beginning of the Vatican collection. No practical use was made of the Vatican Codex until 1857, when a translation of the New Testament portion was published. The codex lacks the Epistles to Timothy, Titus and Philemon, the Revelations and the last four chapters of Hebrews. Its execution is assigned to man's fevered mouth. It was thrust the middle of the fourth century by back by the chief justice with his cane. some, to the sixth by others, and to a much later period by the more skeptical

critics. The Alexandrine Codex was pre-

# SURELY ADVANCING.

It is Not As it Used to Be-Alcoholism Worse Than the Tobacco Habit.

and the second se

THE GREAT ENEMY.

Mary A. Ingalls, Watertown, N. Y.

The article is fraught with good sug

gestion and timely rebuke, fa word in

hymn is in keeping with its capacity to

lights are with the sons of men.'

in chapter XI. in our "Ghost Land."

earth, and the redeemed

dispense spiritual truth.

leaves;

grain."

theology.

wisdom.

thought.

eferred to.

of Spiritual literature.

Reformers find so many impediments blocking their way that the almost uni-versal exclamation of every one of them, at some time, is "Oh, the world noves so slow!" Read the following leaf from the past and you will be hopeful, and sure of a mighty advance. It is an extract from General Butler's letters to Captain Black, of Chicago: "It is less than two centuries," say

season," and not "a bow drawn at'a savs venture." Its aim was steady, and the Mr. Butler, "since seven men of the highest standing, a majority of whom were reverend geptlemen, clergymen, as good and plous men as ever lived, as exemplary in every relation of life as it tributor. was possible for men to be, sat in a socalled court of justice, each morning session whereof was opened with prayer to the divine source of all knowledge, grace, and power, to direct the actions of his servants as the judges of people will advance far enough along. that court; and in that court were arraigned day after day poor, miserable, the line of spiritual growth to find a richer field wherein to gather gems of broken down, superstitious women and children, upon the accusation that they thought, than within the pale of the orthodox, or any other church. Has in

had commerce with the devil, and used his power as a means of spite upon their neighbors, and as one of the means of inflicting torture, because thereof the devil had empowered these poor creatures to shoot common house oins from a distance into their neighbor's children, by which they were greatly afflicted. Being put to the bar to be tried, they were not allowed coun-

sel, and, thank God, our profession was not disgraced, because the attorney-general was a merchant. The deluded creatures sometimes pleaded guilty, sometimes not guilty, but in either event they were found guilty, executed, and the pins, which were produced in evidence, can now be seen among the records of that court, in the court house of the county of Essex, Massachusetts! "Beyond all this, that court enforced, worse than the tortures of the Inquisition, dreadful wrongs upon a prisoner in order to accomplish his conviction. Giles Corey was an old man, eighty years of age. He had a daughter some forty years of age, simple-minded, not able to earn her own living, and a small farm, a piece of land with a house thereon, which he hoped to leave to his daughter at his then impending death. Giles was accused of being a wizard. His life had been blameless in everything except his supposed commerce with the devil. Upon ex parte testi-mony he was indicted for his too great intimacy, and sent to the bar to be tried for his life. Giles knew that if he

pleaded not guilty he was sure to be convicted, because that was the doom of the anarchists of that day; and if he pleaded guilty, he would be sentenced to death, and in either case the farm would be forfeited to the king. But if he did not plead at all-such was the law-then he could not be tried at all, and his property could not be forfeited to the king and taken from his daughter. So Giles stood mute, and put the court at defiance, And then that court of plous clergymen resorted to a method to make him plead which had not been practiced in England for two hundred years, and never here. Poor Giles was taken, laid on the ground by the side of the court house, on his back, with the flashing sun burning in his eyes, and a single cup of water from the ditch of the jail, with a crust of bread, was given him once in twentyfour hours, and weights were placed upon his body until the life was crushed out of him, but not the father's love for his child. He died, but not until his parched tongue protruded from the old

The cherished daughter inherited .... THE RAP.

Thou need not scoff, my Christian

That little rap doth more portend Than pope's dogmatic flout. I love thee, triple rap, rap, rapbeen dishonored in consequence of their sons-or daughters, if you please-using tobacco?

Alcohol, the scorpion-whip of the chief of sensual and earth-bound spirits, has driven vast hosts of whitehaired fathers and mothers into their dishonored but coveted graves.

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To the Editor:-Will you permit space , How many heart-broken, suffering women, with their helpless, starving in The Progressive Thinker for a few children, can place the responsibility of comments relative to an article which their misfortunes on the manufacturer appeared on the pages of No. 476, by and vender of tobacco?

The rapacious wolf, alcoholism, has devoured the homes, the health, the food, the clothing, the character the hopes of here and hereafter of millions of women and children.

shaft of truth, which relates to the sub How many of the vast throng which ject, went straight to the mark with one exception, and that doubtless was crowd our state prison and insane asylum attribute their crimes and malan oversight on the part of the conadies to the use of tobacco? Few indeed, if any, while the intem-

We need such sharp rebukes for our affiliating with the church, which has neither thought, word or deed directed perate use of spirituous liquors has marred the harmony and purity of every home in the civilized world, diin our favor. One would sincerely hope that our rectly or indirectly. There is no doubt but the use of to-

bacco is injurious, especially to the

young. But statistics show that 200,000 die every year in consequence of the use of anything to give perishing humanity which swell its ranks? Its popular spirituous liquors.

Part First. The Philosophy of Cure. Paper cover, 50 cents. I have no desire to use valuable space in your paper, and thus crowd out other facts which are not so well known. Human Culture and Cure.

- What has been stated, has been written in the spirit of kindness. I feel "Nothing but leaves, nothing but confident our good sister wrote her article in the spirit of candor and zeal No gathered sheaves of life's golden for the cause we all love, but it is not It has nothing to offer the true disin accord with the true knowledge of ciples, who sit at the feet of Spiritual Wisdom, drinking to the extent of their the awful facts as they really exist, and the "half has not been told." Dowagiac, Mich. C. F. COLE. unfolded capacity the crystal streams of truth, which flow from the pure lips

of her who is "rejoicing in the habit From Cincinnati, Ohioable part of the earth, and whose de-The First Spiritual Church, which It is not surprising that our good sis-ter feels grieved in spirit to see so holds services at Douglass Castle Hall. Sixth and Walnut streets, every Sunmany of our people feeding upon the day evening is attracting to its doors the most intelligent audiences ever mouldy husks of a dead and decaying seen in a spiritual meeting in this city. Turning away from the richly per-From the first the audiences have .infumed groves of the summerland of the creased in size, and last Sunday evensoul, as set forth in burning eloquence ing the capacity of the hall was tested. This splendid success is due to the The loftiest flight of soul in prophet speaker, Dr. Adah S. Horman, and the priest or king, in "holy writ," seems "stale, flat and upprofitable," after untiring efforts of the officers of the church; all of whom are well known and are highly respected business and drinking deeply from this chapter of professional men of this city. The music also is quite a factor in attracting brilliants, which is so densely studded with radiant gems of spiritual ideas. crowds; the same being in the hands of Mrs. Harrison. This lady possesses a The sublime beauties, the surpassing grandeur, the unlimited magnificence dazzles our untrained vision, and we rich soprano voice, is a fine organist behold in "wonder, love and praise" the and is most happy in her selections for habitations prepared for all who enter these spiritual meetings. It is needless the portals of the temple of spiritual to say that Mrs. Dr. Horman fills this rostrum with dignity and grace. She No fiery dragon nor contending waris well known throughout the country rior saints; no false prophets, from whose mouths are leaping discontented as a graceful and forceful speaker.

The topics of her lectures are always frogs, no rolling thunders, nor falling upon subjects of general interest; she has been heard on many subjects, and each has been treated exhaustively, stars; no harlots sitting on scarlet beasts; no martyrs, calling for vengeance, from beneath God's altar; no and their most salient points extracted. burning censers, flung from peaven to earth, and the redeemed hosts of She is greatly in demand as a lecturer. and is soon to make an extended tour heaven contending with poor suffering of the various states under the auspices of the Pythian order, and deliver her mortals for the dominion of earth, as it is portrayed in the book of Revelation, by John; on the Isle of Patmos. lecture upon "Brotherhood." She is receiving congratulations and unstinted The thought often comes to me, how praise from the critical portion of the K. of P. order, who pronounce this lec-ture something entirely out of the orcan Spiritualists spend so much valuable time in discussing people and the

petty happenings in the community, dinary, and far different from anything heretofore expressed. I was privileged when our Spiritual papers, books, and pamphlets are so replete with in-vigorating truth. Every page is to hear a private reading of her lecture, "A Great Century," and feel that the illumined with the white rays of spiritpublic have a great treat in store. ual light; every sentence scintillates These and other lectures are richly ilwith the sparkling gems of pure lustrated with stereopticon views. This

talented lady is quite versatile, and in If our people as a whole would be addition to the wonderful powers of come more ardent in their pursuits in lecturing which she possesses, is also the study of our beautiful philosophy, an authoress of more than common and feed upon the rich feasts which are spread before them by the Spiritual ability. She is the author of some sketches which a great eastern critic press, our sister's "occupation would be pronounced to be gems of literature. I know that all Spiritualists will rejoice with me in the fact that one of our gone." so far as relates to her article THE WOMAN'S BIBLE I trust you will not think that I am number is so beloved and appreciated dictating a line of action for my seniors by people in other fields of thought, and in the Spiritual faith. By personal exthat they will also regret that the spir-PART L. 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Quebec Marine Hospital-The first time I carried tha "-The Grand Oyster Soirce at Mr. Buteau"s-The Rev. L. Parent and the "Bon Dieu" at the Oyster Soirce.
CHAPTER Masses.
CHAPTER MARCH Masses.
CHAPTER AND Dieu" at the Oyster Soirce.
We have not space in this notice of Father

137 We have not space in this notice of Father Eniniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

CHAPTER LIII. The Immaculate Conception of the Virgin Mary.

CHAPTER LIV. The Abomination of Auricular Confession.

CHAPTER LV. CHAPTER LV. The Ecclesiastical Retreat-Conduct of the Priesta --The Bishop Forbids Me to Distribute the Bible.

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Public Acts of Simony—Thefts and Brigandage of Bishop O'Regan—General Cry of Indignation—I determine to reals him to his facc-lie employs Mr. Spink again to send me to Gaoi, and he falls —Drags me as a Prisoner to Urbana in the Spring of 1855 and fails again—Abraham Lincoin défende me—My dear Bible becomes more than ever my Light and my Counselor. CHAPTER LVII.
Bishop O'Regan sells the Parsonage of the French Candians of Chicago, pockets the money, and turns them out when they come to compiain—His determines to turn me out of my Colony and send me to Kahokia—He forgets it. next, day and pub- lishes Interdicted me—My Popie Send a Deputation to the Bishop—His Answers—The Sham Excommunication by three dructure Priests. CHAPTER LVIII.

CHAPTER LVIII.

A VERY FASCINATING WORK. This fine volume might well have been entitled polyntualism Demonstrated by Science. It is writters in that peculiar interesting style in which Prench writers & cel when they would popularize scientific subjects in adaptation to the needs of the general reader. The author is not a Spiritualist-he even mentions Spiritualists as "devotees of a new super-sition," etc., etc., in which he manifests the usual animus of the "aclentific cleas," yet he says again: "There is a true and respectable idea in Spiritualist," and regards as proved "the fact of communication between superhumans and the lubabitants of Earth," and fe goes on to relate instances of fact in evidence. There is, to a Spiritualist, a manifest discrepancy in the authors's ideas, but the well-read mind will readily whole will find not only good mental outlore, he much valuable information. The author, holds the theory of reincarnation. The surteer, holds the theory. **VOLNEY'S RUINS** -AND-

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subject, "What Good Has Spiritualism Done?" Probably there were five thou-

sand listeners, and I dare say, while he repeated the many touching incidents that had come within his observation and knowledge, thousands of eyes were wet with tears. These facts touched the people, and when they saw the beauty of the truth of Spiritualism they could but rejoice with tears in their eyes, to learn that they, too, could comcharacters. mune with their spirit friends. And

did the good brother devote his time in the promulgation of spiritual phenomena and its philosophy, instead of delv-ing among the rusty leaves of that old priest-written volume called the Bible, believe many more would be brought to the knowledge of true Spiritualism, than are now under his present course of instruction.

But perhaps each one has a different four hundred years old, save those of the sacred scriptures," said Hardouin, part to perform in presenting the great writing in 1729. As a Catholic he could truths of Spiritualism to the different classes of people. I am not a believer in this milk and water diet, this good not of course admit that the sacred scriptures, like the pretended writings Lord and good Devil theory, this cater-ing to the wants of "outsiders" for fear of the Christian fathers, were fabricated by the Benedictine monks after of hurting their feelings. Better strike straight from the shoulder with good the revival of learning. W. H. BURR.

selid food, unadulterated truth. Those you win are worth something, those you do not win are but little loss to the cause. This is one reason why I consider The Progressive Thinker the best Spiritual paper published; because this office.

#### Mrs. Virginie Barrett.

The learned Jesuit Hardouin believed I wish to call your attention to the that the New Testament was originally case of Mrs. Virginie Barrett, who is written in Latin. Why should Paul well-known to many of you as a worthy write to the Romans in Greek? It does woman and an honest medium and seem more likely that the earliest coplatform worker for the cause of Spir dices were in Latin, from which the monks made translations into Greek, itualism. For a part of the present winter, Mrs. Barrett has been at work many a Latia word appearing in Greek in Toronto, Canada. A short time ago King James' translation of the Bible the mediums of that city were arrested, on the charge of "witchcraft and for tune-telling," no distinction being made was made in 1611, from manuscripts of late date—as late as the tenth century, on the part of the authorities between says Tischendorf, but much later in the mediums and tricksters. Among those arrested was Mrs. Barrett. Her case is judgment of experts, who say there is no satisfactory criterion for determinto come up in March. In the meantime ing the age of manuscripts, and that few, if any, can be assigned to an she must remain in Toronto, and she finds her funds are very low. Any of earlier date than the twelfth century. her Spiritualistic friends who wish to There are no manuscripts more than aid her to tide over the present emer gency in her affairs, can send their do-nation, if but the "widow's mite," to Mrs. Barrett, at 40 Walton street, To ronto, Can. A little assistance in this

hour of her need will be very accept able. M Washington, D. C. M. T. LONGLEY. "The World Beautiful." By Id hn Whiting. Most excellent in their 1 igh and elevating spirituality of thought. "Edith Bramley's Vision." Vivid description of a Jesuit spirit conclaye, together with interesting corroborative Series 1, 2, and 3, each complete in ittogether with interesting corroborative self. Price, cloth, \$1 per volume. For testimony. Drice 15 cents. For sale at sale at this office.

oblest, brightest, purest and most exalted spirits, both incarnate and excarnate, through the media of books and papers. In many cases one article in our Propressive Thinker is worth more than the price of a year's subscription. One definite, clear-cut idea is of more

value than the price paid for the book, which contains a host of others, equally as valuable, when we come to under-

Faith has a good motto, when applied to Spiritual literature—but not to the confession: "Read, mark, learn and inwardiy digest." If we followed this simple suggestion, and appled it to the vast body of books and papers within the reach of all, such symptoms of image and the solution of beauty is seen instead moral dyspepsia as anger, jealousy, envy, slander, backbiting, idle gossip, and attending orthodox churches and

supporting consecrated parasites, would soon disappear from our thoughts and actions. Now with reference to the article by

our good sister Mary A. Ingalls, that is the part that seems to me objectionable. In speaking of habits which seem to control some of us, the tobacco habit

appears to be the crowning evil, the climax of depraved appetite. She says: "It not only undermines the health of

the one using it, but it contaminates the mir for others to breathe. It is more wide-spread in its evil results than the use of spirituous liquors." I am impressed with the thought that

this is a lady of culture and refinement in taste. Her sensitive nature is shocked when coming into association with the users of tobacco. The keenness of her distaste to this habit has obscured her otherwise clear conceptions of the real facts relative to the universal havoc made, by the intemper-

universal havoc made, by the intemper-ate use of spirituous liquors... I am not defending the tobacco habit in any form or under any circum-stance. I shall not see it in earth-life, but the time will come when all the vitiated tastes which enslave hu-manity, through their craving for un-natural things, which do not tend to strengthen the body or spirit, such as alcoholic stimulants, ten, coffee, tobac-co, snuff, morphine, origun arsenic and co, snuff, morphine, opium, arsenic and a desire to affiliate with orthodox churches, will be extinct in file souls of spiritually developed mankind. What will be the cause of this much-

what will be the cause of this much-needed renovation? <sup>1</sup>/<sub>2</sub><sup>1</sup> <sup>1</sup>/<sub>2</sub><sup>1</sup> The true knowledge of this relation to the realm of splitt, and the un-bounded range of wisdom, love and power, in the land of purified souls.

This knowledge alone will prompt the aspiring soul to stand aloof from all things which hinder our progress here in the primary department, and would prevent our graduating with honor to the higher classes of instruction in the world of eternal realities.

"More wide-spread in its evil results than the use of spirituous liquors." How many young men, known to the vriter of this sentence, have been led into associations which resulted in disionor and crime, through the use of tobacco?

The liquor habit can number its victims by millions. How many fathers and mothers have at this office.

a Deputation to the Bishop-His. Answere-The Sham Excommunication by three drunken Priests. CHAPTER LVIII.
Airess from my People, asking me to remain-J am again dragged as a prisoner by the Sheriff to Urban-Abraham Lincolita surlety about the issue of the Prosecution-My Distress-The Rescue-Miss Philomena Moffat.ent by Gott earce inco-the Belie's Confession and Distress-My Duncence acknowledged-Noble Words and Conduct of Abraham Lincolin-The Osth of Miss Philomena Moffat. CHAPTER LIX.
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CHAPTEB LXIV.
CHAPTEB LXIV.
Write to the Pope Flue 1X, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan-Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble-i go to Dubuque to offer my submission to the Bishop -The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1835.

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and saved-Back to my people.
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Mercer county, Illinois, will one day' many thousands, some of them promi-

have one of the finest polytechnic schools in the country. This is now as-sured by the recent decision of the the will of William Drury, which was factor on one side, of two remarkable contested by bla widow and by other contested by his widow and by other suits at law, in which the settlement of heirs. The story is interesting to a de- his large estate was involved. It was gree even among the most famous will the leading idea with and the controll-cases in the records of litigation. ing impulse of the life of William

William Drury was born in Pickaway Drury-a great friend of humanity and county, Ohio, September 17, 1809. He an ardent Spiritualist in belief-to esided in Wayne county, Indiana, from found an educational institute in Mer-1811 to 1853, and then settled on a cer county, to be conducted along poly-small farm under the bluffs near New technic lines, always free from denom-Boston in 1834. He began business as inational influence and sectarian blas. a merchant in that frontier vilige in It was to be known in perpetuity as 1836, and he was its first postmaster, "William and Vashti College." The lo-carrying the mail in his hat. He was cation of the institute was to be in the the first recorder for the county, elected town of Mercer county which donated in 1835, and also the first clerk of the the largest sum to assist in its con-court, and in that capacity he wrote the struction.

first marriage license ever issued in On this line and to that end his last the county. Engaging in the business will and testament—executed only five of grain buying and pork packing, he days before his death—was drawn. was a leader in that line of trade for After bequeathing to his widow \$10,000 in cash and the income from all his pos-

many years. In his public life and private occupa-tion his business methods were peculiar ral life, and making a number of small but effective. He kept his own books bequests as "tokens of his love and reand personally conducted all his corre-spect" the will provides that, at the spondence, and his rule, never departed death of Mrs. Drury, all the residue of spondence, and his rule, hever departed death of Mrs. Dury, an the residue of from, was to make the income of each his estate—in value estimated at fully year exceed its expenses. This was the or more than \$1,000,000—shall be con-secret of his success, which, from its verted into cash and held and used by small beginning, was marvelous. His a board of trustees, whom he has possessions grew as his years advanced, named, and their successors, whose ap-steadily and in even tenor, and at the pointment he has provided for, for the time of his death, March 13, 1897, he purpose of building and endowing such was the largest individual land owner an educational institute and for its perin the United States, his holdings ex- petual maintenance. Mrs. Drury elect-ceeding 130,000 acres. He was also the ed not to take her allowance under the founder, principal stockholder and the provision of this will, and she sued for

On July 1, 1840, he married, in Wayne billty of the testator. One point that county, Indiana, Miss Vashti Lewis- these contestants attempted to make several years his junior and the daugh- was "that the rule of the law which ter of Caleb Lewis-and on July 1, 1890, prohibits a testator or grantor from tytheir golden wedding anniversary was ing up his property for more than a life celebrated. A feature of this function in being and was a feast, enjoyed by hundreds of ward" rendered the college endowment people, from the carcass of an elk taken clause of the will invalid and void. from his private herd and slaughtered for the occasion. Mrs. Drury still re- court of Mercer county, and on account sides on the old homestead, "Verdur- of the peculiar points in issue, the vast ette," an elegant rural home with most amount involved and the legal talent beautiful surroundings and comfortable arrayed on either side of the case, they appointments. Prominent among these attracted the attention of legal minds is a well-kept natural park of several throughout the state and aroused wideacres in extent, shaded by a fine grove spread interest in the outcome of the of sturdy white oaks, with walks, ave-litigation. The decision of the Mercer nues and an observatory. It was orig-inally designed as a preserve for buf-idity of the will in every point and in falo, elk and deer, with which it was all its details. An appeal was taken to well stocked and some of which it still the state supreme court, and that tri-well stocked and some of which it still the state supreme court, and that triholds. This private park has long been bunal has just affirmed the findings of a favorite place of public resort, and the lower court. This decree will be acthe record of names of visitors numbers cepted as final.

God has been performed.

About three years ago symptoms of pulmonary consumption began to develop in Mrs. Campbell. Previous to that time she had been a particularly robust

NOT A TRUE RELIGION. That report of Dr. Talcott, in regard to the Middletown Insane Asylum, of New York is still being discussed, both by the cleffy and medical practitioners. The Doctor, in his concluding words lamented the preaching of eternal damnation to the young, and said:

de Mart

"Present religion to the young in the form of d'new commandment, a glori-ous inspiration to do good and be good." These words seem to have formed the text for gritics. Dr. Shrady, editor of the "Medical Record," says:

"There is no denying that many inmates of asylunis are the victims of re-ligious excitement, resulting in nervous exhaustion ..... Emotional parents, in the habit of attending camp-meetings and becoming naturally excited, leave their children a legacy of nervusness and weak intellect, unfitting them to withstand the terrors of future punishment. The young and emotional should never be subjected to such tests. Young girls are more ant to be affected by the solemn features of religious exhortation than boys....It is folly to attempt to frighten people into heaven. The New York Herald, in an editorial

discussing the subject, said: "There are forty per cent of negroes to twenty-five percent of whites who become demented through religious-excitement. Those who have witnessed the scenes at a colored camp-meeting, will understand what is meant. Wild will understand what is meant. The loand unnatural features of so-called religion should be avoided by the churches.'

Dr. MacDonald, late president of the New York Commission on Lunacy, concedes:

"That cases of insanity do occasionally arise from excessive religious zeal and excitement I think there can be no question....Religion should never be presented in such a way as to shock young sensibilities, or to instigate doubt, pain, and worriment in the heart and minds of youth."

We cannot resist the inclination to place those brave words of Thomas Paine, in his Age of Reason, alongside of these expressions of the scholars of to-day:

"Any system of religion that has anything in it that shocks the mind of a child cannot be a true religion."

#### WHY IS IT THUSLY?

The Baroness von Suttner, a brilliant lady author, with the title of "Ground Arms," has published a late volume against the horrors of war, begging the nations in the name of common humanity to "ground arms." Rev. David Beaton, in mentioning the publication, is reported to have said:

"It is one of the most powerful and pathetic human documents ever written in the blood and tears of woman's heart to show the hellish nature of war."

The reader is requested to observe with care this further notice of this wonderful book, by this same divine, who seems willing to render justice where justice is due. Again we quote from him:

porters of her peace principles in Renan, De'Maupassant, and Dr. Bresser, avowed opponents of the church and even of the faith; and the advocates of war in the Christian minister whose official position in the church renders him utterly blind to the moral inconsist encies of his arguments for war....In a word, the author goes to the skeptical litterateurs, scientists, and philanthropists for support and inspiration, and pours her bitter contempt on the representatives of official Christlanity, from the Pope down, as leagued with the powers of the world against the very

Near nineteen hundred years, accord, ing to the claims of the church, Christianity has been deluging the world in blood. It was the avowed opponents of the church, as the Baroness puts it, who were the warmest supporters of peace principles; and it is a woman's enced that pen which now comes to the front to rescue humanity from the ravages of war. Why Why did all the great reforms is this? witnessed in the last five hundred years in morals, in science, in the arts, in manufactures, in education, originate with heretics, else outside of the church, and gain their victories in spite of church opposition? Who shall answer? And woman, honest, faithful, truthful, refined, and noble woman, freed by her own brave efforts from the curse of church slavery, comes to the reformer's aid as the true redeemer of the race. God bless her, and God bless all those who have truthful words in her defense, whether in the church or out of it."

# OUR EGLEGTIG MAGAZINE

### Valuable Thoughts and Information Selected from the Secular Press.

### SHE HAS COME BACK VISIT FROM THE DEAD LIFE AFTER DEATH.

Resident.

With Messages to Be De- Strange Vision of a Chicago Scientists Deny that Death Is livered to the World.

PIRIT FRANCES E. WILLARD RE. SPIRIT OF SOLDIER SON-BOY TURNS AND USES THE ORGAN-ISM OF MRS. ELSIE HORNBECK, WHO COMES BEFORE THE W. C. T. U., TELLING THEM OF THE GREAT WHITE RIBBONER'S WISHES, AS SET FORTH IN THE DAILY NEWS.

"I am Frances E. Willard," said plainly dressed woman as she stepped into the elevator of the Woman's Temole and asked to be shown to the offices of the W. C. T. U. "I have messages from heaven for Miss Gordon and for the general officers and I must give them.

ance work. She claims that while kneeling beside her bed last summer a said: "Henceforth you are no longer Elsie Hornbeck. I give you a new name-Frances Willard."

In order to deliver some of the latest messages she called at the temperance union offices, and, standing in front of ly glancing at the portrait, Mrs. Hornbeck told of the messages which she intrusted her to deliever to the leaders of the reform of which Miss Willard was the leader for many years.

"My first message is to rally all your forces to work against the power of sin Recognize good wherever you find it. There is good in everything. Build new church on the broadest possible foundation. Have it broad enough to take in the Spiritualists at one extreme and the divine healer at the other. While giving the message Mrs. Hornbeck seemed under some hypnotic in-fluence, and continuing she said: "Miss Willard believes she made a mistake in not marrying and warns other of her friends to avoid the same mistake. She says white now residing in Rest Cottage she is working harder than ever.' At first the White Ribboners present were inclined to believe their visitor insane, but after insteming to net story and to how she received the messages and her suffering resulting from giving them to the public, her words were them to the public, her words were given thoughtful consideration. "I am 51 years old," said Mrs. Horn-

some flowers when all at once I seemed to be in a dream and the whole inner working of my home town seemed to be revealed to me. Elders in the church eral of the brethren to task they at first became angry but when I accused them of their sins several confessed the truth | 1y, I had nothing to do, for, paradoxical and promised to try to do better.

WAS THOUGHT INSANE.

"Of course my strange actions set the tongues of Monon going, and I was soon adjudged insane by every one in town. Dr. Clayton pronounced me inphtor hron

Instantaneous.

BRAIN CELLS LIVE-SHOCK MAY DESTROY MOTION, BUT NOT CONSCIOUSNESS-TO TEST THE QUESTION. A prominent scientist declared the

other day that there was no such thing as "Instant death." "No one has proved as yet," he said,

"the difference between a dead and a live brain cell. If we can once differentiate between dead and live brain cells we can more easily ascertain how long a time elapses before the death of

cles of our metropolis, and his word is differ so widely in their external appearance, are fundamentally similar in he anatomical structure, for they are built up of similar elementary units,

which, as a rule, are only to be seen with the microscope. The microscope that will penetrate, however, into the interior of the nucleus of a cell has not been made. In the study of the cell the botanist, the zoologist, the physiologist, and the pathologist go hand in hand if they wish to search into the vital phenomena which take place in health and disease. It is in the cell to which the anatomist reduces both plant and

animal organizations that the vital functions are executed. As Virchow has expressed it, it is the vital elementary unit. From this point of view all the vital processes of a complex organism appear to be nothing but highly developed results of the individual vi-tality of innumerable fundamental cells. If such is the true fact, how is it: possible by simple decapitation to cause instant death in the millions of cells which compose the brain?

"We know that brain ceils have their own cell life and are able to live a certain time after they are cut off from outside nutrition without the supply of any blood whatever from the body. The nourishment is supplied inside of the cell wall, and it can go on living after being cut off from other resources. If this is a fact, it is certain municable light that I cannot define. I that these millions of cells in the brain must continue to live after the head is severed.

> "Shock may cut off motion, but I do not think it instantly destroys consciousness.

"Now, if we take all the scientific truths that have thus far been demonstrated to us by the experiments of savants all over the world, we can readily conceive that the cell does not die as quickly as outward appearance and gross physiology teach. There is no method of telling by our present methods of observation how much time is required for the death of the cell to become apparent in the organ of the mind, the brain. Of course, I consider that consciousness after decapitation must cease, but how soon no one can tell exactly, as experiments are too gross so far to give us positive proof of the time. At any rate consciousness does not cease instantly. "Physiology teaches us that after the

head is severed from the trunk all the blood supply to the nerves is destroyed. The direct loss of blood which comes by arresting the exchanges of gases in the brain, etc., does not take place for some minutes, at least three or four, after decapitation. The cheeks remain red, and there are other signs. Therefore, why should consciousness cease instantly? We know it to be the cause of the biting or snapping at the air

manifested by decapitated animals, e. g., kittens. Also this phenomenon is "'Come in!' I said, and who should nter but Ivan George English, a rked in the hea of a torto enter separated from the body. bright, handsome, popular young man "If you study the rapidly fatal parts of perhaps 23 years. He is part proof these factors and the respiratory prietor of the Escanaba Daily Mirror, a theory we observe that at first the resoaper with which I was identified at pirations become quicker, and then, the time. I had heard that he was posafter an attack of general convulsions, sessed of wonderful powers, but when ending in respiratory spasms, there folthese powers were described in detail lows a stage of complete cessation of respiration. Before this takes place to me, I made them a matter of mockery, and even once went so far as to tell there are usually a few snapping or Mr. English that I'd like to see him or gasping efforts at respiration. All this any one else hypnotize me, or make me s after the head is severed from the see or hear or do anything, I care not oody. The life of the brain, therefore. what, that is outside of my immediate must be retained for some time after personality-or words of that effect. the head is severed, from the fact that, "It was Labor Day, and a week or so though being separated from its trunk, after the foregoing conversation, when ts nutritious blood and gases-taken English appeared in my apartments at from the fund stored up in the cellsthe hotel-that is to say, I thought he are in sufficient amount to carry on life Logansport to the asylum. I was sent for a period unknown at present as to versing on ordinary, every-day subjects inte another rap came at my door, and again I said, 'Come ip.' "I don't believe that every brain cell dies simultaneously, as they have their ONLY AN ASTRAL BODY. own cell life. I am also of the opinion that in death from certain diseases the "The hotel clerk entered. "Mr. K.," brain cells are last to die, and that they he said. 'Ivy English wants to see you live a certain period of time after outdown in the office. Ing that as his opinion, and he also said "'I reckon not,' I replied, 'for Ivy I had been greatly wronged by confine-ment in such an institution ward manifectations of death, maybe for three hours, or it may be more, until rigor mortis sets in-for instance, in "Where?' queried the clerk. "'In that chair-there,' I said, pointapoplexy, in hemorrhage or primary nemorrhage, and certain classes of ing. "The clerk thought I was trying to fevers, like typhus. "Now, when we know that an ordilamming the door behind him. I folnary cell lives after being removed en, cannot from a living body, why, the lowed and called to him, but he refused one brain cell also retain its life when the conditions immediately surrounding to come back. When I returned to my room it was empty! I knew very well that Mr. English could not have left it it are much the same as during its prewithout my knowledge, and a strange, uncanny feeling crept through every vious existence, for it requires some hours for all the blood to drain from tom of my sense and soul. Clapping the decapitated head of a man? on my hat. I hurried to the Mirror of "As to the experiments, of course a ice. There was Mr. English absorbed complete demonstration could be made only at the guillotine, where the special "'Well,' I remarked 'that was a neat arrangements would have to be made trick you played upon me. How did for testing the sensations of smell, vou leave my room ten minutes ago heat, sight, etc., during the minutes or vithout my knowledge?" hours after death. But in this country, at least, the opportunity for making such experiments is not to be had, so we have to substitute animals. The results, at least, are convincing. vho wanted to see me or any one else "We cut off the head of a chicken and hypnotize you?' after certain stimuli had been made it 'Yes. opened its mouth and gasped five min-"'Well, in the strict sense of the word, I didn't hypnotize you. I simply utes after its head had been decapitated from the body. We cut off the projected my astral body into your head of a rabbit and found it susceptible to light for many minutes after it "Many citizens of Escanaba will bear was apparently dead. We were able to ascertain this by holding a strong elec-tric light in front of the eyes and movby any one in America, though, per ing it.alternately near to and far away from them. The pupils of the eyes fol-lowed the light in its movements, expanding and contracting-that is to say, ocusing themselves upon the light as t moved backward and forward. We more than to confront these Sir Oracles were able to tell that the animal was with Mr. English himself. If he capable of smelling by the use of cercouldn't make them sing small in short tain pungent odors placed near the nasal organs. We were enabled to meter nobody else on this ball of dust now that the decapitated animals on And then, with wondering looks at which we experimented were capable of feeling pain by the fact that we without the usual "nightcap." stimulated certain muscles and got reactions which were not due merely to By Drs. M. E. and the muscles themselves. Excellent for every! "I am now, however, performing one experiment which will, I think, settin

OF THINGS SUPERNATURAL. Ocean reporter. "It's a true story, and perhaps some of you scoffers can solve

it. If so, you will do more than I can. "X. lixes on the West Side. He is a "X. lixes on the west slue. He is a long a time empses before the death of materialist, or, rather, has belonged to that cult of thinkers until very recent-ly. He is well known in the liberal cir-Both plants and animals, while they,

world bearing on various phases of the work of the temperance unionists. Mrs. Hornbeck is a member of the W. C. T. U., but pever saw Miss Willard nor did she ever engage in active temper-that he wrote to his mother from Santiago. I was very angry when I heard kneeling beside her bed last summer a of it, and my wife was in despair. 'O, Harold!' she kept crying, O, my Harold! I know he will be killed! I know it! I know it! I know it!'

"'It was a desperately hot day, and I went into my library, for it was the coolest room in the house. I took down book after book, but I could not read. a picture of Miss Willard and frequent- My mind would wander off to my boy -to the tropics-to the blood, fire and believes the spirit of Miss Willard has Cuba was passing. Finally, I walked over to the mantle, where a beautiful calla lily was just breaking into bloom. While\_standing there, looking into the A MESSAGE FROM MISS WILLARD half-revealed heart of the glorious

flower, I happened to glauce into the mirror, and saw there something that fairly froze my blood. "'Looking over my shoulder was my

boy-my Harold-with a horrible wound in his temple, from which the blood was dripping to his feet. His face was whiter than the calla, and in his eyes burned an eager, questioning, incomdropped back in my chair with a cry that brought my wife to my side. Then

I knew no more for hours. "'Later tidings came to us that my boy had been shot in the temple on the very day, the very hour, that I saw him -or his spirit, in the mirror-shot in the

rush up the hill at Santiago.' sane, but after listening to her story as AN EXPERIENCE IN MICHIGAN.

have laughed with a sneer at the story of X., for I had never seen anything beck, "and at present am living with that I could not adjust in conformity my son at 445 Park avenue. I have for with what is known as the laws of nasome time been a student of telepathy, ture. True, I had witnessed the tricks and at my home in Monon, Ind., last of Herrmann, Kellar, the Davenport summer I received my first spirit mes-brothers, and other master magicians sage. I was out in the garden cutting of my day, but I knew that they dared of my day, but I knew that they dared not, for they could not, 'come out in the,

open' away from their apparatus, their mirrors, their cabinets, and so forth, revealed to me. Elders in the church who were generally supposed to live acts. But last September, while living spotless lives were shown to me in a in Escanaba, Mich., I underwent an experience that will haunt me through time and eternity itself.

"It was Labor Day, and , consequentas it may seem, Labor Day is the only week day in the year when a man who works for a living can loaf. I was, therefore, loafing in my room-that is to say, I was reading a novel by Edgar Saltus, when a rap came at my door.

CALLED BACK FROM THE GRAVE. | of healing, and is in no wise a mystery.

MILED BACK FROM THE of Shelby-It was accomplished through spirit power, and illustrates the sublime fact ville, Ind., says the New York Herald, that even Spiritualists have not a mohas been recalled to life under such ex- nopoly of that healing influence that traordinary circumstances that not a comes from the spirit realms. It perfew devout persons think a miracle of vades to a certain extent every religious sect on earth.

SUNDAY NEWSPAPERS.

The Sunday newspaper has become an institution. It is sent out with its colored pictures, comic, instructive, explanatory; its pages of essays, stories, anecdotes, news, etc., a volume of infor-

president of the Farmer's National a division of the property in Illinois. Bank of Keithsburg, Ill., and his aggre- Other prospective heirs filed a cross bill,

gate wealth was estimated at much striving to attack the validity of the over \$1,000,000. will on the ground of the mental ina-

woman, with a comely face and fine fig-

twenty-one years after-

These suits were tried in the circuit

"The author finds the warmest sup-

principles of peace."

KILLED IN CUBA APPEARS IN' THE HOUR OF DEATH-PROJEC-TION OF THE ASTRAL BODY THAT ASTONISHED A DOUBTER

"I wish to tell you a queer story about my friend X-," said a member of the Psychical Research club to an Inter-

Next week we will have somewhat to say concerning another very important factor in the success of Spiritualism.

#### A MORE HUNGRY SWARM.

Rev. John R. Hykes, D. D., lately sent by the American Bible Society to Manila, to inquire/ into the possible opening for the distribution of the Bible among the Filipinos, in his report savs

"In my judgment the only proper, the only right thing is for the United States to keep the whole archipelago and give the people good government and religious liberty. Every Spanish friar ought to be banished from the islands. If not, there will be endless trouble.'

The Reverend Doctor wants the Catholic priesthood expelled from the Philinpines, to make place for his infallible Bible, which he would impose on the this comatose condition only a short people in the name of "religious liber-The fable of the fox and the flies is in point. Drive away the present swarm, already gorged on the fox's blood, and a more hungry swarm will take their place.

The Filipinos should be educated in natural law, and left free to establish their own religion as they shall determine for themselves. Education, the arts and sciences, and how to supply physical needs, are of more importance to a semi-civilized people than is any system of religion. As formulated by priestcraft, religion has been the bane of all the barbarian tribes where it has been introduced.

#### A WANDERING SHADE.

Columbus died on the 20th of May, 1506, and was buried at Valladolid, in Spain. Later his remains were transferred to the Carthusan monastery of Las Cuevas in the province of Seville. In 1536 the bones were taken to San Domingo, and interred in the cathedral. In 1795-96 they were removed to the cathedral in Havana, Cuba. And now, January, 1899, a casket containing some ashes and about thirty bones, were "received at Seville with great solemnity and deposited in the cathedral there.' Such is the reward of fame. Restless and adventurous in life, persecuted and imprisoned at the caprice of those who wished renown at his expense. his earthly remains, near four hundredears after his death, are still reposing in a restless tomb.

#### GONE INSANE.

The Right-Beverend Bishop Radebeen removed to a lunatic asylum in St. seems to be gradually disappearing. Louis. The most exalted positions in the do the lowest stations. If the truth was known possibly the founders of the token mind callous to human suffering. and destitute of the instincts of hnmanity.

who had been called in consultation told Mrs. Campbell that her left lung was entirely gone and that a permanent cure was almost hopeless. A few weeks since Mrs. Campbell dreamed she was dead.

As the days passed she became weakkept holy." er and weaker, Mr. Campbell being constantly detained at home, fearing to go out of town. One day recently Mrs. Campbell was very low. She was reclining on a couch, endeavoring to secure some rest, when she felt she was sinking away. Summoning her hus-

band, she requested him to assist her to her bed. In a few moments she was in a sleep or a stupor. She remained in time when she awoke with a start, calling to Mr. Campbell, who was quickly at her side. With an exclamation of joy she in

quired repeatedly if he could see any change in her. He gazed into her face attentively and longingly for some indi-

cation of a change. He noticed the eyes grow brighter, and so told her. "Oh, I have had such peculiar sensa-tions and experienced such strange feelings!" said Mrs. Campbell. "And I am not sick; I am well; I have been cured!" she cried.

Mr. Campbell was astounded, and the more so when his wife, suiting action to her words, arose from her bed, and go ing where her clothing was, dressed

herself, washed her hands and face, combed her bair-functions she had not performed without assistance for months.

From that hour she has been con-stantly improving, gaining in health and strength. When Mrs. Campbell went into her trance-like condition it us with the greatest difficulty she could breathe; when she was restored in that "twinkling of an ever her respl-From that hour she has been conin that "twinkling of an eye" her respi-rations were deep and regular, and con-selves to reading handwritten reproducrations were deep and regular, and con-tinue so. If her left lung was entirely tions of the prophet's work, which are gone, as her physicians told her, it has been restored by some mysterious power, and, as Mrs. Campbell says, "No-body furnishes new lungs but God." What has caused this wonderful had no conscientious scruples in regard transformation from death unto life; to killing any form of animal life, for what power has snatched this woman they would have learned from Gen. 9:3 from the grave and breathed into her a that God gave the toothsome pig for new life, the doctors do not say. They man to eat: have no opinions to express; no theories

to advance. That Mrs. Campbell is get-

she is, and the nurse who has been with have I given you all things." her for a year confirms the statement. macher, of the Catholic diocese of Fort Her greatest physical disability now is pig, and wallow in his fat, but he must Wayne, has become insane, and has an extremely nervous condition which not suck his blood. With license from No Christian Scientist has had anything to do with this case. No persons | Bibles, or his hide for parchment to church furnish recruits for bedlam, as other than reputable physicians have cover them with. ever been called in consultation. Mrs.

The above is a most remarkable case such a people?

evening likewise. The ministers do not like it. It furnishes more attraction than their sermons, and thus keeps the

> people away from church. Says one of their number, "the Sunday paper is very injurious. It tends inevitably to break down the sanctity of the Sabbath, and that day must be

> The religious sanctity of the Sabbath is what the Sunday papers habitually undermine, and hence it has been truthfully said that, "The better a Sunday paper in its literary point of view, the worse its influence, because it is better adapted to catch the unwary and lead them away from the proper use of holy time."

The ministers do not make a strong case, but they show the animus which actuates them. They would have everything taken from the people on Sunday except the bare privilege of attending church, and they would make that priv lege compulsory. By what authority is Sunday forced upon us, when the Bible claims Saturday to be the seventh day and of rest? Sunday is no more holy than Monday, according to the Scrip-

tures. The Sunday papers have come to stay and we hear less and less denunciation They are the many-phased instructors of the people, who if they read them week by week cannot fail to become well-informed, on the live issues of the

TOO CONSCIENTIOUS.

"Perhaps it is not generally known that Mohammedans never use printed Korans, because in doubt as to the ingredients entering into the composition

naturally very expensive."-Ex If those people had been educated in the Jewish scriptures they would have

"Every moving thing that liveth shall ting well there is no doubt. She says be meat to you; ven as the green herb

> Man could feast on the flesh of the such high authority it would not be wrong to use "pig's fat" for printing

Those Mohammedans are too particu-Campbell is now able to ride out. Her lar by half. They won't drink wine. Inguisition, and they who executed its old pains of suffocation and distress nor even good whisky, so they don't get decrees were insane, for their acts be- have left her, her happiness being of drunk. There is a sect among them the kind that passes the understanding who won't use tobacco in any form. Would it not be well to exterminate

#### COUNTERFEITERS.

They are everywhere. If you don't want spurious coin of any kind, you must be on the outlook. According to a dispatch to the Chicago Record, woe has fallen upon Peoria's mortuary prophet. Prof. Meyer Goodman, who predicted that John Block would become a corpse January 15, only to fail miserably in the prediction, was set upon by a crowd of five rebellious

corpses and beaten within an inch of is prophetic life. The professor went to the residence of one of the members of the Hebrew congregation which worships in Monon street and found him sick in bed with the grip. Several friends of the sick

man were also present. The prophet lifted up his voice and began some more of his lugubrious predictions. Some of those present were men whose leath the seer had also predicted, and just as he had, got fairly started and vas predicting deaths enough to keep all the undertakers in town busy until after election, they fell upon him and showed him that they were very much alive. Every man whose death had been foretold "took a crack" at the prophet, and he was so roughly handled hat at one time it was thought he was headed direct for the other shore.

As soon; as he, got home he gathered his effects together, and, shaking the dust of Peoria from his feet, he got out of town, and will invade some other town as a counterfeit prophet.

IT WAS THE SAME EVERYWHERE.

The first week in January was set aside by the churches in America, as a week of prayer; and all churchmen were requested to honor the occasion. Reports from all quarters seem very similar to that experienced in Edinhoro. Pa., which we notice in a secular exchange, whose editor is a Methodist: "The four churches of Edinboro hold. ing united services this week of prayer, have a membership aggregating 460. Thus far this week the attendance at

the union meetings average less than seven members to the church. Last night three ministers and twenty-one truth alone, will be preased with 1, and "Nature Cure." church members were at the meeting." well repaid by its perusal. For sale at "Nature Cure." Verily, the Lord is forgotten in this this office. Price. cloth, \$1.25; paper, Rosa C. Conger. family. Cloth, \$1. busy, bustling age.

to Chicago and I was entered in the Hahnemann hospital as a religio-mania patient. After several severe examinations I was pronounced same by Dr. Bailey, and he said the question of my sanity was a great injustice to me:

"I returned to my home in Monon, but there every one believed what Dr. Clayton said. In a town like Monon there are about three men whom the villagers think know anything-the town physician first, then the minister, and then the justice of the peace. Well, the three wise men believed me to be insane, and no opinion of a Chicago physician, no matter how eminent, could outweigh the decision of this mighty Hoosier triumvirate. I was in-

there and confined in a ward with thirty-five insane women. The weeks I was in that ward were enough to make any nervous woman insane. After watching my case for some time Dr. Rogers, the head physician, pronounced me not insane and gave me a letter givment in such an institution.

#### · CAME TO CHICAGO.

"Of course Monon was not a pleasant lieve the messages given from Miss Willard are her wishes to her fellowworkers. Dr. Bailey, of Hahnemann, says there is more in this line than most people think and is not inclined to sneer at the messages.

"I am not a Spiritualist but a Methodist and at present I am a member of the in his books. Hyde Park Methodist Church. Ever since the spirit of Miss Willard man-God to do this work and I mean to continue.'

LAWS AGAINST BLASPHEMY. Illinois, a figid churchman, in response presence.' common law in regard to blasphemy is witness to this power of Mr. English-

ordinance of 1787, accepting the deed of cession of the Northwest Territory from the state of Virginia to the United the truth of the foregoing facts, and States. Thanks to Thomas Jefferson, I know of nothing that I would enjoy who it is stated, was the draughtsman

love deep, clear thought, reverent for night three ministers and twenty-one truth alone, will be pleased with it, and

A late Judge of the Supreme Court of to an inquiry by the writer, said the not in force in Illinois, and there cannot powers that have never been duplicated be any legislation in that direction. because it would be incompatible with the haps, the East India fakirs of whom we

of that ordinance. "The Religion of the Future." By S. and dornicks could." Well. This is a work of far more than And then, with a ordinary power and value, by a bold, untrammeled thinker. Spiritualists who

ifested itself to me last summer I have been a believer in spirits, but not in what is commonly known as Spiritual-ism. Why shouldn't it be so? In Bible he replied with a triumphant light in times the dead spoke to the living and his eyes. 'But,' and he looked at me inwhy not now? I believe I am called of ourringly, 'are you not the gentleman

place after my last experience, so I guy him, I suppose, for he went out, came to Chicago to live with my son. I believe I am called of God to deliver messages from the spirit world and be-

unation of sensation after death by experiment will be a vivisection operation. I am going to dissect away from the mimal the larynx in connec-tion with the nerves of the body, and having carefully done so, I will cut off the head and see if the animal will be able to make sounds after the head has peen severed. I expect to be able to obtain a noise or yelp by pinching certain myscles or by the application of the electric cautery. It cannot help proving successful. The noise made by the ani mal will be sufficient evidence. Of course, the organs will be kept in complete connection with the brain and with the other machinery of the body which make ordinary noises possible in the animal. I think this experiment will settle conclusively any doubt we have concerning consciousness may after death."-Chicago Tribune.

#### I LOVE THIS DEAR OLD EARTH.

I love this dear old earth and would

not leave it yet; I feel I owe it much and fain would pay the deht.

I've had both weal and woe, and looked through tears of grief, And in my saddest times 'twould seem

a great relief To close my eyes in sleep, and rest for-

and cannot fail of being a blessing to evermore From strife of this dear world, upon Wm. M. King writes: "I write to thank you for the valuable premium I

some dream-land shore.

I love it more and more as months and years I stav Upon its bosom, broad and full of life,

and may Remain till ripe old age and help-lessness shall claim

My form, and call me back to earth and

dust the same As when I were not thought or dreamed

to be a thing

To breathe and cry and laugh and grow and think and bring

paper and the books Ghost Land and Art Magic. I can't well do without Forth fruit much like myself in evolution's plan;

since its infancy." And should I thus remain, I'll still love earth and man.

E. De A. Blakeman writes: "The beautiful book Art Magic arrived two I see bright gold that earth has given days since. I find it intensely interest

unto man, ing, and very enlightening to my mind To seek for, steal and hoard from othupon the important subjects treated. I

ers when he can. would not part with the book for five I care not for its gain or bright and times its retail price."

shining face. W. E. Jones writes: "I am much But for its worth in things that help

leased with Ghost Land. I have read the human race: it twice and learned more from it the Food and raiment, shelter, sweet peace

econd reading than the first. I think and comfort, too; For labor that should have reward that this is a very easy way to get good books. In fact, they cost us nothing."

should have its due; For things naught else of earth but gold

will bring or buy, understand how you can afford to give I would not leave this earth and sun so much for one dollar and twenty

and star-lit sky.

cents-the paper one year and Art Magic-as often a single copy of The Progressive Thinker is worth the sub-I love the perfume of the flowers in the spring; scription price for the whole year. It is

I love the fragrance that the leaves in nast my comprehension how any prosummer bring; ressive Spiritualist will try to keep

I love the odor of decaying autumn house without it. As for me and mine, we should feel lost if we should miss a leaves.

And with the tiny snow-flakes the earth receives work for the American people than all

In winter time, come purest thoughts of of the 126,000 preachers of this country, and it seems to me that it is the duty of To clothe the dead with shroudings every Spiritualist to strengthen your

from above. From the blooming to entombing of

all things

I love this earth and all that nature brings. DR. T. WILKINS.

#### CONSECRATION,

Do you hear the music swelling, The music of the spheres? 'Tis the harmony of nature, That in our world appears. 'Tis the rhythm of all ages That has reached our spirits' ears. It has touched and thrilled, and lifted. Like the billows of the deep, And our hearts and lives muse ever With this sacred music keep, If we read the shining letter And the message comes io us, We shall know that we are chosen That our spirits are not dust, But above all life's conditions. We shall make our shining way. We shall know our own divineness, Though we dwell incased in clay, Have you heard the spirit calling Have you answerd, I am here? Ready to do all thy bidding, Ready, and without a fear For we know our souls are litten By the spirit's holy flame, One with all the grand immortal Who have left on earth a name. One with all who wrought and suffered, One with all who nobly died. For the cause they felt was holy, Though their lives were crucified Each has had their path to walk in, Each been guided by the light. Now 'tis ours to bear the banner, Onward in the cause of right. Do you hear the trumpet, brothers? Has it sounded in your ears? Thrilled your lives to nobler action. From your heart removed the fears? For no one can give us courage, 'Tis the spirit's sweet behest. That must nerve our hearts to action, In the doing we are blessed. Will we falter in our mission? Will we idly stand and play, When our lives hold this commission And are passing day by day? Let us all be true to duty, Let us wear the martyr's crown, Let the spirk guide and lead us, And our own wills trample down, Wills that ask for ease and pleasure, Who have heard no spirit call. Such the nobler life and duty, That seems open for us all, But the spirit power is potent, It must have completest sway. Through our hearts, our lives and ac tions. We will aid it day by day. Love divine, oh Love eternal, Love to save a rulned race, We shall know when we can live thee, And our selfishness efface. SARAH STONE ROCKHILL.

THE MILLENNIUM IS NEAR AT HAND RELIGION AND CRIME. OUR PREMIUMS And What People Think of Them.

THE

in that book.

these

F. J. Seder writes: "I got two orders

for your-paper and books. I am very thankful for mine. I think every man

and woman should read and think for

themselves. I will say that the Ency-clopedia of Death, and Life in the Spir-

it-World, Vol. I. and II., will open the

eyes of readers, and they will see what

great mistakes they have made in life.

The Next World Interviewed is another

grand book, by S. G. Horn. It is an

interesting study, giving grand views of the invisible life. Then Ghost Land

and Art Magic are worth more than all

the churches and their church Gods.

May you long remain with us. The pa-per is a welcome visitor each weck."

Jos. Brent writes: "I received the

premiums Art Magie and Ghost Land.

which I consider invaluable to all stu-

dents of the occult and of the philoso-phy of Spiritualism. You are doing a

wish you God speed. Your paper is an eye-opener and provoker of thought

received with The Progressive Thinker

-Art Magic. I find its contents very

instructive and wish it could be placed

in every home, for to my mind there is more genuine truth and good sensible

reasoning in its pages than can be

found in both the Old and New Testa

M. A. Crawford writes: "You will

find enclosed an order for \$1.70 for your

your paper; have been a reader of it

R. S. Jackson writes: "I really do not

copy. I believe you are doing a greater

Mrs. L. S. Nagell writes: "I have re-

ceived my Art Magic, and although I

have not had time to read it all through, yet as far as I have gone, I

not only been interested,

found it very instructive. I think if

this work could find its way into every

home, it would not be long before our

philosophy would be understood and

ecognized in its true light, and take its

proper place in the world. I shall make

every effort to introduce your valuable

I. W. Hatch writes: "Your generous

gift, Art Magic, was received some days

since, and I expect to enjoy reading it

Geo. C. LaFontain writes: "Art Magic

I find to be a book of great value as an educator, and should be found in all

well-kept libraries, and with your lib

eral offer I think it ought to reach out

T. H. Sketchley writes: "I am con-

strained to express to you my apprecia-

tion of the grand work in which you are engaged. On the 24th inst. the post-

Art Magic is indeed a grand book, and worthy of the appreciation of all who

may read it. W1.n my last year's sub-scription to The Progressive Thinker I

obtained Ghost Land, and now I am in

possession of Art Magic; and I wonder

if you will be able to give your sub-scribers a premium next year. To-day the Christmas number of The Progress-

ive Thinker reached me, and I at once

read Moses Hull's article on Christmas

and I shall file it away for future ref-

erence. The Progressive Thinker is well worth the subscription price with-

out a premium, and I am much sur-

prised that Spiritualists will consent to

do without if. It is a real educator,

and I find it invaluable to me. As Spir-

itualists we ought to keep in the front

ranks. The phenomena of Spiritualism

is all right, but there is more belonging

to it than phenomena; we need to

study the philosophy. We are in a won-

derfully progressive age and if we march in the front ranks we must have

C. P. Mitchell writes: "I received Art

Magic in good shape, and must say,

that if the contents are as instructive

and elevating to the mind as its exter-

it will prove to be a gem of much

J. T. Fletcher writes: "Enclosed find

check for \$11, for the accompanying eleven subscribers to The Progressive Thinker and Art Magic. Send the ex-

G. R. Burroughs writes: "Enclosed please find P. O. order for \$1.20 for The

Progressive Thinker one year and Art Magic. The Progressive Thinker is the

greatest paper printed to-day for real

knowledge and research in the myster-

ies of the long ago-just what we want

Titus Merritt writes: "The last sub-scribers who obtained Art Magic are

highly pleased with its perusal, and state that every Spiritualist and Free-thinker should subscribe for your valu-

Mrs. E. Hinkins writes: "I have just

received Art Magic. I have read a few

ward with a great deal of pleasure for

The Progressive Thinker which I re-

book for anyone to have in their house.

Henry Newman writes: "I received Art Magic, and to say I was glad to get

it, hardly expresses my feelings. Many,

Dr. N. J. Phillips writes: "I received the book, Art Magic, all right, and I

pages and like it very much. I look for-

able paper and obtain the book."

nal appearance is pleasing to the eye,

progressive literature."

value."

tra copy to me."

to know."

many thanks."

think it fine."

Dispensation."

paper and this instructive book every

lands by

where I go,"

very much.

far and wide."

Progressive Thinker."

becoming subscribers to The

humanity."

ments.'

it and glorious work in which I

Signs of the Zodiac Play an and all nature are to consciously or un-consciously assist in realizing these conditions, according to the beliefs and Important Part

predictions of Mr. Loomis, and the occultists of this and other countries are CHICAGO MAN SEES IN THEM to form a prominent part of the 144,000 MILLENNIAL DAWN-THE MILLENNIAL DAWN -- "chosen ones," which every student of GREAT THINGS, SPIRITUAL AND the Bible remembers as taking the part MATERIAL, ANTIOIPATED NEXT and fighting the battles of, the heavenly YEAR - OCCULT FORCES AT armies as against the encroaching hosts

YEAR - OCCULT FORCES AT a line as against the encryptening notes WORK. "A peaceful revolution," says the inter Ocean, is to begin for humanity Inter Ocean, is to begin for humanity by year, The commencement of the locat to an unusual extent reference on the prospective and ense are to come, at his year. The commencement of the least to an unusual extent, with the long-expected and foretold "thousand close of the present and the dawning of years of peace" is close upon us, and the next century, and especially is next Satan is to be bound. The coming of next December will witness the be-ginning of the prophecies contained in ameliorating and ultimate correction of the book of Revelation, and the Czar of all unpleasant or belittling conditions Russia, with his project for the dis- of labor, and financial care and rearmament of all nations, is to be re-sponsibility. It will be a time of quick garded, at least tentatively, as one of results, and the general settlement of the "144,000 leaders of men" mentioned Karmic accounts. Money is to be exceedingly plentiful, so some of the Chi-

These are the predictions confidently cago occultists declare, every one is to put forward by Ernest Loomis, the Chi- have enough and to spare cago man who is at the head of the things-the millennium, in a word, is to "Home Silent Thought Brotherhood" dawn with next December, and of the Occult Science Library, and Chicago members of the J Chicago members of the Theosophical

who forefold some exciting and re-markable events in connection with the late Spanish-American, war. In making late Spanish-American, war. In making predictions Mr. Loomis, who foretoid many of the events which the bases them upon historical and sci- past year has witnessed, as well as preentific data, declares that the reasons dicting others which now seem likely to for believing in their truth and general infallibility are exceedingly numerous. "Occultists," he says, "deal with clare, she predicted that "the nations" would have a squaring of accounts in "Occultists," he says, "deal with causes rather than with effects, and 1898," even going into detail in regard they know, thus, that the time is ripe for the peaceful revolution which the occurred last year, and asserting that for the peaceful revolution which the occurred last year, and asserting that Bible predicts, and that great events the year 1899 would gradually but could hardly help happening in the surely lead up to better times and con-

present year and soon afterward. Not ditions. only are we at the end of a thousand-year cycle, and not only does this pres-STIRRING WORDS. ent year mark the termination of a century, but we are also at the close of a

great 2,140-year cycle, as is shown by

in the universal or sun-zodiac, and also

of a still larger 5,000-year cycle. With

lows the period of time just closing will

naturally come the remarkable con-

ditions and circumstances which have

REMARKABLE CONJUNCTION OF

PLANETS.

been predicted.

the coming of the new era which fol

the complete changes of the equinoxes,

They Come From a Prominent Medium.

THE NOTORIOUS DR. F. MILTON ARRESTED IN DENVER-THE GREAT MISCHIEF HE HAS WORKED.

The police raided the rooms occupied by "Dr. Frederick Milton" while a se-"A most remarkable conjunction of ance was in session, and arrested the pretended "medium" and three of his planets, such a conjunction as has never before been witnessed, and which confederates-"two women and a vill never be repeated, will take place man." The man was "fixed up" to repin the early part of next December, when nearly all the planets are in the resent Sitting Bull. Both women were "fixed up" as spirits. The officers sezodiacial sign of Sagittarius. This is a cured two hundred dollars' worth of distinctively religious sign, and, conaraphernalia, consisting of the usual sidered esoterically, is, among other things, representative of the Centaur, outfit for materialization. Milton umped his ball and vanished, leaving many a sorry dupe to mourn his sudlen departure.

It is not necessary to repeat the dis gusting tricks played upon his follow-ers (which were numerous) by that charlatan; every device known to

A DEVILISH MIND

was brought to play to get money "and fool his victims." In many cases families are disgraced and women slannineteenth verse of this chapter speaks of the 'kings of the earth and their appearances an agent of Catholicism. armies gathered together to make war He was assisted by a woman who be agains him that sat upon the horse and came a Catholic a few years ago, and agaist his army,' shown also by the by the son of a local Methodist minplanetary conjunctions. The twentieth verse tells what became of them. The "Dr. Milton" was at one time in Den-

ver and in the East as "Jules Wallace." Wallace one. My only surprise is that a man such a slanderer would gain the follow ers that he did.

nesses who will remember that these port, while the Spiritualists (so-called

sister and

How They Sometimes Mix. Marvelous Manifestations of Spirit Power.

Tuller Bhoades was a respected son of wealthy and influential parents liv-To the Editor:-There lives near Aning in Wichita, Kan. Five years ago, derson, Ind., a little ten-year-old girl when he was quite a young man, he ran who possesses wonderful psychic pow-ers and whose gifts are worthy of menaway from home. Neither his parents nor any of his friends knew what had

A CHILD MEDIUM.

messages with names of their so-called

tion. This child was born of Catholic parents, near Anderson, where her pa-In November he returned, and to the rents at present reside. Not long since, great surprise of all his former associwhile this little girl was attending ates he proved himself to be a regularly ordained Methodist, Episcopal minister school, she by accident dropped her slate upon the floor, breaking it in sev-eral pieces, but when the child reached of the gospel. To-day he stands an accused and confessed outlaw, with a recdown to pick up her broken slate she ord worthy of most any desperado who discovered the following message writ-ten on one of the pieces: "Never mind preys on the lives and property of oththe slate, sister, you will get a new

Anderson, Ind.

SURE RUPTURE CURE

Rupture.

More than twelve years ago, a machinist in the tool

ers in the far west. The ceaseless hounding of a revenge-ful woman, a Salvation army lassie, Seeing the writing, and knowing one." she had not written on the slate her-self, she accused another little girl sitbrought the outlaw-preacher to bay at last ting back of her of doing the

At the time of his arrest, the afterbut was told by this child that she did noon of Nov. 13, Rhoades, dressed in the familiar garb of the Methodist minnot. However, she took her broken slate home with her, and then it was ister, was preaching on one of the main streets of Wichita. With tears of tendiscovered by her parents, while putting the broken pieces together, derness in his eyes he was arresting that several messages had been written the wayward as they came along, beg-ging sinners to come into the fold and thereon, but each message was on a separate fragment of the slate. In due be washed in the blood of the lamb. time another slate was purchased, but Earnestly and eloquently he pleaded.

become of him.

when, to the surprise of his impressed dead friends were written on this slate audience, an officer of the law pushed his way through the crowd of more also, while this child held the slate on her lap, and while, too, no visible hand than 100 people and placed the preachor even pencil could be seen writing the er under arrest.

messages; they came almost instanta-He was charged with being an out-law, and specific deeds within he hadneously, proving without a doubt the presence of an unseen intelligence. The committed were set forth.

writer hearing of this child's psychic powers, and being a medium himself, He was dumb for'a while, but soon after he had been incarcerated in the he and his wife called at the home of county jail he made a clean breast of it. He confessed that he was guilty of the the child, where the child and its parents related the above. While there charges made against him. He had both the writer and his wife received hoped by the good he might do in the upon the slate intelligent messages ministry to atone for the evil he had from their arisen friends, which veridone as an outlaw. But he had been fied the report of the wonderful powers found out. possessed by the child. I will here add

A few days before his arrest Rhoades had come to Wichita from South Dathis child's parents are not Spiritual lsts; more, they know but little or noth He told his parents and all of his kota. ing of the philosophy of Spiritualism, friends that he had come from New York, where he had been studying for and at present I cannot give their the ministry during his five years' absire for me not to do so. It is quite sence, and had just recently been or-dained. probable, however, that the child will be at Lake Brady the coming season. CHARLES J. BARNES.

He had not been in New York at all. so far as can be ascertained. When he ran away from home he went direct to the wilds of the west and became a

member of one of the worst gangs of outlaws that ever rode over the Indian Territory. It became known as the Williams gang. "Bill" Williams was its leader for nearly three years, and "Bill" Williams was none other than

Eventually the gang was broken up and the leader fled to Jamestown, S. D There he became repentant one night while listening to the appeals of the lo cal Salvation army. He joined the army and became as earnest a Christian worker as he had been a desperate out

law. In the Jamestown band of Salvation ists at that time was a young lady Irene Anderson, who aspired to the leadership. So piqued was she at Rhoades' promotion over her that she

com of the C. B. & Q. R. B. shops at Aurora, Ills. met with an unfortunate accident causing a bad rupture left the army and started out in search He was given expert medical treatm of evidence against him that might what was considered a good truss but no improvement blacken his character. was noted. After frequent experiments with other trusses and treatments he got hold of a little pam-

Back to the Williams gang she traced him, and after she had succeeded in getting nearly his entire record as an outlaw the revengeful woman returned to Jamestown. Bound to run him down, she followed on his trail, and after a long search she located him in Wichita In the meantime he had joined the Methodist church and became a regular minister .- New York World.

**GRAND MASS MEETING** 

Of Spiritualists of Illinois and the Northwest, to be Held in Chicago.

At America Auditorium Hall 77 31st St., Feb. 16, 17, 18.

480 The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number cor-responds with the figures on your wrapper, 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.

Premium Terms **REMEMBER** that all orders must be accompanied by their requisite amounts, viz: ART MAGIC and The Progressive Thinker One Year, \$1.20. ART MAGIC, Ghost Land

### and The Progressive Thinker One Year, \$1.70.

In England the friends who wish Art Magic can obtain it only by addressing or calling on J. J. Morse, Florence House, Osnaburgh street, Euston Road, London, N. W.

#### TAKE NOTICE.

Bear in mind that the order for the premium book must always be accompanied by a year's subscription to The Progressive Thinker. You will not be allowed to order the paper, and after-wards send for the premium. The two orders must come together. Each one can get the premium at any time by extending his subscription one year. no other terms will the premium be sent out.

### **KEEP IN TOUCH.**

Keep in touch with the great spiritual movement. You can do so by reading The Progressive Thinker each week. The paper one year and Art Magic costs only \$1.20. The book is almost wholly a gift, as the 20 cents only a little more than pays for the expense of mailing. Art Magic is splendidly gotten up, is elegantly bound in cloth and nicely printed on fine book paper, and will prove a valuable acquisition to your library.

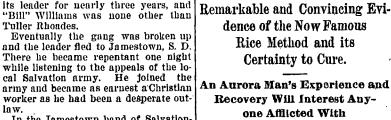
CLUBS! CLUBS!

In clubs of Ten Subscribers, at One Dollar each, The Progressive Thinker will be sent one year, including that magnificent book, Art Magic, free, and the paper and same book free to the

or the human evolutionizing into the divine. Bearing this fact in mind, it is noticeable that the nineteenth chapter of the book of Revelation, which contains a prominent part of the subject matter of my predictions, speaks of 'armies in the heavens (or zodiac) sitting upon white horses' (signifying the Centaur or zodiacal sign Sagitta-rius), and which follow 'him that sitteth upon the white horse.' The

wenty-first declares that 'the remnant' of them were slain with the sword of He did up the South as "Harry Lane." him that sat upon the horse, which He was in Pittsburg, Pa., 'as sword proceeded out of his mouth,' in-dicating that it was the sword of truth an "Irish rascal," a drunkard and a so often spoken of in holy writ, and liar; in fact, an all-round confidence which at the present day, perhaps, in man. He looks like a priest, but is far the 'angel or messenger come down too ignorant and uncouth to be taken as heaven, having the key of the bottomless plt and a great chain in his with the manner and general appear bottomiess pit and a great chain in the with the integration of a "tough" can get an audience, dragon, that old serpent, which is the especially as a teacher of Spiritualism. devil and Satan, and bind him a thou- It certainly speaks ill of Omaha that "There is not only documentary proof

that sages and occultists years ago pre-During my labors of four years in dicted that I would make these dis- Omaha, I have seen good and true mecoveries, but there are also living wit- diums come and go for the want of sup-



EUROPE IN ASIA AND AFRICA.

For the greed of gold and the lust of land.

Armed to the teeth, the Christians stand.

To rob the heathen with bloody hand. They have every devilish tool devised

In the brains of the highly civilized To butcher a savage foe surprised.

The desert can tell the way they pass, For the dead lie heaped in a horrid mass.

Where the Maxims mowed them down like grass. 📐

You can follow their track on the fertile plain,

For the rivers run with crimson stain, And the grass is wet with a dreadful

ceive every week. I thank you very much and wish you success in your grand work." Oh, their hands are thick with their

E. Dow writes: "I received Art Magic all right, and I think it is the best book that I have read. I think it is a good brothers' blood, And the butchered cry from beneath the sod, F

And the cannon smoke has gone up to God.

But since they profess the Christian creed. They must palliate each atrocious deed

When murder has made a road for greed.

Forgetting their slaughter a littlespace, To say, with a sanctimonious face, "We slay for the love of the human It is the John the Baptist of the New Forgetting their slaughter a littlespace. To say, with a sanctimonious face, -Bertrand Shadwell. race.'

redictions were made. book, Art Magic, which is awarded to every yearly subscriber to your inval uable paper, The Progressive Thinker as a premium. I must say to you that

from

sand years.'

but

BASIS OF THE PREDICTIONS. It is as much upon the workings of

must work out in obedience to and sym-

devotion" and other occult practices.

the observance of which enables a man

SIGNS OF COMING OHANGE.

In making the statement that all

mankind has been slowly and surely, if

regular alternations.

are canvassing the city and bringing in crowds to witness this "soul destroying AND FOOLISH LIBEL .

his now scientifically recognized cyclic on our beautiful philosophy" by such law, the law which causes history to repeat itself, and remarkable events vampires as this "lying Jesuit," who is now seeking a new field to get in his occur at the end of every century, as deadly work. How long, s well as at other well-known and recogbrother Spiritualists, must this thing nized periods of time, as upon Biblical continue? When are we going to unite prophecy, that the new Chicago prophet in a body and defend our cause, and of good things bases his predictions.

offer a pure and uplifting Spiritualism instead of vile deception practiced on While in the passing events and happenings of the past few years he sees the hungry souls who seek vainly to many indications of the working out of clasp a loving parent, a sister or brother the Biblical prophecies, especially those contained in the book of Revelation, he once more to their aching hearts, but who instead embrace a lewd woman of leclares his belief that the "coming a still lower man. How long must this Universal Church" which he proposes evil continue? Why can't some one o found will do a more wonderful work take the lead and form a strong body han any that has ever yet been carried of sensible Spiritualists that will with on in the world by making "religion scione accord take decisive and active entific and science religion," and he besteps to stop this fraud, and in place of lieves that even inspired prophecies the mixture of

#### TRUTH AND FALSEHOOD

pathy with the universal cyclic law of now given out in dollar doses, let the nature, which brings heat and cold, people have the illumination that the darkness and light, times of prosperity spirit world is striving to give. and times of famine, in more or less

sgular alternations. have plenty of the truth to satisfy This blissful and millennial state of every craving of the soul. Let us hear affairs is to be brought about, according from all or any one that may have to Mr. Loomis, by means of "scientific formed plans to ferret those vipers from our ranks, and the police will help us. ANNIE McD. GILLETTE. Omaha, Neb.

to "become abundantly able to answer his own prayers" through the awaken-"Encyclopedia of Biblical Spiritual ing of an infinite law, and its conse-quent forces within himself. It is in ism: or a Concordance of the Principal Passages of the Old and New Testalirect connection with this end, and for ment Scriptures which prove or imply Spiritualism; together with a brief histhe reason of helping on the spread and promulgation of this new religion, that tory of the origin' of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the Home Silent Thought Brotherhood exists, and that the newly opened 'Sllence Room" of this organization has been put into active use in a downthe results of his many years' town neighborhood. Something similar study of the Bible in its relations to Spiritual to the Boston "Church of Silent Deism. As its title denotes, at is spin-tal-table encyclopedia of infomation on the subject. Price \$1.1.For table at this mand" in its character, it is to help in peacefully revolutionizing the world, and in bringing about the thousand-year cycle of peace and prosperity.

office. "Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all in-formation relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interdsting. Price, \$2. "Origin of Life, or" Where Man Comes

unconsciously, preparing for the com-ing period of peace and prosperity and the fulfillment of Biblical prophecy, Mr. From." "The Evolution of the Spirit from Matter Through Organic Pro-Loomis cites the general conditions of mental and physical unrest, the trades' strikes and troubles, the formations of cesses, or How the Spirit Body Grows," By Michael Faraday. Price 10 cents. For sale at this office. trusts and labor organizations; the various socialistic tendencies which have

"Progression, or How & Spirit Ad-vances in Spirit-life." "The Evolution been so strongly exhibited of late, and the numerous and varied movements in of Man." Two papers, given in the inthe direction of change and altering terest of spiritual science, by Michael Faraday. Price 15 cents. For sale at conditions. The great era of peace could never be secured without this former period of transition and unrest. this office

Why I Am a Vegetarian. An address delivered before the Chicaga Vegeta-The law of cyclic development works always through these channels. The difficulty between Spain and America rian Society. By J. Howard Moore, marked but the culmination, or, at Price 25 cents. Published by Frances marked but the culmination, or, at Price 25 cents. Published by Frances least, a clearly defined epoch in the L. Duzenberry. For sale at this office. time of "wars and rumors of wars," he says, as mentioned in the book of Reve-"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. lations, and the effort of Russia's Czar to bring about the disarming of all na-tions Mr. Loomis regards as a distinct, although perhaps unconscious, effort to realize Biblical conditions. All men at this office.

The annual mass-meeting of the Sniritualists of Illinois and the Northwest will be held in Chicago, Thursday, Friday and Saturday, Feb. 16, 17, and 18

1899, under the joint auspices of the blet written by Dr. Rice, of Adams, N. Y., and as it Illinois State and National Spiritualists' was a new idea, the method was tried and improve-ment began immediately. In a few weeks the suf-Association of the United States and

Canada. erer was entirely cured. This happened twelve years Harrison D. Barrett, president of the ago and is now given publicity in order to offset the popular notion that a surgical operation is the only way to cure rupture. Men and women who have N. S. A., will be in attendance. Announcement of the full staff of workers will be made as soon as the Washingen wearing trusses all their lives should write to or Rice for particulars of his method. He makes u ton office forwards advices of the talent selected for the programme.

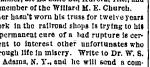
charge for advice. The machinist referred to above, is Geo.O. Plummer, 386 La Salle St., Aurora, 111s., and America Auditorium Hall, 77 Thirtyprominent member of the Willard M. E. Church. first street, has been engaged for the occasion. This step was decided upon Mr. Plummer hasn't worn his truss for twelve years and as his work in the railroad shops is trying to his nuscles his permanent cure of a had rupture is cerafter much deliberation, because of its reasonable rental, its seating capacity ainly sufficient to interest other unfortunates who are going through life in miscry. Write to Dr. W. S. Rice, 371 P., Adams, N. Y., and he will send a com-plete and detailed description of his method whereby for fifteen hundred persons, its convenient reading parlor and committee rooms and the partiality of the Nationon can cure your rupture at home without nai al officers for the room in which that organization was born in 1893. inger, operation or detention from business. Write t once.

You are invited to co-operate in making the coming meeting an even greater success than the one in 1898. Interest all of your acquaintances in it. Talk

The N. S. A. has a number of copies of Mrs. Dr. J. H. R. Matteson's valuabout it; work for it; attend it. Every Chicago society is asked to appoint two members as its representaable medical and hygienic work, "The tives to aid the State Board in perfect-Occult Physician," on sale, for the ben-efit of its treasury. The book retails ing all preliminary details. The first meeting will be held at Tremont at \$2 per copy, but the gifted author House, Lake and Dearborn streets, who generously presented these vol-umes to the N. S. A. has given permis-Monday, January 23, 2 p. m. The programme will be ready Febru

sion for them to be sold at \$1 each. This book should be in every home as GEORGE B. WARNE. ary 10. GEORGE B. WARNE. Pres. Illinois State Spiritualist Asso'n. well as in the hands of every physician. 3402 Prairie Ave., Chicago, Ill. Send for a copy to the undersigned. "Mediumship and Its Development

MARY T. LONGLEY, Secretary N. S. A 600 Penna. Ave. S.E., Washington, D. C. "Thomas Patne: Was He Junius?"



TAKE NOTICE!

one who gets up the club. The names must all be sent at one time. Now is the time to act. Just think of this offer, to each subscriber-a valuable book which is of itself, as prices go, worth \$1.50, saying nothing of fifty-two week-ly visits of The Progressive Thinker. A club can be gotten up at every post-office in the United States, with a little effort, as every Spiritualist, every The-osophist, and everyone searching intothe occult or spiritual should have the book and paper. Ten yearly subscribers, ten Art Magics, \$10.



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 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 Pro-gressive Thinker.



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 post-age, 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 alding you, we ask you in turn to ald 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." ·Rν E. D. Babbitt, M. D., LL. D. 'A traly 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 "adders and students of occult forces will find instruction of great value and interest. A large, fourpound book, strongly bound, and con-taining beautiful illustrative plates. taining beautiful instructive plates, For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it. Man the Microcosm-His Infinite and

Celestial Relations and Spiritual Pow-ers. Of this pamphlet by a Spiritualist of thought and experience, Lyman O. Howe speaks highly, Mrs. Mary A. Livermore, a most competent judge, tels of the delight and benefit to her husband and herself in reading it. The booklet, by G. B. Stebbins, is for sale at this office. Price, 10 cents, postpaid.

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 Woman," 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 for several weeks in The Progressive Thinker, yet all new 3 months subscribers, as well as all

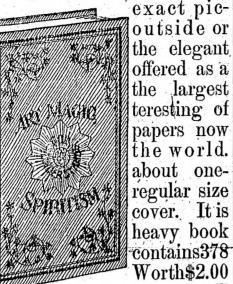
and How to Mesmerize to Assist Devel-opment." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and decloth, 50 cents; paper, 25 cents. office.

utilize the laws of multiunship and de-velopment, and avoid errors. Price, Burr. Price 15 cents. For sale at this 25 Cents. 25 Cents.

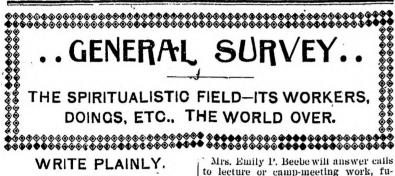
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Everyone has a right to know just what they are getting, even as a premium for a paper that is worth five times the price that is asked for it.

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



mium it will 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 given by two of the most eloquent at formers of the Topeka bar. Messre E. more than pay the postage on the book.



nerals or weddings. Address Spring We would like to impress upon the Arbor, Mich. minds of our correspondents that The

Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. "Unt mean and the four compositors." That means rapid work, and it is essen-A. J. Van Duzee writes: "Your paper that heads rapid work, and it is that it is used to be a dot. We say hunt out the baper, all other requirements being and expose the frauds. Give Cathol-

is given."

son Magoon.

icism a black eye where an opportunity

Ella E. Gibson, Barre, Mass., wants

the post office address of Mrs. Ella Gib-

M. J. Shaffer, M. D., writes from Lin-

coln, Neb.: "Lately I have been attend-ing the spiritual meetings conducted by

Mrs. Clara Ferris in this city. Arriving in this city on the evening of Saturday,

being a total stranger to everybody,

noticed the announcement of her meet

ing in the papers next day, and attend-

with pink ribbon, saying it was in a lit-

tle day-book I carried. No one could

possibly know I had this. She de

scribed the hair, book, together with

other facts, all very accurately. These facts were only known to myself. The

the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker 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 ed the same. Imagine my surprise when she called for a lock of hair tied centiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

next day, in a reading, she read the events of my life, giving most correct ITEMS-Bear in mind that items for descriptions of persons and scenes as the General Survey will in all cases be adjusted to the space we have to occuthough my past were an open book to py, and in order to do that they will her. Some predictions were given and generally have to be abridged more or every one has been fully verified. The or less; otherwise many items would be spiritual advice she gave has wrought crowded out. Sometimes a thirty-line a great change in my life. I feel so item is cut down to ten lines, and ten grateful for the light I received that I lines to two lines, as occasion may require.

Thos. S. Kizer, of Decatur, Ill., sends us in a large list of subscribers, and thus the good work goes on. What Bro, Kizer has done, nearly everybody else could do by trying. E. A. Brooks, of Chamberlain, Ind., sends in a club of ten subscribers, and thus the good work goes on.

"T. D. Kayner writes: "Mrs. Isa Wilson Kayner left vesterday for Watseka, Ill., where she has been called back for four or five weeks. She has strong hopes of being able to organize a fine society of some of the best citizens of the city and surrounding country, hefore she is through with her work this time. Some of the predictions she made while there before have come to pass with remarkable accuracy. One case in particular. To a skeptic and member of one of the churches, she said: "There is coming in your family a very sudden and unexpected passing of one to spirit life." The party said he could not think who it could be, unless it was his mother, who had been ill for a long time. The influence said, 'No; this is a young person and will be very sudden.' Soon.after Mrs. Kayner's return home, a niece of the gentleman came from a distance to make him a visit. She was a beautiful, healthy young girl. But, alas, she was taken with preumonia and passed away in less than a week in his home. 'Mrs. Kayner knew nothing heavy book This and other tests she gave, has made Contains378 she is in hopes to establish an altar Worth\$2.00 hear the truth, and know that their loved ones still live."

E. H. Snow writes from Topeka, Kas: "The Spiritualists of Topeka are espe-cially active just now. The First Soclety has two meetings each Sundayafternoon and evening, which are well The afternoon lectures are attended. torneys of the Topeka bar, Messrs. E. E. Chesney and C. G. Clemens, the latter also Reporter of the Supreme Court. The evening services, lectures and tests, are given by Mrs. Lillian L. Snow, wife of ex-State Printer E. H. Snow. Another society, calling itself the 'Church of the Good Spirit,' is having excellent meetings-lectures delivered in the morning by E. E. Chesney, and in the evening by Mrs. Laura M. Payne, assisted by another of Topeka's noted lawyers, Cyrus Corning. The usual me-dium's meetings are held during the week, also numerously attended, we are glad to state. The family circles are reported very numerous, and in quarters hardly to be expected, these latter will furnish the new recruits of the

future." Mrs. Minnie Phillips writes: "Now is the time for mediums to prove to the

world that so-called insanity is simply obsession, especially when a young girl like Miss Case is taken to the insane asylum after investigating our grand truth, Spiritualism. Mediums, forward and help the spirit that binds that girl, to progression; it must be an undeveloped spirit. I hope mediums who can, will assist her. Don't leave her in that state. I hear she is a good girl, trying to develop mediumship."

Mrs. Augusta Burke, of Kansas City, Mo., writes: "We have a lady boarding with us who is most certainly a wonderful woman. She is an inspired poet. You cannot mention a subject but what she can give a beautiful poem spontaneously, and never two alike. She is a born speaker. She is 75 years of age, but from the beauty and grace of her movements, and all her actions and childish simplicity, she is the child of She is frequently invited to twelve. the parlors of her friends and gives lectures on the beauties of true, pure Spirtualism. I am growing rapidly in spiritual things and can hear and see many beautiful things and hope soon to be able to give to the world some exalted truths. This lady is the daughter of a Presbyterian clergyman. She is of Scotch descent. I am very much pleased with The Progressive Thinker,

also with Art Magic." Carrie Rooney, writes: "Please accept my thanks for the splendid presents,

IMPORTANT MATTER FROM **OUR FOREIGN EXGHANGES** 

HARBINGER OF LIGHT, MEL- who walked through the flames.-West BOURNE, AUSTRALIA. AN EXPERIENCE MEETING.

It has been asked why we Spiritual- perience in crystal gazing. She had ists always" quote the Bible and pick seen in a crystal the face of a departed out certain bassages, apparently in de friend. She had looked at it three rision, or to prove it unworthy of cre- times, on each occasion seeing the face dence. This is not so; the Bible is the of a different size, and the form clad in ground-work of "Christianity, and we a different size, and the form clad in a different dress." In her own crystal desire to show that the book was written by the same power that we find among ourselves in the present day. Mrs. Low said she had on one oc-

meaning.

Mr. Sherwood gave an account of a

CUPTA, INDIA.

noticeable in children. Mothers fre-quently bring their babies for mental

treatment, for instance, for convulsions

when it is useless to work with the child. The mother's atmosphere is the

The prophets of old warn you AGAINST LOW, CLASS MEDIUMS, that we term Spiritists in the present day, for there is a difference between Spiritualist and Spiritist. The latter, being too desirous of turning his spiritual gifts to account for personal moabout the room at one time. tives, will in the end draw about him that of her sister, who had kissed her spirit attendants having mercenary desires, and they thus lose their spirit-uality, and ishould not become the mouthplece of Spiritualism. We warn A spirit lady came wearing a long silk dress, Children also materialized, and against these in the present day. The want of spirituality is the great across the room.

stumbling block in these days, and, though we be taught from childhood; that God is no respecter of persons, we often refuse to believe in the higher spirituality of a person in a lower station in life. Spiritualism teaches us the unity of

spirit who on earth had been a not over-scrupulous lawyer. This visitant the Father and the love he has for all on one occasion gave signs of under his children. He teaches us the brothergoing penance for past misdeeds. Sub hood of man, and the kindly good feelsequently he appeared to attach himing we should have to all our fellow self to the speaker, and was seen on one occasion listening intently to an creatures, to-help them in the hour of trial, where we can, and to endeavor by address on Spiritualism, being ap-our own good example to lead them parently "anxious to learn." into the path of, righteousness. It, Miss Mack Wall related how she had teaches us that, our departed friends visited a crystal gazer, who had, on looking into a crystal, described the retain their love for those they have left behind, and that they come to us face of a relative of Miss Mack Wall when we so desire, and endeavor to impress us for good when they are able. anxious for news of his whereabouts, To any reflecting mind Spiritualism she took a glove and a lock of the hair must be the natural religion of manof this relative to a clairvoyant, who, kind, as the mediumistic power has on coming into contact with the ob-been among men in all ages and at all jects, stated that they belonged to a been among men in all ages and at all times. The oracles of Ancient Greece were mediums, but this power was better understood in those days, and the ancients understood the necessity of the clairvoyant.

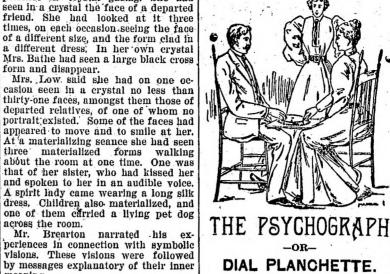
caring for their mediums, and keeping them from contact with the outside world. May it grow with us, and may our mediums be always imbued with the holiness of their mission, that their teachings may ever be of the highest The effect of mental atmosphere is and purest.

THE TWO WORLDS, MAN-CHESTER, ENG.

cause, and her fear and nervousnes The crucial questions presented to the must be taken away before the child mind are these: Are these apparitional appearances and apparently living can be cured. Doctors, nurses and overkind friends create an atmosphere of forms, per se, the actual forms of the expectancy of death about a sick per loved ones, whose recognized identity son's bed, and nature and the physician was so pronounced? And if they are have indeed a hard task to counteract not then what are they? The masuch an unfriendly influence. Nurses terialized form thus presented is nottell in the hearing of the sufferer of as will be most apparent to even a casual observer-the actual physical organism discarded at the period of so-called death, inasmuch as those "remains" were committed to the care of mother earth, or perhaps to the crematorial furnace, in order to be re-solved into their constituent elements for the use and advantage of unborn by doctors act like so many suggestions generations of humanity; but that tem-porary form was one of the physical upon some minds, just substance or humanized molecular atoms borrowed, for the purpose from the organism of the medium and other the doctors out of some slight disturb personalities present, as also, from ance which would have passed of atmospheric and other surroundings. quickly, and perhaps painlessly, had it and so built up by an intelligent manipulation as to present the appearance of the discarded tabernacle, and so that a name shall be given, that one not been examined and named. Again, much like it, indeed, that the delighted symptom after another is described beholder fails to perceive that it is not until at last one is found which fits the the self-same veritable form once so case. Then the doctor tells what stages familiar to them, and which they so one must pass through, and these much loved.

much loved. This material form, so built up and produced for the temporary use of the spiritual ego, becomes representative of the discarded organism and for the and for the of the discarded organism, time or state being serves the same useful purpose, temporarily, that did the old one now lovingly laid aside, as a Ohio: "In the latter part of last August permanent one. The production of these phenomenal appearances is not the outcome of the exercise of so-called To the Mediums of Chicago. miraculous powers or of the will exercise of the personality, but is in per-At the meeting of the Executive fect accord with the conditions pro-Board of the Illinois State Spiritualist vided and in express obedience to Association. at the Tremont House, Jan. psychical natural laws; nevertheless, 23, 1899, a committee of six was apthe self-conscious ego, animating the pointed to solicit advertisements for th temporary structure, is the self-same programmes. The committee is as fol-one that animated the organism of the lows: North Side-Dr. Chas Bushnell, 1688 N. Clark street: Mrs. A. W. Bloom once external presonality 032 Melrose street.





CONTENTS: Right Living. What ja Moraity? What is Ignor-ance? Knowledge the Grent Treasure. Concerning Education. Conduct: or Right Doing. Virtue, the Hituminator of Life. Pradence, an Economy of Life. What Know Ye of Jusicle? Fortitude a Noble Pos-session. Temperance and Intemperance. Is the Use of Tobucco Dangerous? Cultivation of Individuality. Character, a Jewel of Great Price. Idleness, An-other Nume for Loss. Industry, the Start of Life. Value of a Trade. Recreation a Nuccessity. Games of Chance. Truth and Faisehood. What is an Oan? or the Worth of a Promise. Fraud a Crime. The Polson of Biander. What is Hypoertrsy? Conscience. or Moral Sense. Belishness, the Menaco of Boclety. Gratitude, a Fragmant Flower of Life. Is Reverence a Duty? Self-Reliance. Self-Control. SecArlespect. Foolisel Fride and Stilly Prejudice. Anger. the Diffe-torter. The Angel of Forgiveness, Observation a Great Fraculty. Preseverance, the Friend of Man. Punctuality. & Promoter of Success. The Difficulties of Life. Tempitation, the Demon on the Highway. Hibit, Second Nature. Power of Will. Courage, A Necossity to tight Live. In Regard to Concealed Yice. Heautiful Charity. Fidelity, the Giver of Streas to Life's Best End. Good Nature, Ono of Life's Best Biosoma. Reason and Free Inculty. Free Speech. A Free Press. Hights of Animals. Hights of Children. Human Rights; or the Equality of Man. Moral Ofenniness. Folfeness-The Gentle-man. Politeness-Coutinued – The Gentlewoman. Best Soulisty. Progress or Langitantenest. Wildon Conflexed. This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the public for more than soven years, and in the bands of thousands of persons has proved its superiority over the Plan-chette, and all other instruments which have been brought out in imitation, both in regard to certainly and correctness of the communications received by its aid, and are means or developing mediumship. Do your sole to functional for the instruments of the instru Do you wish to investigate Spiritualism? Do you wish to develop Mediumship? Price, Cloth, \$1. Sold at this Office,

Do you desire to receive Communications? The Psychograph is an invaluable assistant. A

Miss Mack Wall related how she had pamphlet with full directions for the Formation of Circles and Cultivation

of Mediumship of whom she had lost sight. Being

of Mediumship with every instrument. Many who were Edit sware of their mediumistic gift, have, after a few ficting, been able to receive delightful messages. A volume might be filted with commendatory letters. Many who began with it as an anusing toy, found that the intelligence controlling it knew more than hem-selves, and became converts to Spiritualism. Capt. D. B. Edwards, Orient, N. Y., writes: "1 ad communications (by the Psychograph) from many other friends, even from old settlers whose grave-stones are moss grown in the old yard. They have been highly satisfactory, and proved to me that Spir-flualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother." Dr. Eugene Growell, whose writings have made his name familiar to those intergated in psychic matters, writes as follows: "I am much pleased with the Psy-chograph. It is very simple in principle and construc-tion, and I am sure must be far more sensitive to spir-flual power than the one now in use. I believe it will generally supresed the latter when its superior merits become known." person who had "passed over." Sub-sequently she heard that her friend had died on the day previous to her visiting LIGHT OF THE EAST, CAL-

Securely packed, and sent postage paid from the manufacturer, for \$1.00. Address: HUDSON TUTTLE,

Berlin Heights, Ohio. THE COMING

AMERICAN CIVIL WAR,

BY BURTON AMES HUNTINGTON.

This excellent book is written in the interest of hu manity, of liberty, and of patriotism-a book written for the purpose of calling sitention to the deadly dangers that beact us on every side, and more expe-cisily to the hostild attitude and the insidious wiles of an ever-present, though secret, unserupulous foe-the Catholics. Washington's words of warning, Lincoln's appreheusion and the prophecy of General Grant are all included in the volume. Archbishop Rvan, of Philadeiphia, in a recent sermon said: "The church tolerates hereits where she is obliged to do so, but she hates them with a deadly hatred, and uses all her power to annihilate them. Our enemies know how she treated hereits in the Middle Ages, and how she treats them today where she has the power. We no more think of deaying these historic facts than we do of blaming the Holy Ghost and the princes of the cnurch for what they have thought fit to do." Every one should read this work. Paper, 300 pages. It will be sout, postpaid, for fifty cents, For sale at this office. similar cases which proved fatal. Every mention of symptoms tends to keep them prominently before the mind. Indeed discussions of disease in general tend to create a mental atmosphere favorable to their continuance. The advertisements of patent medicines and the descriptions of diseases given medical students suffer slight attacks of the maladies they study. Many a disease has literally been created by

### THE VOICES.

r By Warren Sumner Barlow. The Voices contain poems of remarkable beauty and force. They are most excellent. Price \$1.90. Outside the Gates, and Other Tales

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

Twelvelectures. By Abby A. Judaon. This book abould be read by every Spiritualist. Frice \$1.00; Paine Housestead sud Paine Monuestead sud Paine Monument, at New

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Researches in Oriental History.

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as follows: "From time to time I ob-Will subscribers please note the folserve quite an able article in your most lowing: The premium books, Art Magic and Ghost Land, will be sent by express valuable paper on Religion, which seems to be a somewhat unsettled queswhenever there is an express office in tion. Perhaps it is on account of predthe town.

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gator."

E. R. Kidd writes: "I cannot see how people who claim to be Spiritualists can drift along as they do and never subscribe for a paper published in the interest of Spiritualism, I would feel like a fish out of water if my Progress ive Thinker failed to come each week. The fact of the whole business is there are too many Spiritists and too few Spiritualists in the ranks of Spiritualism.'

A. R. Arrowsmith writes: "I belong to that wing of our great movement known as Radical Spiritualists, and endorse every word uttered by such fear thinkers as Mrs. Clara Watson Alice Lindsay Lynch, Josephine K. Henry, Brothers J. W. Dennis and Warren Smith, etc. The reading of yeur excellent paper affords me intense pleasure week after week, so much so that I should feel quite lost without it." E. H. S. writes: "The Spiritualists and kindred societies of liberal thought in Kansas are somewhat stirred at the prospect of restrictive medical legislation by the present legislature, now in session at Topeka. Several bills have were highly gratified." been introduced in each body, looking to create a medical monopoly for the old school physicians, they having 'pooled' their issues, under the leadership of the State Board of Health. The work of this board seems to have largely been one of organization for this purpose, during the past six years, and hence the vigorous movement against all forms of 'healing.' not bearing their certificate and paying the customary fees-now largely exacted in advancebefore seeing patients. The so-called 'medical fraternity' are abreast of the times, and believe their association should be conducted on 'business principles,' this being the age of legalized restriction of the one, and special liberty to the other!"

Mrs. S. E. Reed writes from Laona, I. Y.: "One would hardly think as con-N. Y .: servative looking and appearing person as Mrs. Watson, would dare attack Moses Hull's utterances, but Mrs. Colby Luther's mantle must fall on some one and I think the selection a good one. Moses Hull is only giving the churches a pill in a Spiritual apple-sauce, which will have a good effect in time."

Will C. Hodge is at Muncie, Ind., been called there to fill the unexpired term of Mrs. Pfuntner, who was taken with la grippe. He will re-main through February and is open for further engagements. Letters should be addressed to 514½ South Walnut to each, giving tests. It strikes me as was taken with la grippe. He will restreet. Muncle, Ind. being a very politic move for increas

Mrs. Ellen Foster writes: "The preming the interest in Spiritualism, and it lums are immense. I do not see how would be well if some of the older and you can do so much for so little. I hope nearly effete societies would do the the Divine Plan will permette the same. Their numbers would largely inwhole world." crease."

\*

we organized a home circle here, sev-Warren Miller writes on "Religion." eral of our neighbors joining with us. We think we are progressing finely. Mediumistic traits have developed in several of our members. I give short lectures under different controls. The past four weeks I have been developing the test phase of mediumship. We hold icating it with the God idea, as probaour circles every Sunday evening. An-other circle has been formed lately at bly the greater number of its readers, like myself, were taught that the fear

one of our neighbors', which meets on of hell and the love of God constituted Thursday evening of each week, so the religion, pure and simple; but having grand work of enlightenment goes on. evolved out of that superstition, my conception is that true religion consists Brother E. W. Sprague and wife were with us just before the holidays. He of knowledge possessed of the duty that you owe yourself and your fellowgave us a grand lecture. His wife gave man, and the degree of religion possplendid tests." essed is determined by the application

B. Baker, of Montreal, Can., writes: presume you have learned ere this W. F. Everbach writes: "I read an of the arrest of nine mediums in Toappeal for justice in The Progressive Thinker of December 21, from Mrs. ronto, upon an old law of George II., for witchcraft, fortune-telling, etc. Alice Gehring, of Indianapolis. I was have in this city a young girl who has at the Chesterfield camp-meeting ten been in a trance or sleep for 22 days. I am afraid we shall not be able to learn days, and can testify that Sister Gehif any Spiritualistic utterances are ring is not only a good wife and mother, but also a good slate-writing and trum-pet medium. I sat with many mediums made when she recovers. The medical men are working apparently with the priests, and want to get her away from the last twenty years, but never re-ceived as good and true messages in her home into the hospital of the Hotel writing as I got from her, nor better trumpet messages, in the dark circle. Dieu, which is entirely under priestly control. The Bishop has interested Sister Gehring was highly loved and rehimself in the case and has visited spected by the management of the camp, and all her visitors, like myself, her." Dr. C. T. H. Benton writes: "For the

benefit of the Medium's Home, 33101/2 R. M. Stanton writes: "I heartily co-incide with 'Investigator' in The Pro-Rhodes avenue, I shall give my services for private development of mediumship gressive Thinker of January 14, in deevery Tuesday afternoon and evening, from 2 to 9 p. m., at the home; and all those who have never taken instruc-Cense of Christian Science. If the 'regulars' were held responsible, and imprisoned for all the deaths they cause, tions from me in development will do it certainly would be but a few months well to call and consult with me about before we would be rid of all of them. it. There was a large audience last If we are going to imprison faith curers and Christian scientists for all Sunday afternoon and evening at the Englewood Spiritual Society Hall, 528 they fail to cure, let us use no partiality W. 63d street. A supper and some spe-cial features were introduced in our but serve all alike. I am not a faith cure or a Christian scientist, but I do program of entertainment and every-body enjoyed themselves. Max Hoffclaim to be a Liberalist and Spiritualist, man was with us in the afternoon and and love fair play and tolerance, and I wonder at any one who reads The gave some splendid tests. Through the Progressive Thinker to be yet so in the indefatigable efforts of Mr. Adams, the old ruts of prejudice as the one who wrote the article referred to by Investipresident, and Mrs. Trudell, the speak-er, and many others, the society is

steadily growing and Spiritualism H. H. Scoville writes: "The meetings gaining the attention of all thinking

of the Christian Spiritual Society, corpeople. ner Washington boulevard and Paulina S. F. Deane writes: "I stand alone street, both afternoon and evening, are full to the last standing-room. About here. There are one or two Spiritual-ists in name about here, abundantly two months ago Miss Thomas invited able, who love the cause no doubt, but all in attendance at the afternoon meetto pay one dollar for a Spiritualist ings, who so desired, to stop over be-tween meetings, and form circles, when newspaper-whew! I supplied them with Thinkers several weeks, but as I all mediums who wished, could give tests. At the first one the writer count-ed 78 people. Every Sunday since got no recognition and the paper no credit, their supply was cut off. They are test hunters-one of the curses of Spiritualism."

E. C. Leonard writes: "I do not see how you can give so much for so little money You are too liberal. I fear the neonle do not appreciate-your generos-I take two copies, and one to send to a friend that does not subscribe for any spiritual paper."

(Continued on page 8.)

West Side-Mrs. J. E. Staner, Flat B, BORDERLAND, LONDON, ENG. 1276 W. Madison street; Mrs. Le Sieur, 84 N. 52d avenue.

SOCRATES AS A PSYCHOLOGIST. Socrates had many of the marks of 63d street; Mr. P. H. Farnham, 351 31st

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We

tendencies or morbid self-delusion. Yet Aristotle attributes to him the ecstatic temperament. Stories were current of kept by the public attending the masshis prolonged reveries, one of them lasting from early morning through the night to the dawn of the next day, which we may compare with the

trances of less stalwart visionaries. He could appeal to his friends that the divine voice. often verified the trustevent. It interposed to prevent Charmides entering the lists at Nemea; and you may ask him what was the result.

Three times it essayed to deter Timarchus from going to assassinate Nicias, and what were his last words? "I am going to my death because I would not take the advice of Socrates." And of the Sicilian expedition, and when Sammio went with Thrasybulus it gave

mio went with Thrasybulus it gave warning. The magnetic influence of Socrates' presence is indicated by the confession of the grandson of Aristides. The subject is of unusual interest at 'I never learned anything from you, the present time, and it is here treated Socrates, but I made progress when I in a way to interest and instruct all was with you, even when only in the readers. For sale at this office. Paper, same house, still more when I was in price 25 cents. price 25 cents. "Religious and Theological Works of

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ment of Hudson Tuttle. 'Address him at Berlin Heights, Ohio.

NOTICE .- No attention will be given anonymous letters. Full name and ad-dress 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 an-swers, and while I freely give whatever information I am able, the ordi-nary courtesy of correspondents is ex-pected. HUDSON TUTTLE.

George A. Wood: Q. We have had experience with a trumpet medium this summer, whom we think all right. His manifestations were wonderful and under test conditions. I had the trumpet made myself. After five or six week thoughts. we discovered that the tin was coming off around the small end, as far as a man's hand would cover, and now it is rusty while the rest of it is bright. The medium drank whisky and we could not only feel but smell his breath when it came into our faces through the trumpet. Would spirits' hands have a tendency to take the tin off a trumped where they handled it; and why would they always take hold of it right at the small end?

Why do we get the medium's breath through the trumpet while spirits are talking through it.

A. If Mr. Wood was not so sure of the reliability of his "test conditions, deception on the part of the medium would be an inevitable conclusion. It is not for a moment to be entertained that a spirit takes the trumpet with its hands, for a spirit cannot control physical matter in that manner. Equally impossible is it for a spirit to have a "whisky breath."

When a medium is used to impersonate a spirit, the breath of the medium would be that of the spirit, and the liands of the medium would be employed. In such cases he would not be responsible, upless he claimed that the manifestations were independent, and if so received, it would be misrepresentation and fraud. Unless the "test conditions" demonstrate that the medium could not have touched the trumpet, the as wasted. facts as represented are conclusive evidence that the hands of the medium held it, and his breath spoke through it That the incdium impersonated and was thus used unconsciously is the most charitable interpretation. It is claimed however, that the manifestations were independent; for if not, no explanation noted.

would be called for. This question is given more space than, perhaps, passingly it would seem to merit, because it represents a large class of so-called spiritual manifestations and the theories and speculations formulated thereon. Spiritualism is like a vast current wide and deep, covered over with froth, slime, and wreckage. Manifestations with fraud more or less mingled with the genuine, have been carelessly observed, and ambitious theories offered for their explanation. How much speculation was called out by the "paraffine casts," and the most arrant deception by mediums has been glossed over by referring their dereliction to evil spirits. Jesuits, etc. When the mouth of the trumpet, on" a certain occasion, was blackened, and after the seance the lins of the medium were covered with lamp black, a most elaborate explanation was put forth by the editor of a leading spiritual paper, that the spirit drew the vital elements from the medium, and when the seance closed these returned carrying the sooty particles with them! It was an absolute proof of fraud, and no other explana-

to find a subject so sensitive that every thought will be reproduced in that sub-ject's mind, who will speak precisely in the words willed to be used. Possible, but not once in a thousand attempts is it attained. In the other trials, there is imperfection of speech, or failure in grasping the thoughts. When spirits attempt to control a me

dium to write or speak, they do so by precisely the same means and are met by even greater difficulties.

The medium to give perfect express ion must be like, in culture and intelligence, to the control. In proportion as this is the fact, the communications become more in harmony with our ideas of what they ought to be.

It is said an eminent musician once charmed a critical audience by playing on a violin he had made from a wooden shoe. With his genius and wonderful training he was able to extort music from a single string after all the others had broken, yet how much more perfect.would have been his performance had he been given a Paganini. When spirits desirious of .communi-

cating would make the attempt, there is scarcely any chance. They must take the means at hand and do as well as it is able. What the result will be they cannot know beforehand. They are often surprised at their success, more often regret their failure, and the effect of their imperfectly transmitted It would be advantageous to this spir-

it referred to by W. H. B. to have continued seances with the same medium, for by that means, could the medium be brought under the more complete con-trol of the spirit. It would be interesting to observe from seance to seance the increasing certainty of the control. It is true that spirits are sometimes "as in a dream," for a length of time after leaving the physical body.

Frank L. S.: Q. Why is it that mental mediums have warm hands and physical mediums, cold hands? and moral citizens.

A. From long experience we think this question incorrect in its data. The hands of magnetic healers are warm. The soft "cushiony" hand, the velve touch of the healer cannot be imitated, and is of itself its unimpeachable evidence. It is warm because the vital magnetism is directed outward and draws the blood with it. Mediums for truly spiritual manifestations, in all other cases are to be known by cold extremities and an over-heated brain. Those who receive purely mental nanifestations also indicate their condition by slowness of pulse-beat and its softness. In all these cases the blood is drawn inward and congested around the ganglia of the spinal cord and in the brain, for the drain is on the nerveforce, which has to be supplied as fast

These physical conditions are more correct and absolute evidences of the genuineness of the medium, than all other tests that ever were or can be applied. They are conditions that cannot be induced to order: which no true medium would object to having carefully



Notes of the Work and the Workers.

"Forth to the harvest field then away; There is plenty for all to do, The Lord of the harvest is calling, But the reapers, alas, are few."

In the great State of Texas five cities-Fort Worth, San Antonio, El Paso, Houston and Galveston-have settled speakers. Yet the labors of the grow State Association have caused Spiritualism to be recognized and respected in many other places, and the work of local mediums and the interest taken in the State Psychic Class has grown Texas into a broad and grand field of promise. An honest man or woman who has a phenomenal test phase of mediumship will find a rich field awaiting their harvest. They will be rea victim by starvation, but it would be a crime deserving of the gallows to

### "SOCIAL QUARANTINE" Its Weak Points Plainly In-

dicated. The cures for our mental, moral and physical ills are numerous; indeed it is

wonder that the millennium is not here. Not to discuss the various nostrums brought to the medical faculty by the discovery of new drugs and combinations of drugs, and the various cure-alls, that grace the advertising colreap another day, If you leave your silly idols and will umns of our newspapers, there are various prescriptions for the cure of sins knuckle down and pray. You must know that we are wicked to or the consequences of sin. One classand it is a large one-care less for the cure of sin than for a cure of the consequences of sin. The antidote for this they find in "the atoning blood of Jesus." No matter what your crime,

hey can apply that lotion and wash it entirely away, and if one sins after that he "has an advocate with the Father,"

and it will make no difference. But it is of the cure of sin of which we wish to speak. Our prohibition friends find the cause of nearly all the sin in the world is intemperance, and it certainly is responsible for much of it and they would cure it by prohibiting the manufacture and sale of intox cating liquors. Another, and a very large class, have discovered that the aggravating cause of crime is ignorance, and these are to some extent right, but not altogether right, To remedy this, it is now proposed to establish a kindergarten for the education of the poor little waifs, who are denied home and home privileges; and a long account is given of one, in The Progressive Thinker of January 14

copied by "X-Ray" from a New Orleans paper's report of a meeting in that city thought that when these poo waifs are educated they will turn their feet from crime and become industrious

Maybe so; but if they do, they will crowd some one else out of a place in the ranks of morality and drive then to crime, unless their education is conducted on different lines from that pur sued in any of our schools of the present time. The facts are, the industrial world is overcrowded, there are too many people in every avenue of life except that of monopoly, too many business men, too many clerks, too many lawyers, too many physicians, particularly of the unscientific and monopolistic class, too many school teachers, book-keepers, stenographers, editors, printers, and too many of all other trades of whatever kind; so that somebody is crowded out, and as there is no avenue open for them, they must take to the road and beg or steal. So that If we educate those little waifs out of the slums we crowd others back to take their places. I am not opposing their education-on the contrary I am rejoiced that such a movement has been inaugurated; but I claim that if these philanthropists expect to inaugu

rate the millennium, by this extended education, they will be disappointed. Besides, somehow our method of teaching does not seem to include any in struction in equity. If anyone will take the pains to go among our teachers and institutions of learning and inquire of the moulders of public opinion as to what constitutes good morals and justice, he will be astonished to find how little they know on the subject. It is considered perfectly honorable, in

church and out of it, among all graduates of our institutions of learning to get what you can, if in your getting i you violate no statute. Right and wrong is by them measured entirely by the statutes. If future education, even of waifs, proceed on these lines, they will up to abhor pocket-picking or

other theft or murdering a man for his money, but they will have no compune tions on the subject of legally robbing any fellow citizen, whenever and wherever they can; neither will they stop to inquire the consequences of their injustice upon their victims, though it may result in death. To them it is no crime to rob one of the means of a livelihood, and thus bring death upon

money.

Famous Chosts.

Said a missionary bishop to a savage The "red man" of the Tulleries was first seen by Catherine de Medici, who declared that he followed her constant "O, you wretched, wicked sinner, come ly and who gave up residing there for and listen unto me; Pay attention while the story of rethat reason. Napoleon saw him and conversed with him a few days before demption I relate. (7) Be a Christian, and aver, the pagan unhis disastrous campaign in Russia. The Empress Edgenle has such a dread of this phantom that she does not like it to I will endeavor to explain to you as be spoken of before her. simply as I can, All the sufferings and martyrdom of Christ, the son of man;

At Windsor it is said that the guards have been doubled near the castle library, where two years ago a young of-And I'll show you all the benefits you'll ficer saw the apparition of a lady in black, and where since then singular sounds of moaning have been heard constantly. It is supposed by many people to be the spirit of Queen Elizabeth. The white lady that forebodes death

an infinite degree, And are doomed in fire infernal ever-Instingly to be; And the only chance of dodging it (you to the house of Austria is fully believed in, not only by the people, but by the emperor himself, who, on hearing at Is to be regenerated, or we'll call it the beginning of this year that she had been seen by a sentry at the castle of For if every blessed virtue in your sin-Schonbrunn, felt very uneasy and expressed an anxiety for the end of the Not an atom would it mitigate the toryear to come without a calamity. She appeared just before the tragic end of You can bigamize, adulterate or thieve! the Crown Prince Rudolph, and later, Can burgle, forge, or arsonate, as long when John Orth, the ex-archduke, was drowned on his way to Valparaiso. She But in order this desirable condition to is a lovely pale woman, veiled in white, and does not resemble the "white lady You must promise on your idols you of evil omen to Prussian royalty, who is will never look again. You must part with Mumbo Jumbo and grotesque and carries a broom. The second marquis of Londonderry,

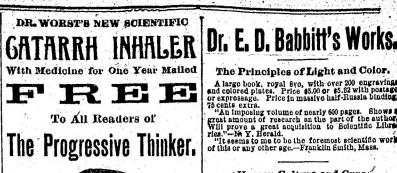
better known as Lord Castlereagh, was at one time, when he was still only Capt. Stewart, quartered in Ireland, and, losing his way one evening after a day of sport, took /refuge with some people who were strangers to him and who received him hospitably, though the house was already full of guests. During the night Capt. Stewart was awakened by a flood of radiance and the gradual disclosure of a dazzling boyish form, which looked at him earnestly and went away. Offended at what he thought was a carefully contrived practical joke, he was about to depart early the next morning, but at length, yielding to his host's entreaties, described what he had seen. The host then confessed that, owing to want of space, Capt. Stewart had been put to sleep in the boy's room and that there was a tradition in the house that the radiant boy appeared only to those who would reach the summit of power and would at the climax suffer a violent death. Lord Castlereagh, it will be remembered, when at the head of the government, committed suicide and so fulfilled the tradition .- Chicago Daily

#### News. The End of Witchcraft.

Sir Matthew Hale, it is true, had hanged two poor women at Cambridge in 1664, but a few years later Lord Chief Justice Holt set himself strongly against such charges and in every case tried before him directed the jury to bring in a verdict of acquittal, says the Cornhill Magazine. In a celebrated trial at Guilford, in 1701, not only was the supposed witch found not guilty, but her false accuser, one John Hathaway, was condemned to a year's imprisonment and to stand in the pillory three times. Yet, horrible to relate, a woman named Hicks and her daughter, a child of nine, were hanged together at Huntington on July 28, 1716, for raising a storm of wind in league with the

devil. The last judicial sentence for witchcraft in England was in 1736, one Jane Wenham being actually found guilty, according to the indictment, of "con versing familiarly with the devil in the form of a cat." The judge, however, procured a reprieve for poor old Jane and she was ultimately released, to end her days in peace.

English edition. Price. \$1. THE ORIGIN AND ANTIQUITY OF MAN. for the united kingdom in the same roared at it for half a day, but still it year. It was quite time. For, only nine Containing the latest investigations and discoveries and a thorough presentation of this interesting sub ect. English edition. Price, \$1. years earlier, in 1727, a woman was brought before Capt. David Ross, dep-THE SECRETS OF THE CONVENT OF uty sheriff of Sutherland, charged with THE SACRED HEART. I haven't caught a serpent yet, to try its déadly tooth, Nor have I took some poison by which This book was written for an object, and has been pronounced equal in its exposure of the diabolical methods of Catholicism to "Uncle Tom's Cabin." Trice, 22 cents. ing been proved to the captain's satis-HERESY, OR LED TO THE LIGHT. But the very first, the earliest, of faction, the old woman was put into a chances I'll embrace, A thrilling psychological story of evangelization and free thought. It is to Protestantism what "The Secrets of the Convent" is to Catholiciam. Price, 68 cents. tar barrel and burned at Dornoch. The weather being cold at the time, we are told that she "sat composedly warming ents. Now a week elapsed, when came before herself by the fire prepared to consume the bishop once again her, while the other instruments of WHAT IS SPIRITUALISM? How to Investigate. How ta form circles, and de-velop and cultivate mediumship. Names of eminent Spiritualists. Their testimony. Eight-page tract for mission work. Single copies, 5 cents; 100 for \$1.23. death were getting ready." The last attempt to execute a witch in England ended disastrously for the FROM SOUL TO SOUL. By Emma Rood Tuttle. This volume contains the best poems of the suthor, and some of the most popu-lar songs with the music by eminent composers. The poems are admirably adapted for recitations. 225 pages, beautifully bound: Price, \$1. perpetrators. In 1751, at Tring, two old people named Osborne, man and wife, being suspected of \_witchcraft, were seized by a crowd, stripped, cross-bound, and thrown into a pond. Both THE LYCEUM GUIDE. For the home, the lyceum and societies. A manual of physical, intellectual and spiritual culture. By Emma Rood Tattle. A book by the aid of which a progressive lyceum, a spiritual or liberal society may be organized and conducted without other assistance. Price, S0 cents; by the dozen, 40 cents, Express charges unpaid. died of this brutal treatment. But the witchcraft act had been repealed and a verdict of wilful murder having been returned against one Colley, the chief instigator of the assault, he was in due ANGELL PRIZE CONTEST RECITATIONS. course tried and hanged. The repeal-of the witchcraft act was For humane Education, with plan of the Angel Prize Oratorical Contests. By Emma Rood Tutile egarded by many persons with con-Price, 25 cents. siderable misgiving. John Wesley, in 1768, enters in his journal: "The giving up witchcraft is in effect giving up the Bible." BOOK REVIEWS.



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Or the Lord'll down upon your like a heavy load of bricks. You must also be received within our holy church's pale, And submit your sintul carcass ere the spirit you inhale; But when you've had the sacraments your path to glory's paved, You're a sanctified believer, and you're numbéred with the saved. But beware of those misguided men

whose feet have gone astray, Whom the Lord hath given over to the enemy a prey; For their teachings are erroneous,

their morals very loose Pernicious; they'll endeavor your alle-

o'er the seg-

believer's fate. 2

see my speech is, plain)

gle life were crammed.

tures of the damned .

his hanky-panky tricks,

'horn again':

as you believe:

attain.

DEFICIENT IN PAITH.

glance to seduce. There are Catholics and Methodists, and Baptists, too, as well; With Quakers and with Shakers steer-

ing straight away to hell. There's Ranters and Salvationists, and

Mormonites so hot, With several hundred others-but avoid the blessed lot!"

Now this missionary bishop spent a goodish deal of timecouldn't tell you half he did or put it

into rhyme: But he labored very earnestly to soothe

the savage breast That was grieving o'er the loss of Mum-

bo Jumbo and the rest. And in course of time the bishop taught the savage man to read, And he plumed himself on having made

a convert to his creed; Till the nigger stood before him with his Bible in his hand.8

And in most respectful language couched the following demand: Am I to understand that what is here

is strictly true? Because there's lots of things herein

that puzzled me 'a few'; So perhaps your grace will deign to condescendingly explain;

And elucidate the paragraphs that mystify my brain. "

If I read the Bible rightly, why the holy scripture saith, 30 We can only get salvation when we

have a meed of faith-And a little grain "that's even micro-scopical will do; ""

But without it we' are damned." Re-"marked the bishop, "Weily true." 'Well, I'm damned," replies the nigger,

I ofdered yonder hill to shift a leetle west.

tains a deal of fudge,

to test the truth:

"for I've tried a simple test-

didn't budge, I've not the faith, or else the book con-

Last, the witchcraft act was renealed

tion would stand.

There is an abundance of genuine spiritual manifestations, after throwing out all that are questionable. Investigation cannot be too carefully conduct ed in this field where so little is known with certainty.

A. A. Peak: Q. It seems as though an unusually criminal wave has struck our usually quiet and peaceful community. During the last few months all manner of crime has been com-mitted-murder, suicide, arson, theft, cutting scrapes and innumerable acci dents. It seems to me, being a Spiritualist, as though there must be a cause for these things, not generally understood.

A. There is no doubt that there are "waves of crime," as there are waves of disease, as has been remarked by those who have given the subject thought. The provocative cause may lie in the physical state of the atmosphere, the magnetic and electric currents of the earth, or in the spiritual atmosphere. Man is a creature of the elements out of which he is born, and the condition of which he reflects. The committing of one crime by suggestion begets that of another, and especially is this true when the system is already

prepared by physical and spiritual con-The commission of crime ditions. throws the spiritual atmosphere into vibration and whenever these strike on brain sensitive to them, they create the desire to imitate the example.

There is no cause for despondency, for the outward conditions are not per manent, and the better are dominant the greater portion of the time. We however, are less observing and appreciative of the seasons when the tendencles are for correct conduct, than the brief intervals when the passions are inflamed. A century of pleasant days is forgotten in an hour's tornado.

The average of crime does not increase, and when the variant disturbances are counted out the average grows less. I am aware the contrary is staunchly maintained, but it seeks its proof in statistics which should be taken with many reservations.

W. H. Burr, Washington, D. C.: Q. have been a Spiritualist from the year 1848. But I find that nearly all the communications I get from departed friends are not up to their capacities be fore they passed over. For example my partne r. who always wrote to me in shorthand, has signed his name in longhand to the simplest and crudest mes sages in shorthand, such as one would acquire in one lesson. And even then there would be mistakes. At first he signed his name wrong, mixing up my own with his, as if in a dream. After wards he wrote an apology implying that spirits did not always know the selves. What is the explanation of these difficulties?

A. If the methods by which the messages of spirits are transmitted to us were as definitely known and easily complied with as those of the tele graph, then we might expect the same precision and accuracy. But they are not, nor can they be, for they are in

spected and protected, but the State Association has also tried to secure the same protection for the public by avoiding the demonstration of our beautiful philosophy by unworthy, unprincipled mediums.

The Dawning Light, published at San pers. It takes of one class and gives to another, and then as per consequence Antonio by Chas. W. Newnam, is a weekly news carrier-to those interested we have waifs come into the world. in this philosophy. who know of no other way to obtain a Miss Ellen T. Thomas, now in Dallas. Will soon be in the missionary work in livelihood than to steal it. We propose

to take them and educate them into good citizens without ever stopping to different parts of the field. A memorial service was held at Gal-veston, January 15, for Mrs. Mary discuss what has made them bad citizens, or what will become of the other (Grandma) Smith, who departed this good citizens they crowd out. We shall either fail or supply with them the life January 5; also her daughter, who has for two years resided in the Sumplaces of other citizens who will be

forced to take their places. merland. The usual seats of the arisen This question is deeper than that were covered with ivy interwoven with Our trust, monopoly thieving systems lie at the bottom of the whole of it. We flowers and white crepe, and the spirit ual perception of several present dismust quarantine. But before we quarclosed the fact that they were occupied by the arisen ones. A well rendered appropriate programme of music, imantine the waifs, let us proceed to quarantine the millionaires and the ma provised poems and inspirational lec-ture by Mr. John W. Ring, together with the following resolutions, was the chinery they use for the enslavement of the masses. Let us in our educational institutions teach that there is such a

thing as moral wrong, and learn our pu programme: Since the Angel of Eternal Life has pils that they cannot rob a man of liberated the soul of our beloved sister and mother, Mary (Grandma) Smith, value of an hour's labor; without making him a slave for that hour, and that if he has twenty-four men working from the coils of mortality to the eternal realms of immortal existence, Jan-uary 5, 1899, therefore be it for him, out of whom he takes at the rate of an hour each day, in one year's

Resolved, that the friends of earth time his robberies are the equivalent of the enslavement of one man for a year's have lost the mortal expression of an time, and if he spends a lifetime in the same kind of robbery (and who among honest, faithful and patient life, that the angel world might be made more our great manufacturers has not), h bright and attractive by the presence of has virtually robbed one man of the

such an unchanging light. Resolved, that the Spiritualist Society labor of his life, or enslaved one man of Galveston, Texas, is bereft of a most his entire life. Of course, some of my readers will zealous, untiring and creditable mem-ber, and that while we mourn the matecall me an impractical dreamer; but I care little for that. It is an old charge, rial absence we rejoice at the spiritual that I have become accustomed to. Neither will I undertake to reply to obtriumph, and extend our heartfelt gratitude for the assured feeling of an jections which I may readily anticipate ever-watchful co-operation in spirit. Resolved, that the relatives suffer till I see them in print.

Yours for equity and righteousness from an irreparable vacancy in their homes by the transition of their beloved Norton, Kan. and devoted mother.

Resolved, that the happy greeting of "After Her Death. The Story of a Summer" By Lilian Whiting. No-mind that loves spiritual thought can the Spiritualist Society be extended to Summer our arisen sister and mother by a me morial service held Sunday, January 15, fail to be fed and delighted with this 1899, S. E. 51, and that the sympathy book. Beautiful spiritual thought, comof said society is extended to the rela bining advanced ideas on the finer and tives of the departed. ethereal phases of Spiritualism, leading Resolved, that these resolutions be

the mind onward into the purer atmos come a part of the minutes of the Spirphere of exalted spiritual truth. A itualist Society of Galveston, Texas book for the higher life. For sale at its regular February meeting, and that this office. Price, cloth \$1. "Religion as Revealed by the Mate-"Religion as Revealed by the Mate-rial and Spiritual Universe. By E. D. Babbitt, M. D., LL.D." A compact and comprehensive view of the suba copy be sent to the Spiritualist periodicals of the United States. H. A. Landes, President; John W.

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And I'll bring it on, whiche'er it be, to take a man's life before taking his try it on your grace."

This is the ethics of our education of to-day. It creates millionaires and pau-This candidate for glory with a serpent in his train;

But the invite to be bitten was respectfully declined. For the bishop fairly turned and fled-

the savages behind. And, fleet of foot, they captured him; compelled him to retrace His most unwilling steps, until they brought him face to face

With a snake (the genus rattle), wh ch they goaded till its spite

On his grace's tender corpus left a very nasty hite. Suffice it is, that he was deficient just

· as much In his faith as was the savage-so it

proved the final touch; He kicked the bucket tranquilly. His memory they recall

Whene'er they see his scalp that hangs in Mumbo Jumbo hall.

-Truth Seeker.

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The mother's face careworn and weary?

h, her feet hurried fast when the loved ones cried "come"-

And their faces were rosy and cheery. The husband and father was looking robust, The children well-limbed, strong and

growing, But if, in your mind, the blind cause

vou discussed, . o. You could reason yourself into know-

ing That every last other

Except that pale mother Was a leaner, but seldom a lifter.

Or maybe the pater familias stood D. W. HULL. Like a young oak, too' close-girthed with ivy; The wife and the children, a strangle-

some brood, Whose strongest desire was to high They climbed and they ropted, and cir-cied his life, High up as his strength could sustain them. But of good self-reliance the children

and wife Never thought, so this truth must ex-

plain them; Every vitalized bother,

Except the good father, Was a leaner, but seldom a lifter.

ject; philosophic, historic, analytical There is no use denying work goes with a grind When the leaners are ten to one lifter,

And all of them seem most teetotally blind

To the labor they might have a gift for.

In churches, societies, lyceums, homes, The tough-muscled lifters are scanty, But never a dearth of the other class comes-

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itual Planes and Spheres. Given inspl-rationally, by Mrs. Maria M. King, In three volumes, Svo. A remarkable work; among the greatest in the litersture of Spiritualism. Price reduced from \$1.75 to \$1.25 per volume. Postage 12 cents.

Immortality. Number 3 of this quar-terly periodical, of which J. C. F. Grumbine is editor and publisher, this city, is devoted entirely to the advocacy of reincarnation, and contains articles by Mrs. Cora L. V. Richmond, W. J. Colville, J. A. Anderson, M. D., and L. W. Goode and the editor.

Psychometry, Its Science and Law of Unfoldment. By J. C. F. Grumbine. Chicago. Paper, 50 cents. The chapters following the Introduction relate to special rules and condi-

tions to be observed; mediumship and the spiritual gifts: the soul its own oracle and law; how to perceive with the interior or spiritual vision; concentration and centralization; sittings, what NO SPECIAL INSTRUCTOR REQUIRED. they signify; the silence, the voice, di-

vinity. The student of psychic science will find in this little pamphlet much to in-terest and impart practical instruction:

We have received from the author. T. E. Della Rocca, two beautiful songs in sheet music, entitled "Show Me the Way" and "Good Night." They are the first of a series which it is intended to publish, with a view to supplying a need very generally admitted--that of singable and rational songs for the use of Spiritualists, not adaptations of old and well-worn melodies, but composed expressly for this purpose. They are certainly very beautiful, full of sweet-ness and melody. One, "Show Me the

Way," words by Ella Wheeler Wilcox, is full of spiritual thought. Price 30 cents. Send to T. E. Della Rocca, 110 BIBLE MARVEL WORKERS.

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The day of shot-gun prescription is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

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#### **GENERAL SURVEY.** (Continued from page 6.)

E. W. Sprague writes from Philadelphia, Pa.: "This society is a live one; always harmonious, and it knows how to work and does work, and the result is it makes a success. The Progressive Thinker is always on sale at the half door, and it has many friends."

Mrs. L. M. Pearsall writes: "Enclosed please find order for \$1.20, my subscrip-tion for The Progressive Thinker for one year and Art Magic. When I receive Art Magic I will have four nice premium books, and all for so little money, and 1 prize them very highly. I cannot do without The Progressive Thinker. I have taken it almost from the first number."

Mrs. Lora Holton writes: "I find the

testimony to the truths of spirit return. D, H. S. Sar'Gis will have no more occasion to feel disheartened; neither will, J. B. Waterman have a text to preach from, for the ranks under these conditions will be so weeded out that the sunshine of love can find entrance to insure a healthy growth of those remaining." J. C. Bell writes: "I would rather be an intelligent infidel than an ignorant B. Baker, of Montreal, Canada, sends

us a large list of subscribers. He is doing a good work in endeavoring to get our cause established in that city of

F. Corden White writes from Bradford, Pa.: "Rev. M. H. Houghton, the minister of the Universalist church, and all the directors have given consent to the use of their church by the Spiritualists, as their hall was too small."

Carrie F. Weatherford serves the Harmonial Society of Sturgis, Mich., for February. Will answer calls for week-night lectures or to attend funerals.

Mrs. J. W. Kenyon lectures and gives tests in Boston, Jan. 29; Feb. 5, in Lynn; the 12th and 19th, in Haverhill; the 26th in Worcester; March 5, open; the 12th, Brocton; the 19th and 26th, Fltchburg; April 2d, 9th and 16th Man-chester, N. H.; the 23 and 30th, Chelsea; children. in Portland, Me., May 21 and 28. She would like calls for May 7 and 14, and all of June. Address 49 Baker street,

W. H. Evans writes from Toronto, Canada: "Spiritualism has been brought into prominent notice in this city since Mrs. Waite came here, and still more so recently since the arrest of one of its leading workers in the cause, who with glimpses of space blessing all present. MRS, E. D. FINK. several others have been charged with witchcraft, sorcery, etc., and committed for trial by the police magistrate. Alto-

gether nine arrests were made. Among them were test mediums, psychome trists, phrenologists, palmists and the ordinary fortune-tellers. They will be tried shortly before a county judge. In the mean time they are still carrying on their usual avocations." C. S. Tisdale writes from Joplin, Mo.:

"I desire to say that I have concluded to move to Bozeman, Montana on or about the first of February; and I hereby notify all members and officers of the Southwestern Missouri Camp Association that I have sent in a letter of resignation to the office of corresponding secretary, to the president of said issociation. All matters connected with this office should be sent to B. G. Sweet, Empire, Kansas. All mail matter for me should be sent in care of Dr. Owen Matthews, at the above place. Brother Matthews and myself have high hopes of converting the high altitude and balmy atmosphere, together with the healthy sunshine and mild winters of Southern Montana, with her wide-

awake and wealthy citizens, into a powerful center for scientific healing and occult and mediumistic training and development." The State Sunlight Center Band musical and hop, at Hygeia Hall, Jan.

26, was a very enjoyable affair. About one hundred braved the storm. The exercises were very enjoyable. The cake walk was joined in by many, the petite French sisters taking the prize. After refreshments all joined in a social dance, Prof. Talmon leading. The president of the organization announced a card party at the Great Northern Hotel, February 23, at 8 p. m. J. W. Ronlo writes from Findlay, O.:

'In justice to Farmer Riley I feel it encumbered upon myself to testify in his behalf. Mr. Riley held a seance at my home in Findlay. The circle was composed of twelve people, all perfect strangers to him. It was his first visit at this house, and he came alone, so of course, had no confederates, and the materialization was all that could be wished for, the forms being recognized.

On Jan. 25, 1899, Miss Alice Henshaw Sterling, daughler of Col. A. W. Ster-ling, of New York, and Mr. George F. Curtiss were united in marriage at the residence of Dr. Harlow Davis, 410 W. 23d street, New York City. The ceremony was performed by Dr. Davis, many admiring friends of the bride and

Mrs, J. H. Richards, of Marion, Ohio passed to spirit life, Wednesday after-noon, Jan. 18, 1899, with la grippe, after a very brief illness. Her request after CORRECTLY DIAGNOSE through spirit communion, was death to be dressed in white and that a special ring might be left on her finger She was a wife and mother and a Spir

itualist, and leaves many friends. W. W. J. January 9, Melva, the infant daughter of C. F. and M. E. Van Luven, passed to spirit realms. She was 3 months and 14 days of age, and dled with acute

pneumonia. A poem was improvised by Mrs. Irene Smith, who performed the funeral services. Samuel Waugh was born Aug. 28, 1828, in Cumberland county, Pa. He passed on to his beautiful home beyond Jan. 22, 1899, from Ashley, O. He has been a Spiritualist over fifty years, and

tried to live the teachings of our beautiful philosophy. He was a patient, endearing husband, kind and loving father and good, generous neighbor. He leaves a dear companion and four · COR.

Passed to the higher life, on January 22, Mrs. S. B. Cramer, treasurer of the Beacon Light Auxiliary, who resided at 1135 Wrightwood avenue, Chicago, Our friend is known as an enthusiastic and earnest worker in the cause of Spirit-ualism. The funeral services were conducted by J. C. F. Grumbine, whose re marks throughout gave, beautiful glimpses of spirit life, uplifting and

With the passing away of A. B. Bradford, one of the most prominent men connected with the history of Lawrence county, and of this section in particular s ended. 'The news of Mr. Bradford's death at "Buttonwood," was received in this city with sincere regret, for he was one of the men whose places can never be filled. He was firm in his convic tions and never swerved from the path of what he considered his duty. His talents were fully appreciated and he was a progressive man far in advance of the times, for he was a reader, scholr, thinker and writer, many of lifs contributions being engerly sought for by the leading magazines of the country.-

The Courant-Guardian, New Castle, Pa. Passed on to a higher life, from near Unionville, Mo., James W. Robards, aged 44 years. He has been a staunch Spiritualist for many years, ever ready to lend a hand, and speak a good word

for the cause so dear to him. After three months of intense suffering the spirit was liberated and passed on to join the choir invisible, whose music is the gladness of the world.

J. J. HOPKINS.

attendance.

purpose.

Sunday at public halls.

Passed to spirit life, in Chicago, on the North Side, Jan. 27, Mrs. Julia Oll-ver Irish. She possessed in a marked degree very beautiful traits of character that endeared her to all who knew sion and overcoming her. She was perfectly willing to go. She talked with her beloved husband and daughtor several times about her passing out. She said: "I am not afraid to go; it is only 'over there,' where I will meet my dear loved ones who have gone before. It is only a step, and I will be with them. I want to stay for the sake of my dear little girl and my husband, but personally I want to go. What a consolation and happiness to ter, know that I can return and see my loved ones and talk with them, and

watch over and guard my daughter. I will come and see you often." And thus passed to the higher realms one of the grandest and noblest of women.

Sunday Spiritualist Meetings in Chicago, Church of the Star of Truth, Wicker

Park hall, No. 501 West North avenue Services at 7:45 p.m., conducted by Mr. and Mrs. William Lindsey. The Englewood Spiritual Society

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"THE LYCEUM."

Spiritualists of Eigin, ill., alive and deeply interested in the cause of Spiritualism when devoid of fraud. I held two test seances at Mrs. Whenton's, 162 Ann street, and Mrs. Dr. Howard's. 208 Grove avenue, well attended and with good results. I will return there Feb. 27 and 28 to lecture and give tests, at the same places. I found The Progressive Thinker the favorite paper there, having many warm friends and fully appreciating the bold and fearless stand it has taken for truth."

Dr. E. D. Noble writes: "The West Side Spiritual Society having outgrown its present quarters at 46 S. Ada street, have taken the more commodious Occidental hall, corner of Madison street and California avenue., where they will continue the good work with Mr. Grupp at the helm as test medium. Good speakers in attendance. Meeting every Sunday at 2:45 and 7:45 p. m."

N. Y.

Correspondent writes from Buffalo, N. Y.: "Our good sister, Mrs. S. Augusta Armstrong, proved the truth of an old saying, 'A friend in need is a friend indeed," when last Sunday afternoon she came into our little chapel, just as the chairman was about to dismiss the people without having any meeting, as our regular speaker was unable to be with us; but Mrs. Armstrong, true to her kind, generous nature, came to our rescue, and I assure you our meeting was not a failure. One of the members was heard to say, 'Did God or some good spirit send her to us?' We hold our meetings every Sunday afternoon and evening, and on the Sth of February we heartily." will have our fifth social this season. So you see we are alive on the 'East Side.'"

Jennie E. Pike writes from New Hartford, Conn.: "I think a good Spiritualist speaker could create an interest here, as two of the churches are all broken up.

Correspondent writes from St. Louis, Mo.: "Again you are most welcome, Sar'Gis, to the columns of our esteemed paper. Earnestly have I wished that we might again be permitted to hear from his able pen, and profit by his helpful inspiration. I have but recent ly commenced an investigation, and I considered the article on Planetary infuence alone worth the subscription price of the paper. J. B. Waterman's experience and impatient desire is shared by many who are making an honest, thorough and impartial investigation. If he follows the suggestion of our good editor to visit Chicago in pursuit of it. I hope he will let us hear with what degree of success. In my opinion the best and truest condition of genuine mediumship and spirit return would come through a medium who would be willing to be placed under the test con dition of abstaining from whisky and all other kinds of liquor for three days previous to the sennce, and it is a condi-tion that every clean, honest investigator should insist upon. Visit your me diums and find what their habit of

thought is. 'As a man thinketh in his heart, so he is,' and by the mouth confession is made unconsciously of a person's moral standard. Intemperance is not confined to liquor alone, but ins in its wake jealousy, back-biting all its kindred outgrowth. When clude

room being present. Mr. and Mrs. Davis are earnest and sincere Spiritualists and their many friends wish them a happy and prosperous future. G. W. Kates and wife are engaged as follows: Olean, N. Y., February 1, 2

7:30 p. m. and 3: Titusville, Pa., Sundays of February; Rochester, N. Y., March and April; Grand Rapids, Mich., May and The Gross Park Spiritualist Society holds meetings every Sunday afternoon at 2 o'clock at Gross Park Hall. Wood June. They have some open time in April, July and August, and later. Ad-Park Depot. dress them 156 Meigs street, Rochester,

J. Frank Baxter, of Chelsea, Mass., will serve the First Spiritualist Society of South Bend, Ind., for the months of February and March, 1899.

The acting secretary at Rochester, N. Y., says that possibly speakers and mediums who will be in that section could find profitable temporary engagements during the absence of G. W. Kates and wife, April, May and June. Address A. K. Sisson, president, 55 Comfort street, Rochester, N. Y. Mr. and Mrs. Kates are not leaving Rochester permanently, but expect to return there for labor with the church they have developed.

Rev. L. A. Mabee, missionary for the state of Michigan, has been doing some excellent work at Sunfield, speaking to full houses. She writes: "My experience since I have been in the vineyard as a minister of the gospel of Spiritual-ism is that the Odd Fellows have always been liberal and courteous in furnishing their hall free. This one was tendered free, and every courtesy extended to me, for which I thank them

#### .\* PASSED TO SPIRIT-LIFE.

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

Mrs. Lucinda A. Tripp passed to the higher life at her home, Jan. 17, 1899, aged 83 years. She was advanced in thought as well as years. Mrs. Emily P. Beebe officiated at her funeral. B.

Passed to spirit life, Mrs. Jane Dow, on Jan. 2, 1899, aged 62 years, at her home at St. Paul Park, Minn., after a short illness. She was a firm believer in Spiritualism. She leaves a husband and daughter to mourn her loss.

FRANK DOW.

In South Hope, Me., Jan. 7, 1899, Mrs. M. B. Metcalf, aged 86 years, entered the light canoe of the celestial boatman and crossed the crystal stream to the beautiful land over there. She has been a believer, true and firm in our glorions philosophy for more than forty years, and an honest medium for the transmission of loving messages during all that time. She was an unusually bright and talented woman, and the

mother of a large family. F. W. SMITH. . . . . .

Born into spirit life, on Jan. 9, 1899, Mrs. Priscilla Bruner, aged 76 years, at her home in Topeka, Kans. For nearly twenty years she had been a fervent Spiritualist, and zealous in good works. With a smile on her, face, her last words were, "I'm coming; I'm coming,"

neets every Sunday in Hopkins' hall. 528 W. 63d street, at 2:30 and 7:30 p.m. The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel

Hall, 40 Randolph street. Services at

and Melrose streets, opposite Gross The Fecoud 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.

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 o'clock. Ladies will bring old clothes to be made over as per instructions of committee; also bring lunches. Supper at 6 o'clock. Tea and coffee served Evening session called to order at 7:45. Questions answered by Mrs. Ashton.

Other speaking. Always an interesting and instructive programme. The First Society of Rosicrucians, J. C. F. Grumbine, lecturer, meets in Steinway Hall (7th floor) Van Buren

street, near Michigan avenue, at 10:45. a. m. only. The White Rose Auxillary (Sunday-school) meets at 12 noon Sunday. Seats free to all services. Spiritualist Church of Unity meets

every Sunday at 7:45 p. m., at Flynn's Hall, Northeast corner of Robey street and North avenue. Max Hoffman, pas-tor. Reached by the Milwaukee avenue cable. Robey and North avenue electric cars, Logan Square and Hum-

boldt Park trains on Metropolitan ele vated to Bobey street. Church Students of Nature meets ev ery Sunday afternoon, and evening at 7:80, Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue. Mrs. M.

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

TESTIMONIAL. B. F. Poole, Clinton, Iowa-Dear Sir:

The result in mycase from using your be no loss. 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 heartily recommend them. Having suffered for eight years, and during that time tried manyphysicians 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.

"History of the Inquisition." Every

citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25 cents. "The Watseka Wonder." To the stu-

dent of psychia phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness,">namely Mary Lurancy Vennum of Watseka, Ill., and Mary Beynolds of Venange County, Pa. For sale at this office. Price 15 cents.

"Commentaries on Hebrew and Christian Mythology?" By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well

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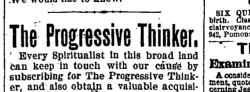
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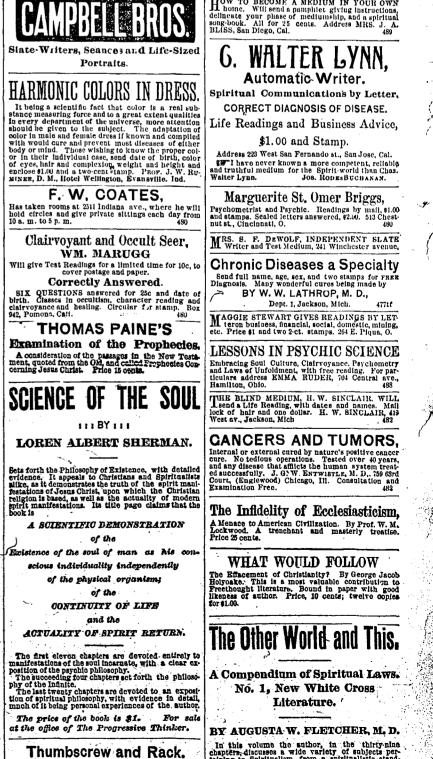
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