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

**VOL. 19** 

CHICAGO, ILL., SATURDAY, FEB. II, 1899.

# THE WORK THEY WILL DO IN HEAVEN sophic. No more need of Leyden jars or voltate piles or electric patteries.

A Noted Orthodox Divine's View of the Occupations of the Immorial Inhabitants of the yet, but not the history of a few centuries of our planet only, but the history of the eternities, whole millentums beginning to the elements of the elements.

HIGHER OPPORTUNITY FOR ALL EVERY PROFESSION STILL EN-GAGED IN THEIR FAVORITE PURSUITS, WITH MULTIPLIED EARTH STRUGGLED ON IN DIS agreeable TASTEFUL OCCUPATION-A SER-MON DELIVERED IN WASHING-TON, D. C., JAN. 22, 1809, AS RE-PORTED IN THE WASHINGTON

The subject of Rev. Dr. De Witt Talmage's sermon yesterday morning at the First Presbyterian Church was the fourth month, in the fifth day of the month, as I was among the captives by were opened." Dr. Talmage said:

Ezekiel, with others, had been expatriated, and while in foreign slavery was standing on the bank of the royal canal which he and other sorts had been condemned to dig by the order of Nebuchadnezzar—this royal canal, in the text called the River of Chebar. There the illustrious exile had visions of heaven. Indeed, it is almost always so that the brightest visions of heaven come not to those who are on mountain top of prosperity, but to some John on desolate Patmos, or to some Paul in Mamertine dungeon, or to some Ezekiel standing on the banks of a ditch he had been compelled to dig; yea, to the weary, to the heart-broken, to those

whom sorrow had banished.
"The text is very particular to give us the exact time of the vision. It was in the thirtieth year and in the fourth month and in the fifth day of the month. So you have had visions you shall never forget. You remember year, you remember the month, you remember the day, you remember the hour. Why may not we have some such vision this morning, and it be in the first month and in the twenty-second

The question is often silently asked, though perhaps never audibly pro-pounded, 'What are our departed Chriscome no recent intelligence from the heavenly city, and we seem dependent upon the story of near nineteen centuries ago, still I think we may from

#### REMAIN.

"After God has made a nature he never eradicates the chief characteristics of its temperament. You never a man phlegmatic in temperament to become sanguine in temperament. You never knew a man sanguine in temperament to become phlegmatic in temperament. Conversion plants new principles in the soul, but Paul and John are just as different from each other after conversion as they were different from each other before con version. If conversion does not eradicate the prominent characteristics of the temperament neither will death

"You have, then, only by a sum in You are to subtract from them all earthly grossness and add all heav-enly goodness, and then you are to come to the conclusion that they are doing now in heaven what in their best moments they did on earth. The reason that so many people never start for heaven is because they could not stand people photograph it. We like to come stay here to next Christmas. We like to hear the hallelujah chorus, but we would not want to hear it all the time for fifty centuries. It might be on some great occasion it would be possibly com-fortable to wear a crown of gold weigh-music. In heaven it will be all soul ing several ounces, but it would be an until the body after a while comes up affliction to wear such a crown forever. in the resurrection, and then there will In other words, we run the descriptions be an additional heaven. Cannot the of heaven into the ground while we soul hear? If it can hear then it can make that which was intended as hear music. Do not, therefore, let it be might as well, if asked to describe the holds, that you close the plano and un-Decoration Day, or a Fourth of July, or the fingers that used to play on them an autumnal Thanksgiving, as though are still. You must remember that it were all the time that way. I am not they have better instruments of music going to speculate in regard to the future world, but I must by inevitable have real harps and real trumpets and laws of inference and deduction and real organs? I do not know. Some common sense conclude that in heaven wiseacres say positively there are no at a glance. A world in a second. A we will be just as different form each such things in heaven. I do not know, planetary system in a day. Christian common seuse conclude that in heaven other as we are now different, and but I should not be surprised if the God John Franklin, no more in disable Erchence that there will be at least as who made all the mountains and all bus, pushing toward the north pole; many different employments in the the hills and all the forests and all the Christian De Long no more trying to love, the great joy, the great rapture, the great worship of heaven; but will make a few harps and trumpets and thought dark continent, but all of them that abolish employments? No more organs. loves on earth-paternal, filial,

fraternal, conjugal love abolishes

for which they have no affinity. Their famous passage, 'Let there be light,' found their chief joy in study doing business or profession is honorable and the whole audience rose and cheered, now? Studying yet, but instead of a useful, but it is repugnant to all their and Haydn waved his hand toward few thousand volumes on a few shelves

IGHER OPPORTUNITY FOR ALL have something to do that will be your from there.' Music was born in heaven,

—ARTISTS, MUSICIANS, EXPLOR-infinite and everlasting delight. No poet and it will ever have its highest throne ERS, SCIENTISTS, AND MEN OF ever liked rhythm, no architect ever in heaven; and I want you to underliked Hamlet as you will like your work in heaven, though your style of employ- are now at the headquarters of har-MULTIPLIED ment on earth may be utterly distasted mony. I think that the grand old GLORIOUS ful. When you quit the earth, O child SE WHO ON of God, you will forever quit the disgrandfathers died have gone with them

who on earth found great joy in the fine world had very strong military spirit arts are now indulging their tastes in the same direction. On earth they had bloodless battle. There are hundreds their gladdest pleasures amid pictures of people born soldiers. They cannot help it. They belong to regiments in laws of light and shade and perspective. Have you any idea that that affluence of faculty at death collapsed to the music. They are Christians, and "What are our departed friends doing and perished? Why so, when there is when they fight they fight on the right more for them to look at, and they have side. Now when these, our Christian came to pass in the thirtieth year, in keener appreciation of the beautiful, friends who had natural and powerful keener appreciation of the beautiful, friends who had natural and powerful and they stand amid the very looms military spirit entered heaven they en-where the sunsets and the rainbows tered the celestial army. The door of and the spring mornings are woven? heaven hardly opens but you hear a Are you so obtuse as to suppose that because the painter drops his easel and the sculptor his chisel, and the enthousand.' Elisha saw the mountains graver his knife, that therefore that filled with celestial cavalry. St. John taste, which he was enlarging and in-tensifying for forty or fifty years, is en-followed him on with horses.' Now, tirely obliterated? These artists, or when those who had the military spirit these friends of art, on earth worked on earth sanctified entered glory I sup-in coarse material and with imperfect pose they right away enlisted in some brain and with frail hand. Now they have carried their art into higher liberties and into wider circumference. They are at their old business yet, but without the fatigues, without the limitations, without the hindrances of the terrestrial studio.

HIGHER OPPORTUNITY THERE. "Raphael could now improve upon his masterpiece of Michael, the archangel, now that he has seen him, and could improve upon his masterplece of the Other rebellious worlds to be con-Holy Family now that he has visited quered. Worlds to be put to the torch. them. Michael Angelo can better pre-sent the Last Judgment after he has seen its flash and heard the rumbling battering rams of its thunder. Exquisite colors here, graceful lines here, powerful chiaroscuro here; but I am persuaded that the grander studios and the brighter galleries are higher up by the winding marble stairs of the sepul-chre, and that Turner and Holman good men against so many bad men, so grasp! though perhaps act our departed Christian and Christian and Christian friends doing now? The question Paul Veronese, if they exercised saving shops, so few pure printing presses friends who in this world had their joy is more easily answered than you might faith in the Christ whom they porsagainst so many polluted printing in the healing art doing now? Busy at the course are painters against so many grog friends who in this world had their joy in the healing art doing now? Busy at yet, but their strength of faculty multi-plied ten thousand fold. The reason that the armies of evil in the world are that God took away their eye and their larger in numbers than the army of hand and their brain was that he might truth, there are celestial cohorts in the strongest inference decide what are the present occupations of our transferred wieldy, more skillful, more multipitant. kinsfolk.

Do not, therefore, be melancholy as I have in the army in the gird of the chief. CHARACTERISTICS among the tapestries and the bric-aGod, open our eyes that we may see brac and the embroideries and the them. The military spirits that went which your departed friends used to spirits before the throne—Joshua, and admire. Do not say, 'I am so sorry Caleb, and Gideon, and David, and adinire. Do not say, 'I am so sorry they had to leave all these things.' Rather say, 'I am glad they have gone lock, and the hundreds of Christian up to higher artistic opportunity and appreciation.' Our friends who found so much joy in the fine arts on earth are now luxuriating in Louvre's and Luxembourg's celestial. "I remark again that our departed

Christian friends who in this world they swept by? were passionately fond of music are "But what are our mathematical still regaling that taste in the world celestial. The Bible says so much about the music of heaven that it cannot all be figurative. The Bible over and over again speaks of the songs of heaven. subtraction and a sum in addition to decide what are the employments of many of the songs of earth would have your departed friends in the better been taken up by the earthly emigrants. If there had been no song in heaven. Lowell Mason, and Bradbury, and Thomas Hasting would have started the music as soon as they got there. Surely the Christian at death does not lose his memory. Then there must be millions of souls in heaven who know Coronation,' and 'Antioch,' and 'Mount it if they got there if it should turn out Pisgah,' and 'Old Hundred.' The to be the rigid and formal place some lender of the eternal orchestra need people photograph it. We like to come only once tap his baton, and all heaven to church, but we would not want to will be ready for the hallelujah.

#### SOULS THAT SING.

"Cannot the soul sing? How often we compliment some exquisite singer by especial and celebrative to be the ex- in your househould when some member clusive employment of the heaven. You leaves for heaven as it is in some househabits of American society, describe a string the harp for two years, because celestial world as there are employ- metals of the earth and all the growths ments here. Christ is to be the great of the universe. I should not he sur-

#### HEADQUARTERS OF HARMONY.

"Grand old Haydn, sick and worn WORK IN HEAVEN CONGENIAL. out, was carried for the last time into without a diving bell. The mountains the music hall, and there he heard his unbarred and opened without Sir "I premise that there are Christian own oratorio of the 'Creation.' History Humphrey Davy's safety lamp, who on earth are in occupation says that as the orchestra came to that "What are our departed friends who

Talmage Tells What Dethat employment. Such would ask me came to the door he spread his hand toward the orchestra as in benediction.

Will my employment in heaven in any respect correspond with my work on Haydn was right when he waved his earth? No, no, dear soul. You will hand toward heaven and said It comes

"In the first place, I remark that all those of our departed Christian friends departed Christian friends who in this heavenly campaign—they volunteered right away. There must needs be in heaven soldiers with a soldierly spirit. There are grand parade days, when the King reviews the troops. There must be armed escort sent out to bring up from earth to heaven those who were more than conquerers. There must be crusades ever being fitted out for some part of God's dominion-battles, bloodless, groanless, painless. Angels of evil to be fought down and fought back. Other rebellious worlds to be con-Worlds to be demolished. Worlds to be sunk. Worlds to be hoisted.

NEED FOR HEAVENLY MILITARY. "Besides that, in our own world there

re battles for the right and against the ly military. That is what keeps us Christian reformers so buoyant. So few water colors and the works of art up from earth to join the military warriors who on earth fought with fieshly arm, and now having gone up on high are coming down the hills of heaven ready to fight among the invisibles. Yonder they arecoming! Did you not hear them as

friends to do in the next world? They found their joy and their delight in mathematics. There was more poetry for them in Euclid than in John Milton. They were as passionately fond of mathematics as Plato, who wrote over his door: 'Let no one enter here who is not acquainted with geometry.' What are they doing now? They are busy with figures yet. No place in all the universe like heaven for figures. Numbers infinite, distances infinite, calcula tions infinite. The didactic, Dr. Dick a monarch in orthodoxy, said he really thought that the redeemed in heave spent some of their time with the

higher branches of mathematics.
"So of our transferred and trans ported metaphysicians. What are they doing now? Studying the human mind only under better circumstances than they used to study it. They used to study the mind sheathed in the dull human body. Now the spirit unearthed -now they are studying the sword outside the scabbard. Have you any doubt about what Sir William Hamilton is doing in heaven, or what Jonathan Edwards is doing in heaven, or the many on earth who had a passion for meta physics sanctified by the grace of God? No difficulty in guessing. Metaphysics, glorious metaphysics, everlasting meta

STILL AT THEIR STUDIES. "What are our departed Christian friends who are explorers doing now? free blockaded Jeannette from the ice; Christian Livingstone no more amid African malarias trying to make revelain the twinkling of an eye taking in that which was unapproachable. Mont Blanc scaled without alpenstock. The coral depths of the ocean explored without a diving bell. The mountains

tastes: Circumstances and the necessity heaven and said: 'It comes from there.' all the volumes of the universe opengaining a livelihood keep them in Overwhelmed with his own music, he before them—geologic, ornithologic,

standing as they do, face to face with the facts of the universe. What are the fore Xenophon or Herodotus or Moses astronomers doing? Studying astronomy yet, but not through the dull lens of earthly observatory, but with one stroke of wing going with out to Jupiter and Mars and Mercury and Saturn and Orion and the Plelades, overtaking and passing swiftest comets in their flight. Herschel dies a Christian. Have you any doubt about what Herschel is doing? Isaac Newton died a Christian. Have you any doubt about what Isaac Newton is dong? Joseph Henry died a Christian. Have you any doubt about what Joseph Henry is doing? They were in discussion, all these astronomers of earth, about what the aurora borealis was and none of them could guess. They know now; they have been out there to see for them-

#### THOUSAND QUESTIONS SOLVED

"What are our departed Christian chemists doing? Following out their ing out forever. Since they died they have solved a thousand questions which once puzzled the earthly laboratory. They stand on the other side of the thin wall of electricity, the wall that seems to divide the physical from the spiritual world, the thin wall of electricity, so thin the wall that ever and anon it seems to be almost broken by telephonic and telegraphic apparatus, broken through from the other side by strange influences which men in their ignorance call spiritualistic manifestations. All that matter cleared up. Agassiz standing amid his student expiorers down in Brazil coming across some great novelty in the rocks, taking off his hat and saying, 'Gentlemen, let us pray; we must have divine illumination: we want wisdom from the Creator to study these rocks; he made them; let us pray'—Agassiz golug right on with his studies forever and forever.

"But what of the men of the law, who in this world found their chief Joy in the legal profession-what are they doing now? Studying law in a universe where everything is controlled by law world-law, not dry and hard and drudging, but righteous and magnifient law, before which man and cherub and seraph and archangel and God himself bow. The chain of law long enough to wind around the immensities and infinities and eternifies. Chain of law. What a place to study law, where all the links of the chain are in the

their old business No sickness heaven, but plenty of sickness on earth, plenty of wounds in the different parts of God's dominion to be healed and to be medicated. You cannot understand why that patient got well after all the Perhaps Abercromble touched him-Abercromble, who, after many years doctoring the bodies and the souls of people in Scotland, went up to God in 1844. Perhaps Abercromble touched him. Perhaps James Y. Simpson, the discoverer of chloroform as an anaesthetic, mighty for Christ and for medicine, years ago ascended, touched him. should not wonder if my old friend Dr. John Brown, who died about fifteen years ago in Edinburgh—John Brown, the author of 'Rab and His Friends'-John Brown, who was as humble a Christian as he was skillful a physician and world-renowned author-I should not wonder if he had been back again and again: to see some of his old patients. Those who had their joy in healing the sickness and the woes of earth, gone up to heaven, are come forth again for benignant medica-KINGS AND QUEENS FOR NEIGH-

BORS. "But what are our friends who found their chief joy in conversation and in sociality doing now? In brighter conversation there, and in grander so-ciality. What a place to visit in, where your next-door neighbors are Kings and Queens; you yourself kingly and queenly. If they want to know more partic ularly about the first Paradise, they have only to go over and ask Adam. If they want to know why the sun and the moon halted, they have only to go over and ask Joshua. If they want to know how the storm pelted Sodom, they have only to go over and ask Lot. If they want to know more about the arrogance of Haman, they have only, to go over and ask Mordecal. If they want to and ask Mordecal. If they want to know how the Red Sea boiled when it was cloven, they have only to go over and ask Moses. If they want to know the particulars about the Beshlehem advent, they have only to go over and ask the serenading angels who stood that Christmas night in the balconies of crystal. If they want to know more of the particulars of the crucifixion, they have only to go over and ask those who were personal spectators while the mountains crouched and the heavens got black in the face of the spectacle If they want to know more about the sufferings of the Scotch Covenanters, they have only to go over and ask Andrew Melville. If they want to know more about the old-time revivals, they have only to go over and ask White field, and Wesley, and Livingston, and Fletcher, and Nettleton, and Finney. Ol what a place to visit in If eternity were one minute shorter it would not be long enough for such sociality. Think of our friends who in this world were passionately fouldfor flowers into Paradise! Think of our friends who were very fond of raising superb fruit turned into the orchard, where each tree has twelve kinds of fruit at once, and bearing the fruit all the year round!
"What are our departed Christian

friends doing in heaven; those who on earth found their chief joy in the gosthis office.

pel ministry? They are visiting their old congregations. Most of those old ministers have got their people around them already. When I get to heaven— as by the grace of God I hope I am des-tined to go to that place—I will come and see you all. Yes, I will come to all the people to whom I have administered in the gospel, and to the millions of souls to whom, through the kindness of the printing-press, I am permitted to preach every week in this land and in all lands, for twenty-eight years without the omission of a single week, I will visit them all. I give them fair notice. Our departed friends of the ministry are engaged in that delectable undertaking now.

#### TOMBSTONE ONLY THE STARTING POINT.

"But what are our departed Christian friends, who in all departments of usefulness were busy, finding their chief joy in doing good-what are they doing now? Going right on with the work. John Howard visiting dungeons; Miss Dix caring for the insane; the dead women of Northern and Southern battle fields still abroad in the earth looking for the wounded; George Peabody still watching the poor; Thomas Clarkson still looking after the enslaved—all of those who did good on earth busier since death than before. The tomb-stone not the terminus, but the starting post. What are our departed Christian friends who found their chief joy in studying God doing now? Studying God yet. No need of revolution now, for unblanched they are face to face. Now they can handle the omnipotent thunderbolts just as a child handles the sword of a father come back from victorious battle. They have no sin; no fear consequently. Studying Christ, not through a revelation, save the revelation of the scars, that deep lettering which brings it all up quick enough. Studying the Christ of the Bethlehem caravansery, the Christ of the awful massacre with its hemorrhage of head and hand, and foot, and side—the Christ of the shattered mausoleum-Christ the sacrifice, the star, the sun, the man, the God, the God-man, the man-God. "But hark! the bell of the cathedral

rings the cathedral bell of heaven. What is the matter now? There is going to be a great meeting in the temple. Worshipers all coming through the wishpers and confirmation of the Conqueror. Ohrist standing in the temple. All heaven gathering around him. Those who loved the beautiful come to look at the Rose of Sharon. Those who loved music come to listen to his voice, which is eternal symphony. Those who were mathematicians come to count the years of his reign. Those who were explorers come to discover the height and the depth, and the length and the breadth of his love. Those who had the military spirit on earth sanctified, and the military spirit in heaven, come to look at the Captain of their salvation. "What are our departed Christian The astronomers come to look at the lends who in this world had their joy the healing art doing now? Busy at come to look at him who is the judge healed the sick come to look at him who was wounded for our transgressions. All different and different forever in many respects, yet all alike in admiration for Christ, in worship for Christ, and all alike in joining the doxology: Unto him who washed us from our sins in his own blood, and made us kings and priests unto God, to him be glory in the church throughout all ages world without end!' To show you that your departed Christian friends are more alive than they ever were, to make you homesick for heaven, to give you an enlarged view of the glories that are to be revealed to demonstrate that through the pardoning and sanctifying grace of God you may all come to the full gratification of your highest aspirations, I have preached this sermon."

#### That Premonition.

To the Editor:-In the issue of The Progressive Thinker of January 21 were published the details of several alleged premonitions of death related by Thomas Lewis, which he claimed had been verified, and thus demon-strated spiritual phenomena. I speak of one of his premonitions, the most re-markable of the series, and which was no premonition in any manner or degree. In relating this he said: "In 1862, of Memphis, Ex-Chief Justice Williams, of Iowa, and myself, knowing the mili tary courts were the only ones held. and as the lawyers there could not take the requisite oath, concluded there might be some money in practice there A few nights before I had set for leav ing; having made arrangements with my two law and too publishing partners in the Union Herald, I awoke that familiar voice said: 'If you wish to see Abraham Lincoln alive, you must go to Washington before going to Memphis, as you will not see him alive in the spring." Mr. Lewis immediately went to Washington and saw Mr. Lincoln, notwithstanding there was no especial reason or purpose for his seeing him. Mr. Lewis, foregoing the "set time for leaving" for Memphis, and taking his immediate departure for Washington, thereby evidenced the fact that he believed, in order "to see Mr. Lincoln alive," "that familiar voice" required him to go to Washington in the spring of 1862.

The following are the historical facts in the case: Memphis was taken possession of by the Union forces on the 6th day of June, 1862; and President Lincoln was not assassinated until the 14th day of April, 1865, nearly three years after the capture of Memphis.

apparent that Mr. Lewis did not have any truthful premonition of the death of Mr. Lincoln, and it is surprising that he should so far presume upon the credulity of the reading community as to think that its publication would be creditable or complimentary.

HENRY T. UTLEY. Waterville, N. Y.

"Arcana of Nature; or the History and Laws of Orention." By Hudson Archical of Nature of the History ters of light, when and have the history ters of light, when and one of light, when and one of light, when and one of light, when are seathered in our own pathway.

Babbitt, LL. D., M.D. This comprises that the last part of Human Culture and medieval mire to find the pearls that this office.

Paper cover, 15 cents. For sale are scattered in our own pathway.

## GREAT COMMOTION

### Plain Words.

What a commotion the speaking of truth sometimes causes. The few truthful words I wrote for The Progressive Thinker seem to have stirred the sluggish waters of passivity of the human mind, and with your permission I would like to express a few thoughts more upon the matter, Brother Hull thinks I gave vent to spleen. Not so, my brother. Not one feeling of ill humor possessed my soul, not one thought of anger ruffled the serenity of my being when I penned the thoughts in question, but rather I wrote with a lighter stress of feeling, and tried to so convey the idea. However, I am sure I kept to the truth.

The Bible is just such a book as I said it was, and Mr. Hull had said it was our book, and I did not think we needed or wanted it; and now, it occurs to me it would not be courteous to take it from the Christians, for they claim it and want it, and love it and live by it (and the latter is the worst feature of it), and we ought not to rob them of it

I have no objection to Friend Moses using the bloody old weapon of antiq-ulty as a battle-ax in defense of truth; not one bit of opposition to his using the cruel old cudgel when battling the jure and abuse Spiritualists and Spirit nalism. All the objection I urged was in having the barbarous old relic given into our keeping.

sages of scripture in defense of his no sition, and in this respect rather has the advantage, for I cannot retaliate by quoting choice sentences from the other side because they will not bear the light of publication, except in the "Holy Bible." Should you, Brother Francis publish certain parts of "holy writ" in your progressive journal, Anthony Comstock would be on your trail instanter. Mr. Hull says the effort to kill the Bible and to teach Spiritualism at the same time will fail. Now, if telling the truth, I mean the whole truth, about the Bible will kill it, then it certainly rests upon a very insecure basis, and i prop that is underneath it, for I can think of no more flimsy and shaky foundation then a sensual ignorant, de-bauched priesthood, for such as they

were the builders of the book. But I do not agree with the idea that we cannot oppose the rottenness of the Bible and at the same time build up Spiritualism. I think we can; indeed telling the truth, the whole truth, and nothing but the truth about the Bible is fast killing it, and it is destined in due season to give up the ghost. Every time the whole truth is told about the Bible, to intelligent people, it weakens its hold upon them; its grasp upon those who have given it vitality is less secure, and really I have thought that even without the utterance of human speech regarding it, give it time and it would die of its own weight of corruption.

Has the Bible been a factor in civil ization, as Mr. Hull asserts? Then, If there be any truthfulness in the record of human history, if we can place any dependence upon what we see and hear and sense and know, then we know that as a factor it has been to retard, rather than to advance civilization. church, based upon the "infallible word," has opposed every step of human progress, and every reform move-ment has found in it a bitter opponent until, through infidel effort, the movement became popular; then the church came forward hugging the Bible, and cried, "Behold the work we have accomplished;" and the ignorant dupes of ts power believed the lies it told. But intelligence knows better to-day.

Yes, the Bible is slowly and surely being killed, and every time Brother Moses tells the truth about the record of the old prophets, he is helping demise, and yet Spiritualism is being built up, notwithstanding all thecroak our ranks to the contrary. In fact, Spiritualism does not depend upon the Christian Bible for its success, and if all the Bibles the world has ever known were relegated to the shades oblivion, Spiritualism would live. Spirit return is a fact in nature; continued life beyond the grave is a fact in nature, and knowledge thereof comes to the soul without bibles, and one demonstration of the truth or fact is worth more than all the bibles of all the ages. Mr. Hull speaks of carrion birds and other animals that find filth, etc. Now, is not always the impure mind that finds spots on the Bible, for Brother Hull has found them, and really no person, however pure and saintly can read the Scripture understandingly and not

find them; the spots are too enormously big to be overlooked. Mr. Hull thinks if I had read a certain one of his Bible lessons I would know more about the book than I do now. That is quite possible. I do not claim to be very wise or learned, but, my brother, I did not tell all I know about the Bible in that one little article. just simply queried if we had to take the book with all its impurities. I know that here and there on its pages flash forth crystalline teachings; gems of thought there are that will forever sparkle in the firmament of literature. Here and there a page is illumined with lofty and noble sentiment; once in a while we find a precept good and true, and a saying wise and pure; but, oh the depth of pollution one has to wade through to find them! And, when all hese pearls of wisdom and gems of

thought may be had from literature uncontaminated with the dross and dregs of filthy teaching, when one can drink great, copious draughts direct from the living fountain of spiritual truth; when the fires of inspiration, kindled by the spiritual agencies of our own day and time may burn within our own souls; when the showers of spiritual power and lofty thought may descend upon us, haptizing the soul in the crystal waters of light, when all this is within our

Now do not mistake me, kind reader. I believe it is well to study the Bible sufficient to know what it contains, as it is well to study all literature that has it is Caused by a Woman's a strong and powerful hold upon humanity, and I am glad Mr. Hull knows the Bible. He is doing a good work in showing its true inwardness to the world, and I respect and honor him therefor. One of the endorsers of my few words said he loved "Our Moses" for his good work, and I may say I like him for the good he is doing. And then Brother Hull once prayed for me, and I like him for that. It was at Brother Kates' jubilee anniversary. Mr. Hull offered prayer before the address, in which he asked blessings upon the speaker, and this is what he said. "May the lips of the sister be touched as with a live coal from off the altar, that she may give unto us red-hot truth;" and from the way that little article has stirred up things, I have thought maybe his prayer had been an-

> It is queried, why oppose the church? Why tell of its awful crimes? Why battle the Bible? Why keep up the tirade against a book held sacred? Yes, why? Because it is held sacred is one good reason; because of the baneful power and influence it wields over humanity; because of the awful clutch priestcraft has to-day on the throats of the ignorant and deluded people; because of the blighted life, the stunted intellect, the dwarfed soul and cramped spirit that chracterizes the devotee at the shrine of superstition; because of the cruel yoke of bondage physically, morally, mentally and spiritually that millions of our fellow-creatures are wearing, placed there by priestly rule.

If never a brave and true soul had come forth to utter invective against the power that enslaves, we were all today wearing the chains of religious tyranny. If never a Bruno, a Galileo, a Voltaire, a Thomas Paine, a Robert Ingersoll, and others such as they, had come forth upon the stage of action, we were all still under the dominion of priestly power. And so long as human souls are enslaved by any system, there is need of loud acclaim against it by those who have escaped its bondage. It is only by showing the hideousness of the monster that those in its claws may

There is need of fearless souls to-day.

MRS. OLARA WATSON.

Jamestown, N. Y.

### PITTSBURG. PA.

#### Good Aspects and Prospects of the Cause.

It is my good fortune to serve the Sixth Street Society for the months of January and February. It is my first experience with them, and I naturally dreaded it, but how soon that feeling is taken from you when you are met by the ever genial presence of the Presi-dent, Mr. C. L. Stevens, and the officers as well as the members, you are made to feel at home at once. This is one of since its organization it has so impressed the truths of Spiritualism upon the community that the sentiment of the church has changed to a large de gree, and a Spiritualist is recognized the same as all other people. It has required hard work on the part of the officers and members to keep the ball moving, and were it not for their constant effort the society would not flourish as it has and does. Mr. Steens, the president, is the right man in the right place, as well as Mr. Knight and all the other officers whom I should like to mention.

My work, I am glad to say, is well received, and the audiences have in creased from the first, and last Sunday evening there were but few empty seats, and the sentiment from the members and friends is one of appreciation and helpfulness, which cannot help but bring out the best there is in one.

The Ladies' Aid meets every Thursday afternoon; they meet to sew from one until three, from three until five they have devoted to the exercise of mediumship, in the giving of readings and tests; since I came I have induced them to devote one hour to the Thought Exchange, similar to the one at Lily Dale, and we have had two of them and they have been very interesting and instructive. Then from four until five the exercise of mediumship, which s very pleasant and profitable.

I have started a young people's meeting, which meets every Tuesday evenng, and I am glad to say it is growing, and I hope to place them in good shape

There is a goodly number of mediums, most of whom I am not acquainted with. Mrs. Galerd is a good psychometrist and gives freely of her ime at the Aid; Mrs. Hughes ing in her quiet way; Mrs. Crillie, one of the old established mediums, is doing good work. There are other mediums, but I do not know them nor their

Mr. Lyman C. Howe preceded me, and his work is too well known for me to add anything to his inspiration or his worth, only let me say he led the people

on into spiritual thought and life. The Spiritual Society is growing; the spiritual truths are sinking in their minds and lives, and there never was such an earnest desire to know the truth and live it, as there is now, and it s one of the hopeful signs of the times. when souls seek to grasp our truths and

live them I like the city better than I expected to: though it is smoky, what of that when we know that back of that there is work for the many men to do? And, truly, if one is not all grimy here, the people think you are sick.' I like the life and vim of the people, and I like the people, and hope the good work will go on until many more are led to these higher and sublimer truths

G. H. BROOKS.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M.D. This comprises

### THEOSOPHY AND SPIRITUALISM ism, is a concept entirely at wariance with the facts and demonstrations of

Prof. W. M. Lockwood, of Chicago, and Mr. F. E. Titus, of Toronto, Can., Discuss the Merits of Their Respective Cults.

PROF. LOCKWOOD'S SECOND LETTER.

tice of their art of questioning a witness whenever they desire to establish organism of the human." In other the actuality of his belief or opinion, words, "Divine Being" and "consciousand sometimes will state what the wit- ness" does not know that it is conness probably does not believe, in order scious in any stage of cosmic evolution that he may enter a strong demal of the until it reaches the plane of the human. proposition in question.

Following this method, we reduced to ness was a syllogism Brother Titus' postulate that "Consciousness is everywhere present in the universe, but varying in its for a long period before the human was

LAME IN ANY PARTICULAR,

of syllogistic character enables a man philosophy. to see the irregularities of an illogical assumption. That our friend should at "the conscious centers of energy?" tach lameness to our proposition based Does he refer to those "innumerable and mathibiable appropriate the conscious centers of energy?" that our correspondent does not believe to in his former letter? what he wrote about "The Genesis (he ginning) of Cosmos," as appearing in theosophical biology with which to his first letter. The "Divine Being," express the origin of the soul, and to spelled with a capital B, was only an trace its upward struggle through the

AND FLEETING ILLUSION,

form of matter," was a transitory

eloquent with poetical sophistry and ture that this is the soul's procedure? mental imagery, was an after-dinner And, if true in man, why not in all reverie in the realm of the muse. Alas! forms of plasmatic existence? Brother for the permanency of immanent Deitles and sleeping Gods, that they should Olcott be so cruelly ignored, overlooked and claim the soul to be an emanation or forgotten in the first sweep of his pen, in the first paragraph of his second letter, under the heading of "An Eternity of Evolution." In his former letter he "innumerable centers of energy, retold us about the Genesis (beginning) of ferred to in his former letter. Certainly this eternity. Now he seemingly refutes all of the poetical data he sought to establish in his first letter. Hear through the various forms of articulate an infinity of progress-all stages of ev- cate his "centers of energy" where conolution from the senseless clod (sic) to sciousness received its function and that which is practically indistinguish- started on its upward campaign. Biol able from omniscience and omnipo-

It will seem a curious problem in logic and physics, how "consciousness organism," that "consciousness in the and substance unified," solidified and field of Deity," did not function conmaterialized in matter, becomes a scious consciousness, until it centered "senseless clod," particularly when this in the complex nerve organization of consciousness is that of a God. One man? would suppose that a homogeneous spiritual substance unified and thrilled by the consciousness of Divine Being, tent potentiality, sometimes termed the would become more solid with God-monad, has now entered on a new field sense, as it approached the form of vis- of activity. It is now not merely a ible matter. Not so, however, in theo- soul, a conscious entity, but it is also sophical logic and physies; for we are conscious that it is a conscious entity, told that "The consciousness which is It has reached a stage when it begins wrapped up in motion becomes less and to sense its own divine possibilities." less active" \* \* \* through stage after stage of descending consciousness until nation affords a grim commentary on the final limit of materialization takes place, when at last it becomes "a senseless clod." This fanciful dream about Involution in its downward rush of consciousness, presents seemingly a series of catastrophes to immanent delties

AND SLEEPING GODS,

and conscious as "homogeneous sub-species, through the oviparous and the stance and consciousness and force," solidify. This is certainly a veritable "fall from grace," not of primitive man, zee, until at last the soul of Divine but of deities and Gods. Far better for Mind awakes to consciousness in man, them and the human race, if our "as the fittest habitation, the fittest infriend's ideal be true, if they had restrument through which it may contact mained in that eternity of unity and homogeneity obtaining, before involuties and spirit, commenced its down-With what vagueness and incoher-

ence the theosophical mind clothes its beliefs, will be seen in the following classified quotations taken from our friend's former letter and contrasted

"All the attributes possessed by any of its (the Divine Being) manifestations are necessarily present in it, as part of the very life and substance of its be-

"Life is but one form of manifestation of the divine energy. It is everywhere present in the universe."
"All the infinite possibilities of the

universe are wrapped up in each molecule and atom of matter.

ery form of matter as well as in every environment, induces the changes in manifestation of energy and conscious the ganglionic structure, from the honess, links together the lowest and the mogeneous to the heterogeneous, or highest in one common bond\* \* \*"

substances is alive."
"God sleeps in the atom." After all of this theosophical poesy, see how easily, relentlessly and thought-lessly Brother Titus ignores these statements and reduces immanent delinsensibility, that reincarnation and evolution may get consciousness re-awak-

"The downward rush of spirit with consciousness running through it, becomes less and less active through stage after stage of descending consciousness, until the final limit of materialization is reached."

When, it seems, that Omnipotence and Omniscience becomes

"A SENSELESS CLOD."

Such is the blood-curdling catastrophe to his Reverence, the Deity, when "involution's active powers" drags Him down, and unites Him in "a common down, and unites Him in "a common ciple inhabiting a certain form, be-bond," to the lowest form of matter. This picture is worthy the pencil of a form? In plainer questioning, when Gustav Dore, and a place in Dante's does the soul or conscious principle of a "Inferno." Yet it seems to be a neces: ring-tailed (primates) monkey lose its sary sequel to involution according to consciousness of its tail, before it reintheosophical physics and biology, since it lays a foundation for the saving grace of evolution by reincarnation. While its soul is in astral matter. But however weird and dramatic this it slough both tail and desire at the same time, Brother Titus? Or will you that the soul of the monkey has ental imagery, and cosmic impossibil- no tail, and never had one; consequent-

We are told that "The conscious centure physical body purely? and that this ters of energy in the field of Delty having passed through the various lower from the soul and conscious principle, stages in succession until they reached and that the soul and consciousness are

Lawyers have a custom in the prac-| know where he, or it, is at, until it From this we infer that God-conscious

IN A COMATOSE STATE

ent in the universe, but varying in his degrees of objectivity and subjective evolved; and if this inference be true, and our friend's idea of evolution cor-Now the form of our syllogism is regiment, we might logically deduce that at ular, based upon his postulate; and if and inconsistent speculations of theosophy; that its consciousness is in a it is because it does not stand squarely yet conscious of its consciousness, or it upon the feet of a logical premise. It is remarkable how soon an object lesson consciousness is a valuable factor in

upon so inconsistent and unthinkable centers of energy" that were formed by premise, and discredit even our achies whirling machine? And what does qualitance with the elementary rules he mean by "the various lower stages?" of logic, is an easy way to shift the responsibility of a ridiculous synthesis, or soul was ground out and made on a to an untenable postulate. It seems low scale when "force whirled those infrom the wording of his second letter numerable centers of energy," referred

overflow of extraordinary sentiment. varying organisms of protozoa, invertebre immanence of his Deity in "every brate and vertebrate life. What eviform of matter," was a transitory dence can be adduced that "the soul passes through the various lower stages of evolution by reincarnation beand the statement that "even the most fore it wakes up "ensconced in the apparently inert of substances is alive, nervous organism of the human?" "God sleeps in the atom," so Where is there a single analogy in na-Titus, it will be noticed, unlike Besant, and other theosophists, who

SPARK OF GOD. originates the soul in the whirl of those "An infinity of evolution means to mammal life, he should be able to loogists will be interested to know if the plant is still doing business at the old stand, and why if "function precedes organism," that "consciousness in the

> In this connection we are told that "each center of semi-developed, semi-la-This picture of evolution by reincar-

logical sequences as presented by the osophy, since it reduces the "Divine Being," "Divine Mind," "Universal Mind" and the "Supreme Consciousness" of the theosophist, to the necessity of evo lution by reincarnation through the physical organism of the animalculae, the protozoa, the entozoa and annelida, ovoviviparous orders, to the small ringtailed monkey and the great chimpanthe external world," and be it remembered that all of this evolution of "Dition of the physical world.

How long "Universal Mind" lingers

for successive unfoldments in the realm of the crab-flea, or traverses by reincarnation in search of justice and experience through the connective sefound in Europe and America, deponent saith not. Theosophy gives to each convert the liberty of inference, on all points of this character. How the is usually followed by "swallowing a semi-latent "Divine Mind" changes its camel," since theosophists claim to be full text on biology, in the interest of be interested to know whether the soul "The immanence of the Delty in ev- of "Divine Being" in connection with only seeks the differentiated organisms. Even the most apparently inert of which evolve in some way yet unex-histances is alive." dent to an end to be obtained. Now some theosophists will claim that this is a flippant view of the soul's evolution, and that in general their views are consonant with Huxley and other evoties, sleeping Gods and consciousness to lutionists. Let us examine their claim, Their premiss is that the soul progresses through successive reincarna-

> AN ASCENDING SCALE rom the low to the higher types of ex-

tions in 🔻

istences, until it reaches man, when it reincarnates in continuous order, until every phase of human environment has been contacted. When the soul gets through with one form of life, it seeks another it does not evolve the form, it simply inhabits it at some period after the form is born. Now the question arises, when do the changes take place whereby the soul as the conscious princumates in a tailless (Simiadae) spèity. Let us trace these inconsistencies ly no head or legs? Will you affirm as appearing in our friend's second that these anatomical characteristics of the "mammalia primates,"

the stage of self-consciousness, find an entity, separate from the physical themselves ensconced in the nervous or body? If this be your position, will ganism of the human form, as the fit; you please tell the readers of The Protest habitation, the fittest instrument gressive Thinker where the physical through which they contact the exterhody, without consciousness and a soul nal world."

That is to say that the God-conscious in the evolution of life and form does ness which, as the substance out of consciousness commence its unfold. It paper, 75 cents. For sale at this which the world was made, does not ment, and the soul as a separate entity, which

its evolution? Do you not know, does not the intellectual theosophist know, that the ideal of consciousness as an endity separate from the physical organolological science? Have not Darwin, Hackel, Huxley and other biologists pointed out, that conscious sensutions even in low founs of life have their structural inception expressed in nerve rays around a ganglionic center? Did not Cuvier demonstrate that the ascending order of

SENSATION AND MOTION

was accompanied by an increase of nervous radiation as is found in the articulata, the mollusca and the vertebrate? And does not Huxley with some modification of Cuvier's classification point to the same facts of ganglionic and nerve organization as the basis of sensation and motion? Now if the investigations of these minds, and a host of others have established any such basic facts in biology, your vis-ionary ideal of consciousness as the soul in expression, and considered as a separate entity from the physical body during its evolution, falls, since the universal principle of the co-relation of force to structure, precludes the possibility of separate entities.

There must be rhythmic potentiality and polarity, Brother Titus, relating consciousness through form to its environment, whether manifest in articulate life, in mammal or man.

Theosophists should know that the dogma of reincarnation is thoroughly antipodal to the law of "The Conservation of Energy;" and contrary to Brother Titus' former statement that, "It is the general law of evolution that as consciousness or intelligence grows higher, its vehicle of expression, the form which it temporarily inhabits, shall become more complex, more re-fined and delicate." If you actually believe this fact, tell us how the intellect of a Socrates, requiring a fully developed cerebral organism for expression, can shrivel itself back into the primitive mental vestibule of a child, whose brain as a vehicle of expression requires fifty years to develop? If believe this general law of evolution, what kind of consciousness and intelligence was that obtaining when "substance, and consciousness, and force were homogeneous?" It certainly could not have been very complex. Is it possible that any well-balanced intellect and illogical thought? Take away all love. from the dogma of reincarnation the mantle of former greatness which each convert claims as an heirloom, take away the zeal of ignorance that qualifies many who worship at its shrine, and you have only the reality of an ancient superstition left.

We have met in the past few years, three, claiming to be the reincarnation of Mary Queen of Scots, four Joan of Arcs, four Cleopatras, four Hypatias, two Queen Besses, two Queen Esthers and several Princess Elizabeths. As all of these assumptive reincarnations are now living, we predict a

KILKENNY CAT SCENE

if these reincarnated souls ever meet in convention, before they reach "astral matter," and lose their desire for earth titles and regal greatness. We have also met two claiming to be reincarnated Mother Eves, one Plato, several Jesus Christs, two Messiahs, and the serpent that seduced Eve; and we are informed, that he is still up to his old tricks. We have met a man who claimed to be the reincarnation of Balaam's ass, but his mind was sadly wanting in the coherence and probity that distinguished the aforesaid asinus even with the prophet on his back. We met a woman in Nebraska who affirmed that in a former reincarnation, she was an ox-she remembered fully all about

it. Evidently she was a Yogin? We have also seen a man who claims

ONCE WAS A CAT,

and even now his "m-e-o-w." as his friends affirm, has all of the compass and pathos of the feline species. Whether in his former incarnation he since they become less and less sensible through the monogeneric and digeneric graced the domestic hearth as a gentle purring Tabby, or boldly stalked forth a Thomas at the midnight hour, and made night hideous with his "m-e-ows," we trust will be all revealed to him when reincarnation "rounds him up" a little more.

Let it be understood that these facts are not written to traduce the character of the people referred to, since these vine Mind," takes place after the evolu- statements are in the main, their own nublic and private boast. Theosophists laugh and jeer the spiritual mediums who claim that they, the mediums, are "the mouth-piece of some ascended sage," and they sneeringly gibe because experience through the connective se-ries of species of pismire existences, lacking in rhetorical or grammatical consistency. Yet this

"STRAINING AT A GNAT"

potential from that of a cheese mite to these self-same sages, philosophers and a flea or bed-bug, will be a matter of great men, in their present reincarna-controversy, when theosophy writes its tion, and we will confess that if reincarnation be true, we have frequent ocreincarnation. Students in biology will casion to ask, "how have the mighty Take away from theosophy the incon-

gruitles of this dogma, and it inculcates

much that Brother Titus and I can clasp hands over. Eliminate from its system its dogmatic assumptions which must forever remain unverified, reduce to philosophical language its visionary idealism, place its facts on the altar of scientific demonstration, and undoubtedly the chasm between theosophical metaphysics, and natural physics rep resenting the formula of invisible modes of motion, would narrow down to sensible limitation. From our individual plane of thought, we live in a universe of co-related factors; where evolution by progression plays her art upon the key-board of time. To thoroughly comprehend the subtlety of nature's psychic co-relations is to under-stand why the Hindoo and theosophist think and feel that they have existed in other forms of animal life at some former time. Not only this, but a thorough sensing of the infinitude of these psychic

MODES OF MOTION

and how they promote sensation upon the sheen of human consciousness, unlocks the doors obscuring human vision, discovering life beyond the grave co-related to life on the earth-plane, by nature's continuous formula. In forth-coming letters I shall introduce the reader into a spiritual infinitude, and we most cordially invite Brother Titus and his friends to accompany us into nature's laboratory, where, with hy-potheses verified, and facts demonstrated, we hope eventually to help emancipate the human intellect from the incoherent vagaries of a primitive

"The Bridge Between Two Worlds," By Abby A. Judson, This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection

Mentioned.

Things move on in the "Queen City on the Lake, about as usual. Our audiences at the Temple, especially our night audiences, have greatly increased since the tholidays. Also the interest with the henres seems to deepen with each successive meeting. Last Sunday being the anniversary of the birth of the "Author-Hero," Thomas Paine, I delivered a discourse on his life and public services. I happen to own what is called "The Complete Works of Thomas Paine," also the fourteen vol-umes called "The Writings of John Wesley, Complete." I went foraging in those volumes some and drew an inter-esting comparison between the lives, and theological and political writings of these two great Englishmen. I assure you Paine did not suffer by comparison with Wesley. I am to deliver another discourse on Thomas Paine next Sunday night.

Henry Slade has been in this city for

several months. I have not seen him, but I hear good reports concerning both his mediumistic work and deportment.

Mrs. Maggie Walte is in the city and has rented a hall and is running meetings on her own account. I hear her audiences are large and enthusiastic. Mrs. Lincolny formerly Mrs. Cella Nickerson, also holds Sunday meetings,

more on the Theosophical, I believe, than on Spiritualistic lines. There ought to be room in a great city of over three hundred thousand inhabitants for at least three large meetings. I think there is, and I wish them all

success.

Mrs. Dr. Armstrong, a rising speaker of this city, has recently been speaking in Chicago. I understand that her success was all that she could have wished. I can inform the whole world that she is a good and intelligent woman, and deserves success wherever she may go. She has been out in several places in New York this winter, and reports suc-

cess everywhere.
J. W. Dennis, who is always putting in his our where he sees an opportunity to work, has suffered and been confined to his home all winter with rheumatism. I understand he is better now, and hopes when spring returns to be can court and entertain such rambling able to do some work for the cause we

Mrs. Atcheson, the wife of the president of our society, is a local medium who is doing a great deal toward buildwho is doing a great deal toward building up Spiritualism in this city. I am somethin' within us which the physiolonot well enough to go anywhere I am gist has never been able to discover, not compelled to go, therefore I have not | and which is not a substance? How personally called on any medium in can a somethin' which is not a subthis city. I want them to work for others, those who need their work more | matter itself cannot be destroyed? than I do.

Mrs. Matteson, the medical medium, is as busy this year as ever. To me she is one of the wonders of the world. Just think of a little uneducated German woman starting out as she did with no other advisers or helpers than her guides, and lighting the whole state as she has done. Legislators have been bought to make!laws against her, but there she sits in her own room where she has been for more than a quarter of a century, and now her ually practice will average more than that of any ten doctors in this city. Go to her rooms any time after 7:0 clock in the morning and you will find from ten to forty persons waiting to see her. Without knowing even the Daglish alphabet, she sat down and wroten book of several hun-dred pages on Botanic Materia-Medica. The doctors have had her arrested again and again, but they always in their fights with her, come out like Pat did in his fight with the bear, second best. If she was a fraud, if she had not spiritual assistance, does any one think this could continue year after year for

A young doctor in Canada, recently lost a very near and dear friend. He was seemingly unconsolable; he wrote to me. I gave him the names of several mediums in Buffalo. He came and saw them. Now he writes us the most glowing results. He is not only convinced but is consoled. Dr. Slade, Mrs. Atcheson and Mrs. Waite all gave him grand tests. He is now happy. Thus does Spiritualism rob death of its sting.

I took my pen to say a few words about an article you published in your number of Jan. 28, entitled, "Methodism and Spiritualism." I want to follow that article with a long, loud "Amen!" It is all true. "Augustine" is just such a Spiritualist as I would like to see duplicated a few thousand times in our ranks. I personally know "Augustine." He is a "way up" Methodist minister. He has been for years president of one of their finest institutions of learning. He is an author of several large and important volumes of their literature. I speak by the card for I-have several of his volumes. I know that the clergy of Canada and of the United States hold him in very high esteem. As an educator no man stands higher. Just such men as he is we need and I want in our ranks. I say I want such, for I believe that there are those in our ranks who are jealous of education, experience and religious culture, and who dislike to see it come to the front. But think what an amount of courage it takes for a man who ranks among the

D. Ds to forsake all and follow unpopular truths!
While the attacks on my biblical articles and my Bible lessons had no effect on me, because they every one come from those whose knowledge of the Bible might be rated at zero, I do enjoy the endorsement of several ministers, learned men, and a few lawyers who take the lessons. I like "Augustine's" endorsement. It requires knowledge of mechanics or architecture to tear up a railroad track or set fire to the finest superstructure in the world, so "one sinner destroyeth much good." But while I am receiving the endorsement of those whose endorsement makes me know that my efforts are worth something. I can endure such attacks as have been made as easily as the man in the moon can endure the opposition he receives from the gentle-men and faddes who bay him. "Augustine" is one of my subscrib-

ers, and his good words, especially in your paper, ares "apples of gold." I hope thertime is right here, when "Aumestine" owill being well known in our ranks, as a lecturer on Spiritualism, as he is to the churches as a Methodist minister, an educator and an author.

Before closing my letter it is my duty to say that the prospect for our summer school, at Mantua, improves every day. Our airangements are daily growing more and more perfect. People are actually, beginning to look to Mantua, Ohio, as the coming Mecca of education. We hope for a large and interesting school. Nothing but good words are ever heard concerning The Progressive

Thinker here. MOSES HULL.

"Human Oulture and Oure, Marriage, Sexual Development, and Social Up-building." By E. D. Babbitt, M. D. with the purer realms of the spirit-world. It is written in the sweet spirit-able work, by the Denn of the College and tone that characterizes all of Miss of Fine Forces, and author of other im-Judson's literary works. Price, cloth, portant volumes on Health, Social Solence, Religion, etc. Price, cloth, For sale at this office.

### PLAIN TALK

In Which Many Matters Are By a White-Haired Philos-

"I s'nose ther's a lot uv people what'll thing I'm retrograding as I get older fur what I'm goin' t' say," said the white-whiskered philosopher, in the Brooklyn Times, "but it's a fact, an' that is that ther church as an organization is losin' ground and losin' its hold on the people. Don't know as it is the case in the rural districts, but Lom lookin' at the thing broadly, an' so I take th' conditions as they exist in th' big cities. The people are simply goin' back on the churches, and in this particular it is only another case uv his try repeatin' itself. Go back to the early days of the Christian religion, and you find people lettin' th' heads of th' church do all their thinkin' fer them, and whatever they told 'em t' do the people did it and they did it blindly. They believed that certain of the preachers had a sort of personal acquaintance with God, and that they could fix up anything in heaven that they took a notion t' do, and the people thad implicit faith in their leaders. But a change came, an' the people began t' think for themselves, and then they re-belled and you know the rest. Well, now the same class uv people what rebelled against th' church hundreds uv years ago are thinkin' for themselves more an' more as the time goes on, and now in these closin' days uv the nine teenth century ye find the more intelligent uv 'em lookin' above an' beyond th' church and th' minister, an' yer find 'em studyin' the puzzlin' questions uv life and death themselves. What I mean ter say is that th' people don't look upon the church as reverently as they uster, and they don't regard it as absolutely essential to their salvation as they did fifty years ago. Now don't fur a minute think that I mean that infidelity is on the increase. I don't believe it is, but I do believe that now adays we are gettin' above the petty questions that have stood in th' way uv eaple believin' fer centuries; they are lettin' them problems go for what they are worth, an' they are lookin' at the question of life with all its possibilities and death with all its mysteries in the broadest way possible. Look at science to-day, and what do you find? Science bears out the hope that we get from the scriptures that there is a life beyond the grave. Science declares that matter is indestructible, and if matter is instance be destroyed if it is true that How can a somethin' that does not occupy space and which cannot be seen and which the elements cannot attack be destroyed? And how can a somethin' that is ethereal be destroyed by the elements of the earth? The soul is not of the earth, and therefore it ain't subject to the laws of nature, as we find 'em on the earth. An' so I say, sonny, let th' people study the thing out themselves, and if the time ever comes in the far-off future when there ain't such a thing as a church we needn't despair, for I believe that whether the church exists or crumbles, there is great possibilities in store fur th' inhabitants of the earth. I think as intelligence an' research increase infidelity is goin' ter decrease, and that there'll be a time when every one will believe in a future life, even if they don't be-lieve in the little questions that are today formin' subject matter fer the attacks of our stage-walkin' infidels what are infidels fur revenue only. Them the questions that ain't thinkin' about, sonny, but it's the questions that these so-called disbelievers are forever harpin' on, and they are only doin' it to confuse th' people. must get above 'em; get on a higher plane; let us take from our eves the smoked glass; let us ask ourselves a few plain questions, an' let us do our own thinkin' and we will soon see th' shver linin' t' what before looked like a dismal cloud." — White-Whiskered Philosopher.

### A VISION.

Once I Was Blind, Now I See.

I will relate an incident which occurred to me when a child. At the time I had this vision I was about seven years of age. We resided on a farm in Wayne county, Ohio. Near our house, resting on a hill, was a beautiful grove. As I wandered outside the house that morning I chanced to glance at the sky above the grove. There was a beautiful light in the sky, and instantly there seemed to be a door opened, and stand ing in that door with her arms out stretched to me, as if beckoning to me, and surrounded by a heavenly light, was a beautiful angel. It was a beautiful, heavenly sight. I was somewhat frightened at first, but at last I entered the house and related to my parents what I had seen. I told them it was a call from God to do his work, and sometime be a missionary. They were church members, and as soon as came old enough, I joined the Methodist church, took an active part in that, and then entered the mission work at Cleveland, O. I devoted my entire time to the mission work until I became a Spiritualist. I was fearful at first to investigate, thinking it was the Devil's work, as we had been taught in the church. But I soon discovered that Spiritualism was the truth, the only truth. I was a great Bible reader, but there were many passages of scripture I could not understand, but of course I laid that to my ignorance, as the majority of the people do.

What a great consolation it is to us

Spiritualists to know that our heaven or hell is on this earth, just as we make it. They are opposite conditions, the positive and negative, the harmony and discord of our spiritual state. By doing good, being kind and generous, and harmonious, we make our heaven on this

We know that it is not necessary to suffer while in the body in order to make our future happier, or to gain a brighter crown as orthodoxy teaches. As we progress in this world, so will we progress in the spirit-world. I am interested in the welfare of the

young people, and the uplifting of hu-

I now understand the meaning of that vision. Instead of being an orthodox missionary, as I expected to be, I was called upon to be a Spiritualist missionary; I have entered earnestly upon the work of lecturing, and I feel that there is a great and noble work awaiting mc. I am not engaged in lecturing at present, and would be pleased to hear from societies wishing to-engage a young trance speaker.
BERTHA GEHRING.

633 E. Market St., Indianapolis, Ind.

Journal.

Mansill's Almanac, of Planetary Mefeorology for 1899. This is the thirty-fourth annual publication of this excellent Astronomical Almanac. Valuable for those on land and sea. By Richard Mansill, Price 25 cents.

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Is the Birthright of Spirit- Questions of Vital Import-

To the Editor:-Having read the article of Mrs. Watson in her attack on and '97 I made an earnest effort to "Our Moses," and his gentlemanly and build up a public interest in Kansas scholarly reply, as well as others pro City by giving lectures in Tacoma Hall and con, I trust I may be allowed a few for about nine successive Sundays. In lines of your valuable space to say that | doing this work I had no organization as Spiritualists it is our birthright to accept or reject any or all of the book source of income. I had no ax to grind called the Bible, yet in any of Mr. Hull's writings I fail to find any passage from him where he would have us swallow the book against our will, or accept it as a standard, and if he wishes to conduct classes for the study of the Bible, who shall say him nay, or restrict his liberty. I have heard speakers on the Spiritual rostrum use the following and similar expressions: That the Bible was fit for nothing but to use as a footstool, or be put on the shelves as a back number. Still they had the liberty of expressing their opinion, and the audience the liberty of accepting or rejecting their statements. In the same light we can form classes for the study of Shakespeare, Longfellow, or Madam Corelli, to find spiritual truths they express, and not learn the lessons of the immorality of the Jews, only as we would learn lessons from our own bitter and sad experiences of the past, as a child once burned will keep away from the fire. The following quotation would be a good motto for all Spiritualists to re-"Accept the truth, where'er tis found,

On heathen or on Christian ground."
I need not say one word in defence of Bro. Hull, for he is as able to withstand all such onslaughts and flery darts that may be hurled at him from within our ranks, as he is able to cope with the enemy from without, and come out of the fight victorious, as he did in his debate at Anderson, Ind., with Elder Covert & Co., backed by the orthodox churches, who would if they could un-dermine the grand truths of our philosophy and phenomena, which have be-come part and parcel of our very being, as it is not what we believe, but what we know.

I would not have your readers think I am setting up the Bible, or Moses Hull, as a little God, endowed with infinite wisdom, to be worshiped by Spiritualists. Neither would I detract one lota from other bright and shining lights, and inspiring thoughts that flow from the lips of a Mrs. Richmond, a Dr. Fred H. Willis, a Lyman C. Howe, Clara Watson, or other true and noble workers. Each of us has our work to do, in building up our grand philosophy, either from a Biblical standpoint or the standpoint of an agnostic. Well I remember the eight years of earnest study of the Bible, of the many discussions I had with the theological professors, bound as they were by creeds and dogmas. They could not see the vein of spirituality it contains (as explained by Moses Hull), and how proud I am that I chose Spiritualism as my religion. I know that he, like myself, is ostracised from the platform of some Spiritual societies. would it not be more spiritual and liberal to remember that none are perfect, 'even the angels in heaven," and none above criticism. Would not the mantle charity sometimes be a welcome robe to fall on our shoulders, and throw out to each our best thoughts, and to all honest and faithful workers.

Although his reply to Sister Watson was that of a gentleman and a scholar, yet I cannot but feel at times, inwardly he feels the fiery darts thrust from within our ranks; but outwardly he seems as impregnable as a Gibraltar. It will not be many years according to natural laws when we shall miss him in the mortal, although his influence in Spiritualism will live, and his spirit return to voice his sentiments through some other mortal. Therefore while we have "Our Moses," let us throw out our est thoughts and wishes, for his long

## AN OBJECT LESSON

That May Be Studied With Great Profit.

To the Editor:-In reading your paper I very seldom find any communications from this city. Our people are too mod-est to thrust their affairs upon the attention of others. Still Spiritualists are, or at least should be, desirous to be acquainted with the progress of advanced thought everywhere. I want to inform you and your read-

ers of the firm stability on which the St. Louis Spiritual Association is now based in the commencement of its ninth year of its existence as an association. For the first six years we pursued the itinerant plan, changing our speaker each month or two, and considering it necessary to have test attractions. So long as this plan was pursued, these tests were necessary for the attraction of good audiences. We always aimed to get the best, and with the 15 cents admission, had at times our hall crowded to its full capacity.

But there was nothing lasting about it. The audiences were so made up of curiosity-seekers, that when that attraction did not exist, our attendance was very slim.

Two years ago we decided to change the plan, by abolishing the admission fee, throwing our doors wide open to all who would come, and engaging for the entire season that modest, unassuming gentleman and grand trance medium. Thomas Grimshaw, abolishing all platform tests, no phenomena else than that greatest of all witnessed in every discourse delivered through Mr. Grimshaw. Thinkers appreciated him, and after hearing him once came again, and told other thinkers.

Our numbers increased, and the difference in intelligence of the audience became very marked. Now we have a good, strong society, composed of

earnest, intellectual members.

Well, to go back: The first season of the engagement of Mr. Grimshaw giving evidence of the change in policy being an acceptable one, we, at the close of that season, extended to him a call for another season, with still more gratifying results. Although this season does not close till the 1st of May next. our board of managers has already taken time by the forelock, and has secured his services for still another season, viz., from the 1st of September, 1809, to the 1st of May, 1900—making his third year with us.

Our flag waves from the ramparts;

our banners are on the outer wall. J. F. WIGGANS.

St. Louis, Mo.

Jos. Brent writes: "I received the premiums Art Magic and Ghost Land, which I consider invaluable to all stu-dents of the occult and of the philosophy of Spiritualism. You are doing a great and glorious work in which I wish you God speed. Your paper is an eye-opener and provoker of thought see good in organized effort. Why can-and cannot fail of being a blessing to not Spiritualists be liberal enough to orbumanity."

To the Editor:-In the winter of '96 for about nine successive Sundays. In except to teach certain truths and principles which had been given me by a class of teachers living on a higher plane than myself, a phase of life bition of the experimenters, gives hopes where they are not hampered by physical necessities as we are. In doing this death. work I considered Kansas City ought to have enough interested persons to maintain a regular meeting where investigators could rely upon having an opportunity once a week at least of learning something of the philosophy and phenomena of Spiritualism. I stood ready to co-operate with other mediums who could furnish anything satisfac tory in the way of philosophy or phenomena.

After trying to my heart's content to build up something to interest the outside public, I resolved to seek other fields of labor, for the reason that my efforts were not appreclated.

Many times it has been the mis-fortune of Kansas City to be utterly destitute of any organized effort to enlighten the people in spiritual truth as understood by those who have spent years in development, study and investigation. Now I wish to ask Sar'gis The success of Drs. Tuffler and Hala few plain and pertinent questions, He says "to make an industry out of modern Spiritualism is only to follow effete example and to invite failure." Is Sar'gis willing to admit there is no good in promulgating the truth of a continuous existence?

If there is good in that knowledge, can it not be advanced better by organized intelligent effort than by spasmodic individual effort? If a man or woman has spent time and money in gaining development, knowledge experience in spiritual things, should they not be remunerated for that expenditure as well as a physician, lawver, school teacher, dentist, or any one who spends time and money in gaining knowledge in any ma'erial business or profession.

A man goes to Alaska or the Philippines or Cuba or any other place of interest; he spends time, money and energy in accumulating a store of knowl- and they at once set to work to induce edge; he sacrifices for the time being in escaping all the dangers incident on the journey and change of climate, the resuscitating methods were exeaccuses him of trying to "make an in- gan to move in the arteries and the padustry" out of his trip. He advertises his lectures, churches and societies of minutes afterward the heart grew still various kinds tender him the use of again and the treatment was again aptheir buildings and use their influence piled. This time the patient lived for to get him a crowd. They want to hear an hour, though he was very weak and something of those strange lands (as the case may be); something about the conditions of life there, and they are the doctors relented in the hope of havwilling to pay a fair admission for the ing better luck with other corpses. privilege of hearing. Sar'gis would not The case of the dog was that of a litprivilege of hearing. Sargis would not object to this, but would say it is nothing but right the man should be enditions for a lecturer or medium who has given up his or her time to the accumulation of knowledge on spiritual things, who has developed some form of communicating with unknown spheres of existence to which all mus some time take a journey—would Sar'gis give them these conditions?

January 28 issue of The Progressive How will he subscribe to our lectures How will he subscribe to our rectures as he says he will without some kind of organization? Should lecturers be left entirely at the mercy of individuals who may or may not have a spasm of enthusiasm for a short season and then drop back into a state of indifference?

A writer in the editorial columns of The Progressive Thinker for January 21 takes strong ground against the commissioning of chaplains in the United States Army. He says: "That there should be recognized government paid columns of the progressive Thinker for January 21 takes strong ground against the commissioning of chaplains in the United States Army. He says: "That there should be recognized government paid columns of the progressive Thinker for January 21 takes strong ground against the commissioning of chaplains in the United States Army. He says: "That there should be recognized government paid columns of the progressive Thinker for January 21 takes strong ground against the commissioning of chaplains in the United States Army. He says: "That there should be recognized government paid columns of the progressive Thinker for January 21 takes strong ground against the commissioning of chaplains in the United States Army. He says: "That there should be recognized government paid columns of the progressive Thinker for January 21 takes strong ground against the commissioning of chaplains in the United States Army. He says: "That there should be recognized government paid columns of the progressive Thinker for January 21 takes strong ground against the commissioning of chaplains in the United States Army.

Not as we understand his article of

best thoughts and wisnes, and future success.

If a genuine order be left entirely to their own resources and be compelled to come into competition with frauds to competition with frauds to competition with frauds to come into competition with frauds to competition with frauds to come into competition with frauds to competition with frauds to come into competition with frauds to competition with frauds to come into competition with frauds to competit and scoundrels without a grain of prin- "The chaplains are a sort of sop to the will not only help yourself, but help

who have been convinced of its truths and turn him loose on 1200 men without for those who are bending every effort any of the implements of the spiritual to benefit others at the expense of their warfare to fight with. I've been dis-individual comfort? Is there no re-appointed." ligion in trying to comfort the fatherless and the widow in their affliction? Sar'gis says, no religion in it for him. Is there no religion in doing good by educating people out of the darkness of materialism and the prospect of a shoreless grave, or a leap into an un-certain future? "No religion." comes the answer! Nothing worth the effort

of organization and co-operation! In vain has Andrew Jackson Davis penetrated the veil and given the results of his explorations in his numerous works. All these are an attempt to "make an industry" of Spiritualism, according to Sar'Gis." A man who gives his time to writing books, however valuable they may be, is "making an industry" just as much as a lecturer or medium. You, Mr. Editor, come under the same rule. However much you may enlighten the world by publishing your valuable paper, you are "making

an industry" out of it. Sar'gis assumes to believe that it is only those speakers who have occupied the pupit of some orthodox sect who ask for organization. I for one have never occupied any orthodox pulpit, and I stand for organization-first, last and all of the time.

If Spiritualists have learned anything after fifty years of investigation, it is their duty to tell it to the world, or quit fooling away their time. If we have any reason to think capital punishment is a crime against the future welfare of the human spirit let us have backbone enough to say so. If we have reason to suppose some cases of supposed in-sanity may be the result of undeveloped spirit influences, let us demand an investigation of spirit control and influence by those who have charge of our

institutions for those unfortunates. If the future happiness or misery of the spirit in other spheres depend upon the practice or neglect of certain well-defined rules of conduct in this sphere, let us be true to humanity by giving them the best knowledge we have upon the subject.

If we can do more good by organizing and working harmoniously together than we can by desultory action and working at cross purposes, let us organ-ize and "agree to disagree" on some points.

I will close this article by saying I am not a "reformed preacher," but I consider those who are opposed to organization are those who are the "inharmonious" ones, because they refuse to work-in concert with others. It is from their ranks the disciples of Christian Science, Theosophy, Mental Science, etc., have been recruited. These have some different fad from the majority of Spiritualists, and withdraw their support because they cannot make all others "toe their mark."

Even the Secularists of America can see good in organized effort. Why canganize and work as a fraternal body, ments."

even though they have differences on non-essential points? This is one of the mysteries of the age.
WILLIAM E. BONNEY.

Blair, Neb.

A NEW SCIENCE.

It Will Resuscitate the Dead. The scientific world is waiting with breathless anxiety the results of experiments now being made by Drs. Tuffier and Hallion in Paris. What has thus far been published in the Semaine Medicale and verified by facts, though far from having attained the sanguine amof a gradual victory over disease and

The ambition of Drs. Tuffier and Hallion is nothing less than the resuscitation of dead bodies. In unsheathing their swords against the terrible destruction of the grim reaper they do not presume to overthrow the time-honored belief of Christianity and other religions that sin is the primary cause of death. To the ancient exclamation, "Oh, death, where is thy sting? Oh, grave. where is thy victory?" they also respond with Paul the apostle, "Death is the wages of sin."

But all this does not deter them from battling against the premature onslaughts of the grim reaper, and they say that in any case where the vital members of a body-those that are indispensable to the maintenance of life -are still in a normal state after death. science will finally be able to renew

lion means a revolution in medical sci-

Think of the joys of parents to whom science would restore their offspring of whom they have been robbed by premature deaths and of the millions who, after having expired in the bloom of life, will be snatched from an early grave!

Thus far these energetic physicians have only experimented with two beings—a young man and a dog. Sad to say, the young man only lived two hours after resuscitation, while the dog is still alive and promises to live to an old age. The case of the young man was a pa-

tient 25 years of age, who had been subjected to an operation for peritonitis. The results of the operation took their normal course, but on the fourth day he suddenly swooned away and died. Drs. Tuffier and Hallion were called in artificial respiration, while for hours a the comforts of home; takes his life in rhythmical movement of the tongue his own hands, and if he is fortunate and a ceaseless rubbing of the muscles food, water, etc., he returns, and no one | cuted, with the result that the blood betient to open his eyes. Three or four unconscious. Despite a third attempt

tle puppy which had been arowned. It belonged to friend of Dr. Hallion, who couraged. But ask for the same con- determined to restore it alive to its mis-

tress.
It took four hours to resuscitate the dog, but the doctor feels proud of his achievement and promises to perfect the new method.-Chicago Chronicle.

Of Chaplains in the Army

It is to be remembered that this was the utterance of a man the very first day he joined the regiment. How exceedingly valuable, therefore, are his opinions derived from his own experience! "Been disappointed!" markable! As a veteran soldier the writer may be allowed a word concern-

ing army chaplains. Chaplains are commissioned because their services are needed. The government does not contemplate that their work is to consist of perfunctory prayers, neither does any chaplain under-stand it so to be, unless he is a man of the Sam Small type. When he is that kind of a man the boys make it so hot for him that he gets very tired, resigns and goes home. The man that is not useful in the army soon becomes very

sorry that he joined it.

Very likely the boys "tumbled" to Sam Small the first day he was there/ There are a thousand opportunities for usefulness in the service, duties which a chaplain is expected to perform and which it is no other soldier's particular business to discharge. The chaplain of my regiment was a Methodist. I am not a Methodist. He was at the side of every soldier who needed assistance. He wrote letters, cared for money and other property, drove away the blues and the homesickness, nursed the sick. and in every way proved a steadfast, helpful friend. In marksmanship, the game of chess, or field sports, he was with us. Chaplain Bowdish has long since gone to his reward. His memory s dear and sacred to every member of

the regiment. The war records of Minnesota, and other States as well, contain reports by general officers of the very highest praise for the regimental chaplains. Chaplains Kerr, Hobart, Nelli, Ireland, now Archbishop, and many others, are part of the history of the war, by virtue of their courage, self-sacrifice, and nelpful service everywhere. Instead of the army chaplain being a "lingering superstition," he is the incarnation of

modern practical usefulness. · Possibly Sam Small may learn, sometime before he dies, that the Christian religion means to "visit the sick, feed the hungry, and clothe the naked." least that was the language of the author of the Christian religion. And he ought to know. Possibly others will learn that the chaplain who fills this requirement is something besides a

'lingering superstition." W. H. HARRINGTON.
Minucapolis, Minn.

Wm. M. King writes: "I write to thank you for the valuable premium I 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-

### AMBROSIAL FROD.

An Account of Some Apparitions,

To the Editor:-In your current number I find so many strikingly valuable communications, such priceless in-formation, I must ask to add my grate-ful admiring "Yes." From the fine philosophy of my old triend Grumbine (once my pastor) to the last word of the last page. I do not "live on bread alone," but your paper gives me the ambrosial food of the gods.

The extracts from the Inter Ocean are always most valuable. The cherished recitals of facts proving spirit return are more precious than "all the gold of Ormus or of Ind." That the great scientists are converted to Spiritualism, that Minot J. Savage, the peer of any logician or pul-pit orator, and the learned professors of Harvard, Columbia, or Oxford, have embraced the blessed truths of our faith, gives us a prestige, a high standing in the world of thought and study in investigation of the most important

of all truths. Twice have I seen what no theory of earthly explanation could be held to bear upon. In perfect health, awake and in no mood of spiritual contemplation or expectancy of weird or mysterious manifestation, my idolized brother—long since departed, but then in good health, living some twenty-miles away—stood before me in an attitude of mental sorrow. With a terrified cry I sprang up, and my husband rushed into the room, to see me ghastly, trembling and ready to swoon. I described the vision, the dress, and

we knew it was no living being. Six months from that hour my brother died from accident, and I recognized the clothes in which he was buried as those my brother's "wraith" had appeared in-clothes purchased but two weeks previously, for my other brother's funeral.

as no one could have entered the room,

The second incident was this: Awakened from sound sleep, my husband and myself saw the door of our room wide open, which we had left firmly closed, and one half of the doordraped in deep black, the moon light filling the other half of the door. Hastening to the door, the black (seem ing) velvet was gone. We searched every room thoroughly, not a door or window but what was fastened, and not a trace of an intruder was found. We were alone in the house.

Amazed, shaken, awed, we said: "It must be one will be called to the greatbeyond."

A year from that hour (I being many hundred miles away) he passed on, from the effects of an overdose of morphine-the common mistake of doctors in dealing with pneumonia, although narcotics are known to be fatal. One grand result "Christian Science"

has accomplished; it has saved from the fallacies of orthodoxy millions of peo-ple who rejoice in liberty and rationalism.

J. Rigdon, of Middle Point, Ohio,

writes well, and his advice concerning the needless attacks upon the compila-tion, the Bible, are sound. Reason has made all such arguments superfluous. We have only to believe, to know, and do right, and be happy. H. H. RICH. Chicago, Ill.

### A SPIRITUALIST'S DUTY

Front.

To the Editor:-As I am a subscriber to The Progressive Thinker, one of the grandest papers in the world for knowledge and truth, I feel it my duty to impress upon the mind of every Spiritualist reader of this paper, the necessity Should mental or physical mediums of a genuine order be left entirely to enlightment of this age." In support truth, by asking others to subscribe for ciple?

Is there nothing in Spiritualism to call out the sympathy and support of those ister and put a uniform on him \* \* \* \* |

is the sympathy and support of those ister and put a uniform on him \* \* \* \* |

is the sympathy and support of those is the sympathy and support of the sympathy and sympathy and support of the sympathy and support of the sympathy and ualists who will read this will say, "Oh, well, that don't mean me, as it is impossible for me to go out and get up a club, and besides there are only a few Spirit-ualists here, and they are all as poor as Job's turkey, so can't afford to take the paper." But listen. Spiritualists are not the only ones who need to take the paper; there are thousands of others who have never even so much as got a glimpse of the paper, leave alone an op-portunity to subscribe for it. Spiritualsts here are almost as scarce as "hen's teeth." In getting up my club of ten, I got three Spiritualists; the rest were unbelievers, but good, kind-hearted, deepthinking men, such as will make the

world better by having lived in it. One thing more I want to say to the subscribers of this paper: Don't use The Progressive Thinker on your shelves in In short, a rejection of the mythology the kitchen, or throw them in your of the past as a divine verity and the waste basket. I believe it is wicked and very unjust to use it in that way, as there are thousands of others who would only be too glad to read the pa-per. Give the paper to some one else to read, or mail it to some of your friends, and when they really see what it contains, and see the knowledge that can be gained from it. I don't think they will hesitate to subscribe for it at once. And remember if at first don't succeed, try, try again. Before closing I wish to say that mediums are very scarce here in this part of the country, and I feel like saying to all good mediums, when passing through here, won't you please stop off if con-venient, and give us a call? This is a good place for missionary work to be done. Our little circle meets, twice a week and consists of Spiritualists only, as we find it very necessary for unbe-lievers who wish to sit in our circle, to first investigate our belief by reading and studying our books and papers that pertain to Spiritualism. By so do-ing, they will qualify themselves to become members of the circle.

MRS. W. H. HARRIS.

Monett, Mo.

tra copy to me."

C. P. Mitchell writest "I received Art Magic in good shape, and must say, contents are as instructive and elevating to the mind as its exter-nal appearance is pleasing to the eye, it will prove to be as gemu of much

:111

Geo. O. 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 liberal offer I think it ought to reach out far and wide."

I. W. Hatch writes: "Your generous gift, Art Magic, was received some days since, and I expect to enjoy reading it very much." 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 book for anyone to have in their house." J. T. Fletcher writes: "Enclosed find check for \$11, for the accompanying eleven subscribers to The Progressive Thinker and Art Magic. Send the ex-

WORDS OF WARNING!

To Minneapolis and St. Paul Spiritualists.

JULES WALLACE, AN AGENT OF THE JESUITS, SEEKING NEW SPIRITUALISTIC FIELDS IN WHICH TO BRING DISGRACE UPON SPIRITUALISM. There has recently been driven from

our city one by the name of "Dr. Fredrick Milton," formerly known as Jules Wallace, alias Harry Lane, alias Harry Karvin. We believe he has flown to St. Paul. Let all the people of that section look out for him. The following is a description of him: 5 feet 10 or 11 inches in height; plump in flesh, weight about 185 or 190 pounds; wore a small moustache when here; has a round, fleshy face and firm set mouth; is about 39 years of age, possibly older, 42 or 43 years at the extreme; looks like a priest when smooth shaven; claims to have been a Catholic and is decidedly an Irishman of the low kind; he is insulting and abrupt in giving tests, and at this place created great dislike by his rudeness. He jumped his bond here and cleared out of the city with a bonus said to run up to \$7,000. He will come to your city under a new name and create a great boom for a few months, and leave Spiritualism sadly mutilated and disgraced, if you will let him. He is a blackleg and fraud of the deepest dye, and the people of your cities are warned against him. If he should come among you, let every honest Spiritualist take a brave stand and stamp out this cursed iniquity of fraud that has found fertile ground in every large city in our Union. Fraternally, PAUL S. GILLETTE, Secretary of the State Spiritualist Asso-

ciation of Nebraska: Agent N. S. A. Eastern Division of Nebraska.

### IMMORTALITY.

Science, Not Scripture, Furnishes Proof.

A correspondent of the New York-Sun ends that paper the following letter: "Men all all ages have been interested in the question of man's immortality. Many have believed, many have doubt ed. But few, even to-day, are worldly enough to be utterly indifferent. Where, then, shall they look for evidences of a future life? Some of your correspondents, like Mr. Stone, are skeptical, yet declare Colonel Ingersoll's unbelief 'pernicious.' 'T.' and 'W. S. D.' suggest the Bible, and the latter quotes from the New Testament. As a matter of fact, the scriptures as a whole con tain a mass of contradictions on the subject. No people, ancient or modern, have been more skeptical than were the Jews before the captivity.

"In all the writings ascribed to Moses there is no allusion to life after death. There is no book so full of skeptical allusions as the Old Testament. The Book of Job abounds in them. In Psalms we read: 'Wilt thou show wonders to the dead? Shall the dead arise and praise thee?' (lxxxviii, 10); 'His breath goeth forth, he returneth to his earth; in that very day his thoughts perish' (clxvi, 4); 'The dead praise not the Lord, neither any that go down in silence' (cxv, 17). Solomon, the wise, was even more outspoken: 'Man has no pre-eminence above a beast.....All go unto one place, all are of the dust, and all turn to dust again' (Eccl. iii, 19, 20); Spiritual Literature to the For the living know that they shall die, but the dead know not anything, neither shall they have any more a re ward, for the memory of them is forgotten. Also their love and their hatred and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun' (Eccl. ix, 5, 6). On the other hand, the New Testament abounds in

"Much of the skepticism of the day has arisen from the assumptions and illogical conclusions of a speculative philosophy, Many reject immortality to get clear of the dogma of eternal punishment. Much skepticism also arises from the orthodox dogma that immortality depends upon the doctrine of the literal resurrection of the body of Jesus of Nazareth-the evidence of which is incomplete and contradictory.

"Turning from all scriptural dogmas and traditions to the domain of science, however, there is much to justify the hope, the expectation, even the belief in a future life. Science teaches that there is no creation and no destruction, but only change. The principle of the 'conservation of energy' favors the belief of man in immortality. The scientific idea of the 'indestructibility of matter' points in the same direction, and so also does the theory of 'natural selection.' acceptance of the reasonable conclusions of scientific research will ultimately lead to a higher and better faith in God and immortality.'

A MARVELOUS DISCOVERY. News comes from Jerusalem, by the way of Berlin, that on the site of what Kaiser William gave his holiness, the Pope, as the home of the Blessed Virgin, the mother of "our Lord," the chamber where the last supper was eaten, was discovered a few days ago. It will be remembered this now sacred spot was presented by the Sultan of Turkey to the Kaiser, while the latter was on his way to the Holy Land. and that his august majesty, the emperor of Germany, gave it to the Pope as a conservator from his Catholic sub-

Without regard to the real history of the location, something it is impossible to know, does any one suppose it will hereafter be barren of interest? Now it was the scene of the last supper, as well as the home of the Mother of God. To-morrow it will be found his grandmother was in the habit of visiting there, and here his brothers and sisters used to assemble. A little later a crypt will be found purporting to be filled with ancient records, written in Hebrew, Aramic, or barbaric Greek, detailing every important thing a Christian would love to know about the dear Savior and his human relatives.

The influence of the monumental records constantly coming to light, making this a skeptical age, must be overcome at any cost, and now is the golden opportunity.

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#### RELIGIOUS FREEDOM.

An Associated press dispatch from Berlin tells of a paver who had just buried his father. After the clergyman and the children had gone he remained of Infinite Energy which governs all beside the grave and exclaimed:

by changeless law, and makes no error beside the grave and exclaimed:

"Farewell! We shall never meet gain in this life."

The wretched offender against German law was arrested and carried before the court. The honorable Judge, after hearing the case, declared such words, spoken in public, were a nuisance, as they shocked the religious feelings of the hearers, and were contrary to the church doctrine of the immortality of the soul, suggesting that no hereafter. The paver got two weeks in fail for impiety.

The Inquisition no longer fulminates its decrees, or publicly burns its victims, for the very good reason the civil power is doing its devilish work.

Here in America, the land of the free, laws with severe penalties are still in force protecting God, the Bible, and the dominant religion from disrespect, still churchmen are not content, but demand additional legislation in the same direc-

#### A PHYSICIAN'S STATEMENT.

The observation of every practicing physician who has stood by the bedside of the sick and the dying, will confirm the following statement of Dr. Cyrus Edson:

"Nothing is more common than to hear from the pulpit pictures in words, of excitement, of elarm, of terror, of the death-beds of those who have not lived feligious lives; yet as a rule, if these pictures are supposed to be those of the unfortunates at the moment of death, they are utterly false. In point of fact, ninety-nine of every hundred human beings are unconscious for several hours before death comes to them. All the majesty of intellect, the tender heauty of thought or sympathy or char ity, the very love for those for whom love has filled all waking thoughts, disappear. As a little baby just born into the world is but a little animal, so the sage, the philosopher, the hero, or the statesman, he whose thoughts, or deeds have writ themselves large in the history of the world, becomes but a dying animal at the last. A merciful uncon sciousness sets in as the mysterious force we call life slowly takes leave of its citadel, the heart, and what is has become what was. This is death."

#### BLESS GOD.

The Catholic Bishop of Havana, and the priests of Cuba are reported at loggerheads, the former sustaining Spanish resentment, and the latter upholding American authority. But the Cubans themselves demand that the entire priestly class shall be removed from the island. A reasonable request, it should be complied with, then, "gloria in ex-

#### A GREAT EXCESS.

The Latheran Standard says there is a vacant church in Philadelphia, which ordinarily pays a salary of \$1,200 to the hundred applicants for the position.

AN INCIDENT OF LONG AGO.

Upwards of forty years ago the writer was descending the Missouri. It was a bright, beautiful Sunday in April, warm and genial. Sitting on the hurricane deck of a palace steamer which then plied on those waters in the absence of railroads, with a large group of travelers about him, he called attention to the majestic lime-rock rising perpendicular ly several hundred feet from the water's edge, on the northern bank of the river at that point. He called attention to the lines of stratification in the rock, and incidentally mentioned that this fact furnished demonstrable proof that the formation was laid down in an ocean of still water, not near the surface, else it would have been washed away by the ceaseless surging of the tide. "If," continued he, any one has a

curiosity to make an examination he can break away a piece of rock at the water's edge and the statement will be confirmed by finding it filled with fossils, the changed conditions of organic life which became entangled in the debris, and through the interminable years since then has been changed to

A gentleman standing near inquired: How long a period has probably elapsed since this was the bed of an cean?" "Countless millions of years," was the

reply. "Since its emergence from the ocean, perhaps when the Rocky Mountains were upheaved, and since the present order of things was established, all this vast region washed by the Miss ssippi and the Missouri and their affluents has contributed material for silting up the Gulf of Mexico from near the Ohio. The deposition is still going on, and the coast-line is gradually extending seaward. Left undisturbed, in process of the eternal years, the loftiest mountains and the vales between, with the widest planes, will be washed into the ocean whose sullen surges will roll on, uninterrupted by rocky barrier, over a wholly submerged world. But the internal forces of the globe are ever active. They would upheave new continents and new mountain chains, so that hill and dale, mountain and plane will ever mark the surface of the earth, substantially as now. The ocean will roll on, new continents will rise, new mountains will be uplifted, and man adapting himself to the changed conditions more perfect in form, with a larger and more refined brain, will continue to delve in the soil, build cities, navigate the ocean, and make the elements minister to his needs. Commencing his existence innumerable millions of years ago, in the lowest forms of vertebrate life, his development will go on while eternity will gather in the rolling vears.'

A cadaverous-looking gentleman, past middle life, wearing a white choker, exclaimed, as if in deep distress: "I see, Mister, you don't believe the

Bible!" "I have said nothing in regard to the Bible, sir. What has that to do with the subject?"

"The Bible was inspired by God, and it informs us that the earth is less than 6,000 years olā."

"If God made the Bible, who made this earth? Who upheaved the mountains, and who clothed sea and land with organic life for aught we know a thousand millions of years ago? Man s an evolution from the lower forms of life, as ably suggested by the 'Vestiges of Creation,' a work of profound research by one of England's ablest scholars, considerably in advance of Darwin's revelations. And you, sir, will do well to read that scholarly production before you set up your Bible, written by barbarian priests, and ascribed to God to give it character, in opposition to the teachings of the rock-record which was written as the events occurred, if not by the 'finger of God,' then by the decree in transcribing or translation. That record speaks in a universal language to all who have brains to rend and understand. Do you know, sir, that every atom of dust that floats in the atmosphere, or fertilizes the field; every grain of sand rising in majestic hills, forming vast deserts, adorning the banks of rivers, resting in ocean's depths, or lashed by its waves along the shore, are but fragments of angular rock, torn from their parent beds, rolled along the chan-nel of rivers and estuaries, or by old ocean itself, and were worn by attrition into their present form? And man has been a denizen of this earth, witnessing all the changes making its history for probably the last hundred million of years. He has seen mountains up-heaved, continents submerged, and others rising to take their place, not once but many times. Every strata of coal marks a period of emergence and sub-

termediate rock and clay in the British Our clerical interrupter was thoughtful, but sllent.

mergence, twenty-seven of which are

superposed one above another with in-

And now, our greatly esteemed brother, Lyman C. Howe, in our issue of two veeks ago, comes to the front, and informs our readers that he has never seen "any such 'extravagant estimate, even as a conjecture, by any reputable pant of this globe for more than a hundred million of years!" He inquires: 'Is there any proof in the Bible or out of it, that this statement is true?"

When geology was in its infancy, and nearly all Christendom believed God was the author of the Bible, scientists were careful not to array everybody against them by antagonizing that ook, so they devised a period of six indefinite periods of time, each extending through countless millions of years, in place of the Bible days during which the process of creation was going on. Educated clergymen nibbled at the balt, and finally swallowed it, forgetting that n doing so they knocked the seasons for the Jewish Sabbath, in which God rested on the seventh day, into smithereens. The geologists were guarded in all their claims of a vast period of time in which the process of world-building was going on. So consult Murchison, Lyell, De LaBeche, or any of the ploneer geologists, and none of these "extravagant estimates" of Brother Howe were made. But Inter scholars have not hesitated to name long periods, some as high as "four hundred millions of years" as a moderate estimate of

man's occupancy of the globe. We hold in our hand as we write, a work by a professor in one of the colleges of France, entitled "Man Before Metals," wherein the author does not esitate to estimate an immense lapse of years since the earth was peopled by man. He shows the old Arcadians claimed to be more ancient than the moon, while the inhabitants of Attica certain they were older than the sun. He says: There is a superfluity of proof of the great antiquity of the

of years, being content to say: "It little

matters how long that period may be. God is eternal, but man is old indeed." The Progressive Thinker named one hundred million years as the probable period of man on the globe; but as it is noted for its generosity, so to avoid antagonizing so good a brother, we will compromise with him and drop off say ten thousand years; allowing him at the same time to accept the Bible chronology if he prefers as formulated by Archbishop Usher, in 1660, that man has been here less than 6,000 years, and is expecting to be switched off on a side

rack any day in the near future. And as to the clergy, we are also rec nciled to his proposition, in substance, that they are more fool than knave, so let us shake and end the contention.

UNSUCCESSFUL. A Rev. G. F. Hall, at Decatur, Ill., lately challenged Col. Ingersoll for a debate. The Colonel, very wisely, paid no attention to it. Now Mr. Hall says

not parsimonious, on the contrary is it was his intention to have Clark Braden represent him in a discussion which he has been trying for years to bring about with Col. Ingersoll, but could not do so. Hall's object, according to his reported statement, was to have made a fortine from the sale of tickets.

The ideas of pitting Clark Braden against Col, Ingersoll is simply ridiculous. The least said the better when one visits the London fish-market at Billingsgate.

## SPIRITUALISTS' MASS-MEETING,

At America Auditorium Hall, 77 31st St., Chicago. Thursday, Friday and Saturday, Feb. 16, 17 and 18,

As the arrangements for the coming Chicago Mass-Meeting become definitely settled the interest in that occasion rises apace. Workers from all sides of the city are moving forward to the key-note of united effort. The Spiritualists of Chicago will be there enmasse, while the representation from the State at large will exceed which produces other visions and a clear insight into their cause and their resentation from the State at large will exceed the resemble of the results that of 1898.

Among outside workers who have already accepted invitations to be present, are: President Barrett, Maggie Gaule, Moses Hull, Mrs. Richmond and Thomas Grimshaw. Favorable responses are yet possible from Mrs. Marian Car- marvellous in her trinality; the sponses are yet possible from Mrs. Marian Car- is in her consciousness of it. penter, J. Frank Baxter, and still others.

Look out for full programme in our next issue.

THE LYCEUM A FACTOR OF SUC- | better thing devised than Children's Ly-CESS.

increase of interest in the matter of the lyceum, is unique and admirable, family circles. It portends vast good to and is in itself proof of high inspiration Spiritualism. It is a sure and encouraging indication of a renewed vibration of life currents at the very seat of life.

The family circle is in a sense the vital their concomitants of parade, have nothing comparable in beauty, interest and adaptability to children, saycore, the heart and lungs whence radi- ing naught of the superiority of the ly ate living currents to build up and ceum teachings. Spiritualists ought to nourish the whole body of Spiritualism. With these vital parts in full activity fort to establish and sustain the same and healthful operation, life and viger will extend to and be manifest in the whole organism. Therefore neglect not | the family circle and the private circle. But it is of another and a very im-

portant factor of success we would write at this time. The importance to Spiritualism of attention of many of our best and greatest workers and thinkers, from the time of their incipiency and launching

until the present time. Every thoughtful mind must be cogcast of mind and thought, of children and youth; how the ideas instilled into the plastic mind, and stamped on the

mental character, leave an impress indelible by even the wear and tear of time and the abrasion of later and antagonistic ideas wrought by the advance of investigation and science. It is much easier to fix ideas in the

and efface them by later ideas, after they have become planted and rooted in the mental organism.

It is more difficult to uproot and eradicate the errors of orthodox early teacuings, than it is to plant and cultivate correct spiritual knowledge, in the beginnings of early intellection, before orthodox notions have been cultured into the child's mentality.

Ordinary orthodox Sunday-school teachings make poor soil for the reception and growth of spiritual truth and philosophy. Many a Spiritualist's child learns at Sunday-school that Spiritualism is of "the Devil," and is a very bad They learn to despise the "religion" of their own father and mother; and they imbibe doctrine abhorrent to humane ideals. By the influence of false teachings on their young minds they become set in views adverse to the sweet light and reasonableness of Spiritualism, and filled with prejudice that steels their minds against candid investigation. How hard for such to seek and find the truth, and open their minds to its light. How much better that the child receive instruction in the Lyceum, in the sweet and precious truths of the spiritual philosophy, and the beautiful and

wonderful facts of spiritual phenomena As early orthodox teachings tend to bind the mind to orthodox beliefs; so the training of the lyceum binds the mind to the beautiful and precious things of Spiritualism. It is easier to learn than to unlearn the false and horrille doctrines of orthodoxy, when once they have been inculcated into the mental texture of childhood.

It is related in one of the testament lessons, that on a certain occa-sion when Jesus cast an evil spirit out of a child, "the spirit cried, and rent him sore, and came out of him; and he was as one dead; insomuch that many said, 'He is dead.' "-Mark ix:26.

So it is with the casting out of pernl lous and orthodox teachings, when they have become rooted in the mental being; many times, so strong is their hold, the casting of them out can well be compared to tearing and rending and almost the taking away of life. Many have passed through this terrible expe rience. Spiritualists should feel it a duty to save their children from such

To this end let the children be educated in the philosophy and a knowledge of the phenomena of Spiritualism; vated into healthy growth before the noxious seeds of orthodox weeds obtain

cerims.

The combination of beautiful lessons We are glad to note indications of an and mental, moral and physical drill, in be proud of their institution, the Chileverywhere. The gain to our cause would be im-

mense, incalculable; incalculable also the loss from neglect to do so.

Yet a few words more: A co-ordinate factor with the lyceum is the lyceum paper designed especially for children and lyceum workers. Every lyceum should avail itself of the rich benefit Children's Lyceums has attracted the and great help of such a paper for children. It will strongly reinforce the work of the lyceum, and add to the effectiveness of that work.

time of their incipiency and launching into active existence by the spiritive a lyceum, the children's paper will be found an excellent substitute; it will planation of the vision is correct, and it interest the minds of the children in the family, and lead to the formation of intelligent and correct ideas, in harmony

Every Spiritualist family should have such a paper visit it every

benefit of the children. Such a paper is "The Lyceum." published by Mr. Tom Clifford, 61 Willowdale street, Oleveland, O. It is a bright and beautiful gem of a paper, sent out weekly, for, only 50 cents a year. Among its contributors is Mr. Hudson Tuttle, who in addition to his other accomplishments as a writer and author, mind than it is to supplant, crowd out possesses an unusual faculty to interest and instruct children. His articles and lessons in "The Lyceum" are admirable. Emma Rood Tuttle, Dr. T. Wilkins, G. W. Kates and others also render excellent and efficient service in making "The Lyceum" a factor of success to

Spiritualism. It would prove a rich blessing to our cause were "The Lyceum" a regular visitor in every Spiritualist family.

DR. HERRON STARTLES IOWA. Dr. George D. Herron, who occupies the chair of applied Christianity at the Iowa College at Grinnell, has startled the faculty, pupils and the general puband wicked thing that must be shunned. lie by making some very strange statements, declares the Independent Amer-

ican of Creston, Iowa. The professor of applied Christianity evidently is at a loss to make the applications. Here are some of the curt savings:

"The wage system is essentially slave system." "There is no su "There is no such thing as an ethical bargain, for bargains are matters of force, fraud and chance." "There are no honest goods to buy or sell."

to buy or sen."

Speaking of the reformer, he says:

"In order to saye others he literally cannot saye himself; in order to make possible a better human future he must literally take part in the sins and oppressions of the present. A man who says that a Christian life can be lived in the present order of things is either a profound ethical ignoramus, or else he willfully lies. Insofar as the church has preached Christianity as a religion of saving one's soul, it has preached the

supreme abostasy and a He."

As regards rights acquired by indi-vidual toll and industry, he teaches: "The gifts of nature, the things of God, the products of spelal toll, belong to men in common."

#### PRANKS OF REVIVALIST. An associated press dispatch, from

Anderson, Ind., says: "The Rev. Robert" Stamm, whose sensational pulpit demonstrations have attracted attention, is under arrest again and the state will. take steps towards getting his ministerial license annulled. This time, it is charged, he used a slingshot upon discharged, he used a slingshot upon dis-turbers at his revival meetings and at the electric lamp bulb, exclaimed knocked several senseless. Recently let the good seed be planted and culti- Stamm attracted attention by emptying vated into healthy growth before the a revolver into the rear wall of his church in attempting to scare disturb a rooting in the children's minds. And ers. Prior to that he had used razors of proof of the great antiquity of the for this purpose, outside of home cir. and hatchets in his sermons. He is a race." He does not enumerate a period cles and home influence, there is no country evangelist:

# OUR EGLEGTIG MAGAZINE

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

## WONDERFUL MYSTERY.

Miss X-Her Strange Case.

DOCTORS ATTRIBUTE TO HER THREE INDIVIDUALITIES IN with the crystal out of her sight, re-ONE—A VIVID SECOND SIGHT—
AS MISS X 3 HER CONDUCT IS A
SOURCE OF REPROACH TO HER
AS PLAIN MISS X—AS RELATED
BY THE NEW YORK DALLY

With the crystal out of the left sight, for membered the physician's friend extremely. When the crystal out of the physician's friend extremely. When the physician's friend extremely. BY THE NEW YORK DAILY JOURNAL.

A young woman of Boston has three distinct individualities. She is demure, she is inert, she is vivacious, Vivacious she is disdainful of her inert individuality and amused by her demure individuality. Vivacious, it is her greatest pleasure to give trouble to her demure and inert individualities. Inert, she is self-conscious, but not bright, She knows when she is inert, that she

has another individuality which is demure, and still another which is vivaclous. Inert, her point of view is one of indifference. She does not care. That is her final word in everything. Demure, she does not know her inert and vivacious individualities, save in the vague manner with which one may recall dreams and things said in a

To make intense her three distinct in-dividualities, Dr. Morton Prince induces her into crystal gazing, which produces visions, and into a hypnotic state, which produces other visions and a X 2 when she is inert, and X3 when she s vivacious. Her real name is not essential to her

description. It is essential to scientific research that her name be not made public. Dr. Morton Prince vouches for her. The New York section of the Society for Psychical Research at Columbia University vouches for Dr. Morton Prince and for her. There is nothing marvellous in her trinality; the marvel

To make it vivid, hypnotism serves quickly. Miss X. gazes at a crystal ball. The magic is not in the crystal ball, as students who confess cause and effect imagine, but in herself. She may look for an instant at the bulb of an electric lamp and see things which, to other eyes than hers, are not there. She does not see them in the bulb, but through it. Gradually the bulb disappears, and the scene presents itself alone, as if it were on a stage.

CONDUCTING THE EXPERIMENT.

She enters the physician's study, takes off her hat, her cloak and her gloves, talks pleasantly of the new play, the new books, the weather. Her cheeks are pink, her large ingenuous blue eyes are brilliant. She looks at the electric lamp bulb, her gaze be comes fish-like, her cheeks have a chalky pallor. "What do you see?" the physician asks. She replies in a said. frail, veiled voice. It is uncanny. She says, for instance:
"I see a room in a hotel. There are

three horsehair armchairs and a lounge, cheap pictures on the walls, a mirror A man is scolding a woman. He is very ingry. She is quiet, but resolute." The physician asks what it means. She says that she does not know. He asks her to tax her memory. She cannot. He hypnotizes her with passes and she may be verified.

She says, gazing at the electric lamp National Bank, was about the first perbulb: "I am standing in a field overlook- son he visited. nizant of the tremendous influence of with the truths and teachings of Spiriting the sea. A young man walks across the lots. He is going toward Miss X. George near the street entrance. Walk-He has just left Miss Y. Is he mad? ing up to the banker he offered to tell bim all about himself, his family and of his pocket and tears them up. Now antecedents, after introducing himself all long was now genuine gold fever, and although weak almost to the point of he is crushing his watch in his hand as a Spiritualist. with all his might!"

ber that he came to me after leaving had not thought of for years.

#### HYPNOTISM REVEALS SECRET.

The physician hypnotizes her, and she stranger aside.

Spoken the truth in detail, cannot the stranger aside.

Spoken the truth in detail, cannot the stranger aside.

"I have a middle name," said Mr.

McMorris this morning to a Star re
"The physician hypnotizes her, and she stranger aside.

"I have a middle name," said Mr. Miss X. did not see him do these things. He did them when her back was small boy, and I doubt very much that turned." The physician says: "The in- my wife ever knew of it or suspected it. cident of tearing up the letters and crushing the watch may not have been name in a jiffy, and gave me a remarkseen by Miss X. directly. It may have able evidence of familiarity with my been seen in peripheral vision. It imfamily history, my boyhood, father, ressed itself on her sub-conscious brain by inference or through the noise knew to be facts." of tearing and crushing, and failed to

affect her memory."

X. 3, that is Miss X. under the hypnotic spell, said one day: "Miss X. is amusingly silly. She received a letter across the street, and introduced Attorfrom a photographer yesterua; and the pocketbook, where there were two ten-dollar bills. Then she thought, pointing at Mr. Miller said very deliberately—"Charles Calhoun Miller, born in the year of—," and a lot from a photographer yesterday and put ney C. C. Miller as a Doctor Somebody wise I will open my pocketbook to at Brandon, in the year of—" and a lot morrow and take out of it the letter in of family details which Mr. Miller said order to tear it, and tear the notes in he was satisfied no one in Meridian was stead. I am so absent-minded.' What familiar with save himself. do you think she did? She tore the bills, of course, and left the note in her

When X. 3 has been relieved from the ing his parents, and early history, and hypnotic spell the physician said: "Miss added: "As little as you think of it, did you get a letter from a photo-"Yes; I tore it up." She opened her expected, in fact it will take you compocketbook. The letter was there, but her two ten-dollar bills were not there. "Oh!" Miss X. exclaimed, "I have torn to your country."
my money instead of the photo-

grapher's letter!" Miss X. was hypnotized again. X. 3 nt-once said: "That stupid little Miss X. is worried because she thinks that she has torn her money instead of the photographer's letter and thrown the pieces power possessed by this queer visitor. away. Ah! Ah! She did nothing Evening Register. of the sort. She was afraid that she might tear up the money. She got up in the night in her sleep and hid the

two ten-dollar bills somewhere."

The physician tried in vain to make money under the window sent in her room. She is the silliest, slowest, most ridiculous girl that ever lived."

AS "X. 3" SHE SMOKES.

The physician gave a cigarette to X. 3. She lit and smoked it awkward what a disgrace. I see myself smoking a cigarette. I never, never did hypnotized her into X. 3. X. 3 laughed heartify and cried: 'Oh, what a silly, wealthy, and exceedingly liberal in as and fighting over rates of pay the poor sisting those in distress, by whom he and fighting over rates of pay the poor are receiving daily and generous gifts anything of the sort. The physician

she would. That's why I smoked the

cigarette."
Miss X. in her crystal gazing saw a friend of the physician cross his legs write, frown, run his fingers through his hair and rush out of the room elinehing his fists and grinding his teeth in great exasperation. Miss X.,

he crossed his legs she crossed hers. When he wrote she wrote like him. When he ran his fingers through his hair she did the same thing. He ran out, furious at her mimicry."

The physician's friend said that what X. 3 had reported was absolutely true. The mimicry of Miss X. was unconscious, but it was aggravating, never-

Miss X. saw herself one day, in her Miss X. saw herself one day, in her crystal gazing, going in her night dress to the window and throwing out of it give up. an inkstand. Miss X. remembered the room when the crystal was out of her sight, but not the incident. She was hypnotized into X. 3, and said: "Miss X. was ill and delirious. She thought that she was on the seashore, and she went up a cliff and threw the inkstand, imagining that it was a stone. She threw some ink into her shoes, too."

THIS VISION ALSO TRUE.

The nurse of Miss X. said what X. 3 had reported was true. Ink stains were found in the shoes of Miss X. Dr. Morton Prince says that under ravings of a feverish patient is a deeper personality, cognizant in all its senses, but deficient in controlling power. He cited visions of Miss X. which could not be verified and which were probably visions of things read or heard. Dr. Morton Prince said: "Perhaps the visions that came to Joan of Arc and to Savonarola may be explained in a similar manner." 'The physician's report, read in Columbia University, on Friday evening, attracts intensely the interest of lawyers, as well as of physicians, A lesson in the great care that is necessary in taking testimony is derived from it. Miss X. is, of course, extremely nervous and easily susceptible to hypnotic influence.

## SPIRITS AT WORK.

This Time Down In Mississippi.

AN OLD MAN STRIKES MERIDEN AND GIVES EXTRAORDINARY EVIDENCE OF SOMETHING OC-CULT-TO A NUMBER OF WELL-KNOWN GENTLEMEN HE RE-LATED INCIDENTS IN THEIR LIVES, TELLING THE NAMES AND AGES OF FAMILY CONNEC-TIONS AND OTHERWISE MYS-TIFYING THEM. The town is talking to-day about the

mysterious "powers" of an old gentleman who arrived in the city yesterday morning and who at once started out to arouse several full grown sensations in the minds of those whom he visited. He claims to be a Spiritualist, the oldest in the United States, but those whom he visited while ready enough to admit that he has some process of reasoning not known to them, are inclined more to the belief that he is an expert mind reader or the cleverest fakir that ever came down the pike. Capt. W. W. George, of the First

For a moment Capt. George did not The physician takes the electric lamp know what kind of a case he had gone bulb out of her sight. He asks her if up against, but before he could make she remembers that scene, which he de- any reply the visitor was rattling off scribes to her. She replies: "I remem- facts and incidents which Capt. George

Miss Y. But he was not angry. He did not tear up letters nor crush his watch."

Cashier Edwin McMorries was at tracted, and after Capt. George ad tracted, and after Capt. George ad-"Spiritualist" mitted that the had spoken the truth in detail, called the

> porter, "that I have not used since a "That fellow shelled out my full able evidence of familiarity with my mother and a lot of other things

Another gentleman dropped in and the same sensational testimony of "powers" was given.

Mr. Baskin walked up, and turning to that gentleman, he told him his name, date and place of birth, facts concern there is in store for you a great public

An expression of blank amazement came over Mr. Baskin's face as the old gentleman added: "I am right now in communication with your mother." Several other gentlemen were made to bear witness to the extraordinary

#### OUT OF DEBT.

Treasurer Millisack writes from Ottumwa, Iowa, under date of January X. 3 tell where. Miss X. could not 24, that the \$4,500 indebtedness of the guess and searched her room in vain. Mississippi Valley Spiritualists' Associ-At another session X. 8 said: "Miss X. atlon has been paid in full, and the ation has been paid in full, and the got out of bed in her sleep and hid the mortgage on the camp grounds at Clinmoney under the window sent in her ton, lown, finally cancelled. This is a happy fruition to the united efforts of last summer, and while it speaks of many sacrifices made by individual donors, it becomes a glad omen for future work at that center. ..

#### WILIAM DINNING.

We have just received a card announcing the death of William Dinning, of Waukegan, Ill. Mr. Dinning was

#### OCCULT FORCES.

A Dream Made Tom Walsh a Millionaire.

THE SPIRIT FORCES CONTROL WALSH WHILE IN DREAM LAND AND POINT OUT A GOLD MINE. From the bleak bills of British Columbia to the mountains of Mexico plodded "Tom" Walsh, stopping to ex-amine every rock pile and hole in the

earth in his search for the mystic and

long-evading quartz bearing the virgin

gold that was to make him rich, says

the Washington Star. Discouragement was not his. Failures followed failures, promising ore was returned from the assayer with the report that it wasn't even "good dirt,"

NEVER MISSED A PILE OF ROCK. In all his journeys Walsh never missed a pile of rock. Matter not whether it had long since been discarded by a discouraged miner and probably since passed by a score of others as being unworthy of a dismount, Walsh always climbed down from his horse and took a look "just for luck," as he would say. This unconquerable determination to make a find has given Walsh the reputation of having examined more different mining properties in Colorado than any other one person, and to him it has given an expert knowledge of ores possessed by few. Walsh's habits were so well known to his horse that the animal would not pass a rock pile, wherever it might be. It seemed to know that every unusual break in the earth's surface was an object of interest for his

One day, only three years back, when

mount.

the faithful animal was plodding faithfully along the trail of a high peak, 12,000 feet up and six miles from Ouray, he stopped, in customary fashion, before a small hole in the ground, knowing full well that his rider would dismount and give him a few moments for quiet browsing. When Walsh got off his horse he saw a short distance from the trail a hole about ten feet deep and alongside a pile of rock and dirt that had been taken out by some enthusiastic prospector whose hopes were probably crushed by the report upon the first assay. "Just for luck" Walsh took a look into the hole, and, climbing down, he dug about with his hammer, bringing to light some lumps of red-stained, uninviting ore that would have received a second look only from one who cared little for the theories of what gold ore should look like. It was ore, and probably the assay would be the same as a thousand others. Nevertheless, Walsh wanted to know, and he took a few specimens down into the mining town of Ouray and left them at the assay office, as he had done many times before. The returns were low-grade ore carrying silver and lead, which strely was not inviting. But a few days later Walsh sent one of his men up to the hole for more specimens. which, however, gave no better results in the assay report.

#### DREAM THAT BROUGHT HIM WEALTH.

About this time Walsh was down with an attack of yellow jaundice, which kept him to his cabin for a week or more. Before fully recovering from his sickness he awoke one morning with the faint recollection that he had enjoyed a very enjoyed a very pleasant dream. It was a dream of gold, but where? He thought hard and long. At last the scene of his dream returned. It although weak, almost to the point of helplessness. Walsh ordered his horse brought around to the cabin door, and, mounting, strated off over the trail. It was a very sick man that half climbed and half fell from a horse in front of that mean looking little hole, but the sturdy determination and pluck that had been his during twenty years of prospecting stood him in good stead, and he gathered a bagful of yellow quartz that in reality appeared little different from the low-grade specimens previously obtained. Returning to Ouray he took his samples to an assayer, saying nothing of the location of his find. The returns were good. Encouraged, he gathered more specimens and went to Denver, where he had other assays made. The returns were even better. Rich, immensely rich ore, heavy in gold, was what he heard. Now the good business judgment of Walsh came to his aid and prevented his natural excitement from giving the news of his discovery to the world. The location had not been made, the mine was his, but it might be some one else's before he got back to it. He must locate and patent the find. Walsh returned to Ouray without saying one word of his discovery. He quietly in-vestigated the land office records of

within sight of it. The ten-foot hole which he had found was the discovery of a prospector in 1876, but in those days gold ore was not thought of. The search was for silver, and when test ores did not show good silver returns/ the property was abandoned as being worthless. This was the history of what is now one of the greatest mines in Colorado. Discarded by a discouraged miner because it did not contain silver, it did contain enough gold to make a hundred people rich.

that section; filed a location on his claim, which he called Camp Bird, and

went in the market to buy everything

When the miners about Ouray heard that Walsh was buying up everything that high, desolate peak, they thought him crazy. That country had long been thought of little value, and everyone with the semblance of a claim in the neighborhood unloaded at a generous price on Walsh, and then chuckled in their sleeves. But Walsh kept buying. He turned every dollar he could lay hand on into claims, and, even borrowed until he was deep in debt that he might buy more. the story finally get out Walsh had six miles of claims, right along the vein, protected, and he went to work to her out." Within the past year he has spent \$150,000 building a tramway to carry the ore from the mine to his mill. three miles distant, and the shaft is down 200 feet. Sixty or seventy veins have already been located, and the

deeper they go the richer they grow. NO ONE ENVIES HIM.

But no one is envious of "Tom" Walsh's success. In the State of Colo-

## ENTHUSIASTIGALLY COMPLIMENTARY.

Friend Francis:—I have read The Progressive Thinker since the first number was issued. It is and always has been among the first in advocating the rights of the oppressed. Each issue is filled with information regarding subjects that are of the most vital importance to the masses. Its work as a teacher of the beautiful philosophy of Spiritualism cannot be measured. Thousands Why did he not go before the State Board at the time of trial and disprove of hungry hearts are made happy by its weekly test the honest, true and most beloved visits. Brother Francis, you ought to be happy, and I believe you are, for you are doing so much good, and making so many hearts glad.

How you can afford to give such magnificent premiums with The Progressive Thinker is a mystery. Art Magic is a valuable book, and is worth almost twice the price you get for the paper with premium. It ought to find a place in every library in the country, and I trust many are availing themselves of the opportunities you are offering in your most liberal premiums.

May your present success be multiplied, your prosperity increase, and your good work reach out farther and farther, to bless the world, is the wish of your friend,

E. W. SPRAGUE. wish of your friend,

A Rising Young Medium,

To the Editor:-On Thursday evening.

January 12, I had the pleasure of at-

Way, of Wheeling W. Va. Mr. Way is a rising young medium and a very ex-

emplary young man. His phase of me-diumship is trance, and is very con-

vincing as well as entertaining. Spirit messages and descriptions of spirit friends given by his guides were very

satisfactory. There were many very

interesting things happened during this

eance, but I will mention but a few of

them. One of the guides gave to a

gentleman who is not a Spiritualist, his

ather's name and then a description of

his father, after which he minutely de-

scribed the home of this gentleman's

birth, in Pennsylvania, and several

hundred miles from Canton, where his

father died, notwithstanding the me

dium had never been within a hundred

miles of it. This the gentleman to

whom the message and descriptions

were given told the writer after the se

ance was over were correct to the minutest detail, and then added: "I

know no one here could possibly have

A prominent physician who had passed to spirit life from Canton about

eighteen months ago as the result of

als taking his own life, also came, he

having been brought to the circle by

spirit friends, his two wives, who had

receded him to the spirit side, and for

the purpose of giving him light and to assist him to grow out of his darkened

soul condition, the result of his un-

warranted and premature transition

About twelve hours after the death of

his second wife, and while a number of

Canton physicians were holding a post

mortem of his wife's body, this doctor

went down stairs into another room

and deliberately shot himself through the head, and died within a few min-

utes. This unfortunate man's body and

that of his wife were subsequently

buried in the same grave. He was a prominent member of the Knights of

Pythias Lodge of this city, also an ac-

high degree of that order, and had

Like many other respectable and respected people, he knew but little or nothing of the philosophy of Spiritual-

ism, and had no faith in Spiritualism or

its teachings, and so stated his opinion

to the writer more than once. This

spirit was permitted by the guide to

take charge of the medium, after which

the medium was led up to a gentleman

sitting in the circle, who is a Knight of

Pythias, and the spirit being in control

had the medium extend his hand to this

mortal brother, which the gentleman

took and was drawn up close to the me-

dlum, where the spirit through the me-dium gave the grip of this order, and I

will here state that the medium does

not belong to the order of the Knights

of Pythias nor to any other secret or-

der, therefore he could not have given

the grip of this order under any circum-

stances when not under spirit control.

I am also a member of the Knights of

Pythias and was told by the mortal

brother that the grip was given him as correctly as I could have given it.

Immediately after giving the grip to his earth brother, the medium stepped

back, throwing his arm up at an angle

that indicated the way the doctor acted

at the time he shot himself with his re-

volver, and while in that position the medium fell at full length upon the

floor, where an Indian guide took con-

trol of him at once and explained that he did not expect the doctor to take

charge of his medium in that way or he

would not have consented to it at all.

After this doctor's spirit friends had de-

livered some messages to their relative

who was in the circle, the guide de-

scribed the doctor, and then said he could see immediately over the doctor's

head the letters K and P, but did not

know their meaning. This took place before the doctor had made himself

known as a Knight of Pythias. There

were many other interesting happen-ings during this seance, but I will not

ask for more of your valuable space in

which to record them. Sufficient to say

the seance throughout was good and very interesting, and proved, without a

doubt, the fact of spirit return and continuity of life. E. R. KIDD.

AKIN.

A wee, dead bird lay 'neath its breast

No tender fullaby she sung.

Deep sorrow bowed her golden head.

The cradle held her baby dead.

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

rogressive Thinker one year and Art

-New Orleans Times-Democrat.

I saw a bird-'twas grieving so,

The reason I was fain to know; I peeped into the leafy nest—

I saw a mother, fair and young,

many friends in Canton.

member of the Uniform Rank, a

known of the facts told me to-night.

ending a seance held by Mr. William

from the Walsh purse. Clothes are a favorite gift for miners who are down on their luck, and to-day "Tom" Walsh is probably supporting more poor boys Colorado than can be found in many poverty-stricken communities. But of all this the world knows little. The genial "Tom" Walsh sticks industrious to his knitting, and is always too busy to tell anything about his chari-ties. He is now dividing his attention between the development of the Camp Bird, on that high peak in the Rockies where the snow is probably not less than fifteen feet deep at this moment, and a project in which he and other Colorado capitalists are interested; that of giving to Washington a summer re sort on Chesapeake Beach that will rival Atlantic City and Coney Island.

## IN ALASKA.

A Call for Good Workers.

I have so far looked in vain to see something in The Progressive Thinker about this northern land, Alaska, and particularly, Skagway, the Key City, on the main pathway to the attractive gold fields of the interior. In the period of eighteen months this place has grown from a wilderness to a thriving, busy, and very orderly little city of 'about 4,500 inhabitants, containing numbers of stores with large stocks of goods, several good hotels, two daily and one weekly newspapers, four costly wharfs and warehouses, water works, electric lights, also a railroad that at present transports freight and passengers from our wharfs for twelve miles on the way to Bennett, Selkirk, Dawson or Atlin, and has from one to two thousand men employed at 35 cents an hour, grading, blasting and extending the road on to Dawson and Atlin. The climate is more pleasant, winter and summer, than it is in Chicago, and the surrounding is

itual lecturer has as yet been here, although I believe this would be a splen-did field to sow the seeds of progressive and advanced thought, and the forming of one or more congenial circles for a spiritual commune, for the benefit of a number of parties that I now know to be hungry and thirsty for an opportunity to investigate more fully into the truths of spirit communion with the living. We expect from ten to twentyfive thousand people to travel through this place in the coming few months; numbers will probably settle here, the others will outfit and continue on further in search of gold. It would please me and a number of others to have some good medium and lecturer that is able to produce, demonstrate and convince, not only to the believer, but skeptical, by spiritual phenomena, of the grandest truth that exists not only now, but for all time to come. Whoever should come, if they are honest and conscientious in their endeavors to further the good cause, can count on a much reduced rate for board and lodging as long as they may wish to stay in my house. The cabin fare from Seattle to this place at present is \$10, but the price varies according to the amount of travel. The Progressive Thinker is always at hand in my hotel for the bene fit of those that wish to read, and the many conversations that I have had with people here have made many eager to investigate.
PETER WICKSTROM.

Skagway, Alaska.

A Veteran Passed On. James B. Scott, a veteran printer journalist, man of affairs and Spiritual ist, passed to spirit-life at Delphi, Ind. at the age of 85, from an attack of grip He bore the distinction of being the old est newspaper man in the Middle West in point of continuous service, having begun his career 74 years ago with the first issue of the Pottawattomie and Miami Times in Logansport, Ind. He issued the first copy of a newspaper published north of the Wabash river, and was instrumental in establishing more papers in Indiana than any other man. He removed to Delphi 50 years ago and published the first copy of the Delphi Journal. For nearly half a century he was a conspicuous figure in the business and political life of Carroll county, and was always esteemed as a man of unusual intellectual capacity and force of character. He retired from active life several years ago, and since that time has lived quietly at his home in Delphi.

He was a stanch Spiritualist and his life was such a beautiful one that all He said he always tried to live up to the "Christ life" or "Christ spirit: To be good and to do good." That was his idea of true Christianity.

"Who Are These Spiritualists and Magic. The Progressive Thinker is the What Is Spiritualism?" A pamphlet of greatest paper printed to day for real to pages by Dr. J. M. Peebles, the well-knowledge and research in the mysterknown author. Price 15 cents. For ies of the long ago-just what we want sale at this office.

Thrown On the Methods of

MR. CONE, WHO WAS PRESENT ON THE NIGHT THE CONFEDERATE WAS CAUGHT, GIVES HIS UNBI-WILL HAVE GREAT WEIGHT.

To the Editor:-In regard to the article in the Light of Truth of January 4, by Robert Challoner, M. D., I will say that, in the first place I do not see how he can say that it was the work of jealparties are mediums. I think the M. D. is rather late in his attempted defense. medium. If he is her friend and thinks her persecuted, why does he come at this late date and defend an action that has passed be and his power to change; and I say that if he is honest in his

HE IS A MORAL COWARD for not coming to the rescue of the persecuted in the time of need. Then was her; then was his time to tell the truth under oath, which would have had its due weight in the matter, and who knows but what he may have saved the good name of an honest medium, and also proved himself man enough to come out at the right time and place, and show to the world that it was all a trumped-up affair. I would think that he could not look Mrs. Jackman in the face, after knowing what he claims to know so very positively, and not coming out like a man and raising his voice in her defense.

Had I the convictions this man claims to have, I would have been on hand to help the accused with all my heart and strength. He says he only wants the truth to prevail; if that is so, why does he not

BEGIN BY STATING THE TRUTH, and keep on so to the end. Now we may all be mistaken, but if I were to come out and vouch for his statements, I am thoroughly convinced that I would be sanctioning a bare-faced falsehood. To begin with his state-ment, he says that "he sat on the porch," etc. It must have been on the back porch, for he most assuredly was not on the front porch. His description of the room is correct except that to my recollection the closet is near the cabinet. The forms he describes are of no particular moment until he comes to the form of the "young man," as he calls him, about fifteen years old, this being the one that was caught, as a "materialized spirit." When that form ame out of the cabinet, Mrs. Jackman took it by the arm and called a man by name, and said, "Here is your son," and asked him to come up and see him The man went forward and met him; the boy linked his arm into his father's and they walked over to one on the right of me and near where I sat. The Doctor was at the extreme left, and I should judge six feet farther from the parties than I was. He says he was held to his chair. I think by that expression he means that being physically incapacitated, he could not get up and be of any help; at least that is the way he expressed himself after we had adjourned to the room below that he mentions; but the article as written by him would carry the idea that he was held in the chair by some individual or individuals. His statement as to where he sat is correct, and Mrs. Hahn sat near him, a lady whom I do not know, and can only distinguish her as the lady

who carried a small hand-bag. The only logical conclusion I can offer as to the Doctor's being held down in his chair, with his eyes riveted on the dematerializing form, is this: That Dr Blackmore (?) took advantage of Dr. Challoner's physical weakness and maerialized in his lap, thus holding him down, and causing a material M. D. to look through a spiritual M. D's. eyes, and he therefore saw the much hugged form of another fellow's wife dematerialize from a suit of boy's clothes, coy

WITH THE SLIME OF DECEIT. and slip from the strong arms of truth

into oblivion. But we will go back to the father and supposed son. He led him to one of the men on the right of the circle, and said, "This is my son," and called the boy by name, and sat him down on the man's lap, and the man put his arms around the boy and held him; then matches were lit by a number of men on the extreme right, and I got up and helped Mrs. Jackman put out some of the matches, and saw Mrs. J. go up and take hold of the man's arms and try to free the form, and she said in a plead ing voice, "Please do not hold that form," and I think she used all her strength to free the form, but of no avail; the man held on to it, and they struck a match and looked into the boy's face. At this point I turned my attention to my two friends with whom had visited the seance, as it was the first of the kind they had ever attended, and I was alarmed lest they should get mixed up in the affair, and become hurt or frightened, one of them being a lady and the other her husband. And let me say here in regard to them, that they went once or twice after that to Mrs. Jackman's seance, and I have heard they had the best of results; therefore wrote them (they reside now in the ar South) asking what they thought of Mrs. Jackman, and I have a letter from them dated January 26, in which the husband says,

'MRS. JACKMAN WAS A FRAUD: would not have missed it for a great deal;" and further requested me to send one of The Progressive Thinkers that contained the expose, to a friend of his, who had recommended Mrs. J. to be a first-class medium. From the above I would judge that his last experiences were not altogether satisfactory.

The Doctor says he followed the throng down stairs, and he heard the remark, "For Christ sake, what kind of a place have I got into?" I heard that myself, and saw the man who said it, and I am sure it was the larger man o the offending parties, and he said as he went down stairs, "If that is Spiritual-ism, I don't want any more of it." I distinctly recollect that, during the whole excitement there was not a

LOUD OR HARSH WORD SPOKEN. and if the men in question are roughs, they did not act that way, as they did everything so quietly that I was led to believe that they were not a rough class of people. I remember also that I got my hand burned in trying to put out matches, and was inclined to strike one of the men, but did not do it, and I think I was most fortunate in not hav-ing done so, as the testimony indicates that I would have done wrong, although my motive was to protect what I supposed to be an honest medium.

From all I saw I could not testify that the form was a person of flesh and blood, nor could I affirm that it was a materialized form, but from the way

A LITTLE MORE LIGHT they held it and the way Mrs. J. tried to free it, I think now that IT WAS A CONFEDERATE.

thoughts that enabled him to demate rialize the form of the young man; and that talk which Mr. Blackmore gave us. ASED OPINION-A PROMINENT made me more suspicious than ever SPIRITUALIST, HIS OPINION that the seance was not what it purported to be. Had Mrs. Jackman stayed away from that last gathering,

and they had told us that SHE WAS PROSTRATED

from the shock which such an occur rence would be most apt to bring to the medium, were it a true materialization; then I should have had more cause to come to the conclusion that it was a genuine . materialization, and I will leave it to all who know about such seauces, if it is not a fact that when a materialized form is treated as this one was, that it is almost death to the medium. It is true that Mr. Blackmore (?) told us when asked in regard to this point, that he did not entrance the medium, and that was the cause of her not being hurt by the shock.

Now what is a medium for? Is there not a magnetic cord from the medium to the spirit that is materializing, that enables them to make up the form? Do they not draw forces to a certain degree from the medium, and when this cord is suddenly broken, does it not shock the medium so that she or he is liable to pass out from the effects of this shock? I would not be afraid to wager that Dr. Blackmore's voice cannot be produced while Mrs. Jackman's mouth is being held by the hand of an honest person, and I would willingly lose a few dollars to verify it or disprove the as-It may be of interest to some to have

a brief description of a public seance given at Masonic Temple Hall, on Prairle avenue, last summer by Dr. Black more, through the mediumship of Mrs. Jackman. This was to produce inde-Jackman. pendently the Doctor's voice, in a lecture. There was a round, tent-like affair constructed on the platform, open at the top. Mrs. Jackman sat in the tent, and thus shielded from mortal eyes, she was supposed to produce the voice as above. To make the voice more distinct, there was a large tin horn suspended about ten feet above the platform, and over the tent, and the Doctor was supposed to produce

SUCH AN ELEVATING DISCOURSE, that it would rise up to the horn, and pour forth in sonorous tones, and thus future generations; but there was a mathematical miscalculation, for they could not get an elbow crook on the discourse sufficient to turn it into the horn, herefore the argument came forth presumably as read by the medium, and fell flat on the ears of a disgusted audience. It is hard to solve just how the Doctor intended this arrangement to work, unless he figured that the argument was crooked enough to turn itself nto the horn, but he should have known that he could not get a "crooked" production through a "straight" horn. he had procured a ram's horn and then made his calculations correctly he perwould have astonished the natives, and covered himself and the medium with verlasting glory. I believe that one of these legtures was reported at some length in the Chicago Chronicle at the lime. But I digress. I have read the trial as reported in

The Progressive Thinker, and I believe THE TESTIMONY IS ALL FAIR

and conscientiously given without trying to shield the medium; neither were they trying to persecute her. I did not have the honor to know any of the partles who testified in the case, and am only passing my unbiased opinion, which I should not have done had not Dr. Challoner's article come out, and I do so only as he says, in the cause of right, and I can most assuredly say that I am not in the least bit jealous, any one who could explain. It cer-for I am not a medium, and would a tainly does not fit either of the con-The programme will be re hundred times rather conscientiously be tradictory stories concerning Judas. ary 10. able to speak in her defense than any other way. I must say that I am very follows: sorry that it has turned out so unfortunate for her, and I hope it will be a warning to all practicing mediums, and that the State Association will go on with the good work, and weed out the tricksters, until one can take their investigating friends to a seance and not

be humiliated beyond expression. S. D. CONE. . 697 W. Lake St., Chicago, Ill.

# WHAT IS IS RIGHT.

As Viewed by Many Philosophers.

HENCE THE CONCLUSION THAT

MRS. CLARA WATSON IS RIGHT IN ATTACKING THE BIBLE. To the Editor:-Inasmuch as so many

Spiritualists seem to believe that "whatever is is right," I take it that it is right for Mrs. Watson to speak out and express her sentiments in regard to the Bible, and I, for one, think (although it seemed almost profane at first) that the step she has taken will result in good, in the way of waking up and drawing out many who would never have been heard from on that question; at least to the extent that her article has provoked the writers to give their opinions so extensively as they have. I cannot help thinking that the spirit world urged the lady to give out her thoughts in the very way she did; for the very reason that it would arouse agitation of deeper thought than a more agration of deeper thought than a more mild criticism could or would have done. In my opinion, in time the Bible must become a thing of the past, just as have the old-fashioned religious revivals. I know there are good things in the Bible, if they are understood; but the idea of any people, at this day and age in the civilized world, who read the book at all, calling it the "word of God," seems too absurd. Taking the contradictions along is enough to make any thinking person stop and question to say nothing of the conglomeration of worse than useless writings embodied therein. To take up the book, to read it all, as we go along, and encounter some of its contents, is enough to stir the blood of a sensitive to the extreme, especially if it be a woman. It is the only book I ever read that I could not turn over to my children and advise them to read it all, carefully. I am glad that Mrs. Watson gave the book the blow she did, as it has called forth many interesting essays on the subject. The Bible is fast losing its prestige. A few old people read it by force of habit. The young read it on Sundays in the Bible class at Sunday-school, not from choice, but constraint. When we recall the fact that persons have been imprisoned for sending quotations from the Bible through the mail, as obscene lit-erature, can we wonder at the denunci-ation it has received by our brave sister and others?

MRS. M. D. MATHEWS. New Philadelphia, Ohio,

## BIBLE PROPHETS AND PREDICTIONS

dining room down stairs, and heard the comforting words of Dr. Blackmore, as he calls himself, and Mr. (supposed) Blackmore said that it was our kind thoughts that are was our kind.

NUMBER TEN.

Our last paper terminated the review of the effort of the interpolator in the book of Matthew to find Old Testament predictions fulfilled in Jesus of Nazareth. I think every fair minded reader must agree with me that not one of the predictions met its accomplishment in

Mary's son.
At the same time that the decision was made, that to make a God of the man of Nazareth, they must have prophecy fulfilled, and miracles in connection with his birth, it was thought necessary to have him go out of the world in fulfillment of prophecy and as miraculously as he got here. So, perhaps, the same hand that treated us to the fulfillment of prophecies just examined, got in its work in connection with the death of Jesus.

The first attempt is in Matt. 26:51-50. "And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's and smote off his ear. Then said Jesus unto him, put up again thy sword into his place; for all that take the sword shall perish with the sword. Thinkest thou not that I cannot now pray to my father, and he shall presently give-me more than twelve legions of angels? But then how shall the scripture be fulfilled that thus it must be? In that same hour said Jesus to the multitudes, are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hand on me. But all this was done that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled."

This story is altogether unreasonable In the first place, the Jews were at this time a captive nation; they were under the dominion of the Romans. It is not usual to allow captives, who are inclined to break away from their conquerors, to handle swords; the usual custom was, and is, to disarm them The Jews were all the time looking for their deliverer to come and save them from Roman domination. It hardly looks consistent, that these captives went armed with swords. 2. Why did they not arrest this

swordsman? Not a word is said about it; he cut off a man's ear, and is allowed to go as free as if he had only cut off the end of a dog's tail.

3. There is no such scripture as this pretended quotation. Jesus' words end with, "I sat daily with you in the temple, and ye laid no hand on me." Ther this writer, or interpolator, adds this pretended reference to the scripture. In Matt. 27:9, is another pretended quotation from the prophet. In this instance "Jeremy," supposed to be Jeremiah, is the prophet the writer supposes he quotes. He has it as follows:

"Then was fulfilled that which was spoken by Jeremy the prophet, saying, and they took the thirty pieces of silver and gave them for the Potter's field, as the Lord appointed me.

As above remarked, there is no such prediction in Jeremiah. Zechariah, not Jeremiah, has "two staves," one he called "beauty," and the other "bands." These two staves represented the predicted reuniting of Judah and Israel—a lent reading parlor and committee uniting which, by the way, never came. In Zech. 11:12-13, the prophet says:

al officers for the room in which that

said unto me cast it into the potter, a solution and it was prized at of them. And I took the thirty pieces of Every Chicago society is asked to apthe house of the Lord."

Matt. 27:5: "And he cast down the pieces of silver in the temple, and departed and went and hanged himself."
Acts 1:18 says: "Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder, in the midst, and all his bowels gushed out."

The first of these stories does not make him buy a potter's field, but has him cast the silver down in the temple, and then go out and commit suicide by hanging. The second has him go and purchase the field. Whose field it was, what he paid for it, or what he intended to do with it, the writer has not told us. Then he has him die by an accident, unless he fell because he was dead.

The writer who adds all the romance to the book of Matthew, gets one more story in connection with the death of Jesus, which, though it is not handed out as the fulfillment of prophecy, deserves, in this connection, to be noticed In Matt. 27:51-53, it is stated as follows:

"And behold, the veil of the temple was rent in twain from the top to the bottom: and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of their graves after his resurrection, and went into the holy city and appeared

ena occurred at this time and no one the results of his many years' study but this writer ever heard of them. of the Bible in its relations to Spiritual. The Jews were worshiping in the temple every day, and kept it up every day table encyclopedia of infomation on the for at least a quarter of a century after the rending of the vell between the holy office. and the most holy, and yet not one of them ever heard of the veil having been rent in twain! The earth quaked, and very time there were several historians of it given by Plato as veritable history.

them mentions the fact. Notice the story of the dead getting

up out of their graves and going into the "holy city," and appearing to many Does not that sound apocryphal? Where was the "holy city?" It certainly was not Jerusalem; the city over which Jesus wept, and that he com-pared to the fabled Sodom and Gomorrah, and in which he was killed. To whom did those "saints" appear? One name here would have been good. The fact is, these stories were invented long, long after their supposed author had gone to join his fathers in the other country

Edward Gibbon, one of the most sarcastic writers that ever spread ink on paper with a pen, speaks of this matter as follows:

"How shall we excuse the supine in-attention of the Pagan and philosophic world to the evidences which were presented by the hand of Omnipotence, not to their reason, but to their senses This miraculous event, which ought to have excited the wonder, the curiosity, and the devotion of mankind, passed without notice, in an age of science and history. It happened during the life time of Seneca, and Pliny, the elder who must have experienced the immethese philosophers, in a laborious work, has recorded all the great phenomena of nature—earthquakes, meteors, com-ets, and eclipses, which his in-defatigable curiosity could collect; both

the one and the other have omitted to mention the greatest phenomenon to which mortal eye has been witness since the creation of the globe.' Could sarcasm go farther? Could it be more just? This ends the argument on Old Testament prophecies supposed

to have been fulfilled in the New ! ment. I shall next show some fulfilled

### **GRAND MASS MEETING**

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

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

The annual mass-meeting of the Spiritualists 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 Illinois State and National Spiritualists Association of the United States and Canada. Harrison D. Barrett, president of the N. S. A., will be in attendance. An-

nouncement of the full staff of workers the price of him that was valued, whom will be made as soon as the Washingthey of the children of Israel did value; ton office forwards advices of the talent selected for the programme. America Auditorium Hall, 77 Thirtyoccasion. This step was decided upon after much deliberation, because of its reasonable rental, its seating capacity for fifteen hundred persons, its conven-

"And I said unto them, if ye think organization was born in 1893, good, give me my price; and if not, for-You are invited to co-operate in makbear. So they weighed for my price ing the coming meeting an even greater thirty pieces of silver. And the Lord success than the one in 1898. Interest

silver, and cast them to the potter in point two members as its representa he house of the Lord."

How this can be made to apply to ing all preliminary details. The first Judas betraying Jesus, or to his buying meeting will be held at Tremont a potter's field, I have never yet found House, Lake and Dearborn streets, The programme will be ready Febru-

GEORGE B. WARNE, Pres.

JAMES FREEMAN, Vice-Pres. ELLA M. JOHNSON, Sec'y. ERVIN A. RICE, Treasurer. HIRAM EDDY. ORRIN MERRITT, M. W. PACKARD, Trustees.

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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 li-

### CLUBS! CLUBS!

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

### A LIBRARY.

The Spiritualist who commences now to form a Spiritualist or Occult library, by subscribing for The Progressive Thinker and obtaining Ghost Land, is wise. If he reject this offer, his neigh-bor will soon advance ahead of him, and he will sneak over to borrow what he 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 peat, to form a Spiritualist or Occult library by subscribing for The Progressive Thinker. United States. Commence now, we re-

### THE DIVINE PLAN.

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

"Principles of Light and Color." By B. D. Babbitt, M. D., L.L. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Na-

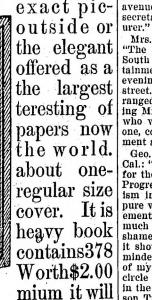
booklet, by G. B. Stebbins, is for sale at this office. Price, 10 cents, postpaid.

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Everyone has a right to know just what they are getting, even as a premium for a paper that of all members at the home for future reference. Address all communications is worth five times the price that is asked for it. This is an exact pic
exact pic
exact pic
reference. Address an communication and send all donations to the Ladies Home and Aid Society, 3310½ Rhodes avenue, Chicago, Ill. C. T. H. Benton, secretary: Jeannette Hanson, treas-

A MAGAC

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



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 more than pay the postage on the book.

### .. GENERAL SURVEY ..

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

elected; mancial secretary, itarry Dev

Raine; librarian, Agnes Waters. I am

leased to state that we feel much en-

couraged at the progress of our asso-

clation, which is steadily gaining strength in the addition of new mem-

bers. Through the kindness of Brother

George P. Colby, who gave several seances for the benefit of the library, we

works for this department, an order for

which has already been forwarded to

the office of The Progressive Thinker,

We have also been presented with

copies of interesting books from other

sources. Several home circles are held

during the week and on Sunday even-

Samuel Blodgett writes: "My method

Of course I know that we cannot pre-

the public takes them to be. No odium

can be attached to Spiritualism for any

frauds that may be perpetrated, if all

Spiritualists refuse to endorse. It would be a great departure, but it

comes to me that Spiritualists cannot

afford anything less. This will come very near curing fraud under the guise

of Spiritualism, and nothing else will."

Cortland Ball writes from Indian-

anolis. Ind.: "More sublime thoughts

were never uttered by any human be-

ing than those voiced by and through Mrs. Anna L. Robinson, of Port Huron,

Mich., during the Sundays of January.

Mrs. R. W. Barton writes from

move to a larger hall, and have that

very glad to work in this new field, as

our labor has been in Minneapolis,

work, and we were not doing the cause

Emma E. Hammon writes from To-

peka, Kan.: "I have been speaking and

giving tests for the past month for the

Church of the Good Spirit, E. E. Ches-

ney speaking mornings, and I in the

healer, is president. This is the only

Mrs. E. Hinkins writes: "I have just

received Art Magic. I have read a few

pages and like it very much. I look for-

ward with a great deal of pleasure for

Secretary writes: "Under the auspices

of the Ladies Home and Ald Society

the Spiritualists' and Mediums' Home

is bravely overcoming every obstacle that has stood in its way, and the home

accommodate the many applicants who are coming from all parts of the

mediums for their work."

lin, re-elected; trensurer, James more; trustees, James Waters and John

WRITE PLAINLY.

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

CONTRIBUTORS:-Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, be-Heving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief. 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.

ITEMS-Bear in mind that items for the General Survey will in all cases be too, I have not the least doubt, would adjusted to the space we have to occupy, and in order to do that they will crowded out. Sometimes a thirty-line employ lecturers, either inspirational or item is cut down to ten lines, and ten otherwise, and pay them for such serv-

should contain the full name and ad- giving public exhibitions, but I believe dress of the writer. We desire to know it best for Spiritualists to not endorse the source of every article or item that This rule will be strictly adhered to.

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

Reports come from Blue Earth City, Minn., that the Spiritualists there are ripe to be organized into a society.

Frank T. Ripley lectures and gives tests the first two Sundays of February at Ottawa, Ill. He is open for engagements the last two Sundays of February and March.

F. A. Studer, of Topeka, Kansas, writes: "Enclosed please find money order for The Progressive Thinker and precious diadems from the great four-Art Magic to the within list of six tain of purity, love and truth. Mrs. names. Now if other subscribers to Robinson's work was eminently satisyour paper do as well as this, it will in- factory. She will be with us crease the circulation of the paper and help the cause very much." You are right, Brother Studer. If others would do as well as you have, great good during this month. I understand that would be accomplished.

he is a good platform test medium, and The St. Louis Chronicle says: "Police a strong, forcible speaker." Magistrate Poole, of New York, has discarded the old dog-eared, greasy Bible Williamsport, Pa.: "I came here the last which hundreds of witnesses and pris- Sunday of November, 1898, to work for oners have kissed. 'I'm not going to the society. I started at that time with use the Bible any more,' he said. 'The Bible is nothing but a breeder of dishundred and fifty. We have had to ease when used in this way. All sorts of bums and diseased persons kiss it, and it is dangerous to have about." filled every night, and cannot seat them

all at that. We have a test meeting every Thursday night in the same hall, Reuben A. Swan writes from Mason, Mich., of a seance given by L. P. Mitchthat is giving us new converts. We are ell, at the home of Jas. Swan. There were materializations of sixteen forms nearly all of them being recognized by Minn., where there are many in the persons present. At a circle formed after the close of the seance, very strik- the good we are here. I love the old home field and hope to be there again." ing demonstrations occurred, with trumpet and other articles.

Bertha Gehring trance speaker and test medium, is open for engagement for the month of March. Terms reasonable; also Alice Gehring, platform test and phenomenal medium, would have a gagement for the month of March. Address Alice Gehring, 633 E. Market and composer, adds to the harmony of the meeting. Mrs. Mary Tally, a fine

W. H. Leidigh writes from Villa Ridge, Ill., that Frank T. Ripley has society in Topeka that is able to pay its done a good work there, and awakened much interest in Spiritualism. He says: 'The next will be the need of a good physical medium, to satisfy the demands of investigators."

C. M. Folsom writes from Springfield, The Progressive Thinker which I re-Mo.: "I wish to speak of the cause here ceive every week. I thank you very in Springfield. The Hovey Society is much and wish you success in your holding two meetings each Sunday, grand work."
Mrs. Josie K. Folsom is their pastor.

Secretary W. Her lectures are well received and her blindfold tests are beyond question. She has organized a Ladies' Aid, which is prosperous and doing much good for the chuse and humanity. We can be is now an assured fact. In the coming addressed for engagements with so spring a larger house will be secured to cieties and camps, at 1134 Robberson

E. M. Campbell writes: "The Nanaimo country, as far east as New York and Spiritualist Association has elected for west to California. We shall need spiritualist Association has elected for west to California. We shall need the present year the following officers: many things when we move into our President, George Campbell; vice-president, Mary Jones; corresponding secheds and bedding, carpets, rugs, etc., getary, Elizabeth M. Campbell, re- and we also solicit membership, We G7 Huron Ave., North Cambridge, Mass.

States and Ontario to join us. The membership fee is only 25 cents per year and 5 cents per week dues. If all will join our little band, we can in the course of a few years erect a home that will be a monument to Spiritualism. We accept men as members as well as and set the ball rolling? A roll of hon-or, alphabetically arranged, will be kept secretary; Jeannette Hanson, treas-

want every Spiritualist in the United

the elegant "The First Spiritual Church of the South Side will hold their next enteroffered as a tainment and valentine party, Saturday evening, February 11, at 77 Thirty-first street. A grand program has been armound including test mediums including ranged including test mediums includ teresting of ing Mrs. Cooley and Dr. J. M. Temple, who will give spirit messages. Come one, come all, and join us in our merriment and help a good cause along."

about onecorular Size

Geo. W. Johnson writes from Fresno,
Cal.: "I take this occasion to thank you
for the sensible advice given in The
Progressive Thinker to return Spiritualregular size Progressive Thinker to return spiritual pure work to free it from the faking element working it in public halls at so much per head admittance fee. I say shame on such a disgraceful work, and contains 378 it should be abandoned by all pure-minded neonle. The greatest pleasure minded people. The greatest pleasure of my life is in receiving in my family circle loving messages from my friends in the spirit world, given through Hudson Tuttle's Dial Planchette. Give me the home circle all the time.'

> B. F. Schmid writes: "The First Spiritual Church of Indianapolis, Ind., has just closed one of the most successful month's labors during this season. Anna L. Robinson, a most gifted speaker and medium, has been with us during the past five Sundays, and to say we enjoyed her work expresses very mildly indeed our appreciation of her many beautiful traits and qualities she possesses as a worker. Our members were desirous of engaging her for a full season's work, a compliment given our other speakers during our nine years of earnest effort in the cause of Spiritualism so near and dear to our heart. Friends of the cause, wherever you are, you can make no mistake when you secure the services of Anna L. Robinson."

> The Ladies' Home and Aid Society writes: "Tuesday, February 7, from 2 till 9 p. m., Dr. C. T. H. Benton will give private instructions and drills for medial development, for 25 cents each, which is given exclusively for the Home. Bring your own slate and pencil. Also, Wednesday evening, February 8, Mrs. L. J. Vaughn, test medium, assisted by Mrss. Lora Holton, psychometric and musical test medium, will hold a joint test seance for the Venefit of the above home. Admission, only 25 cents. We earnestly request all Spiritualists of Chicago and vicinity to come out to these seances and help make this home a success.'

Mrs. Jennie Rhoden. Dayton, writes: "I have all your premium books, as I have taken your paper almost from its start, and sometimes it has been a severe struggle to get the dollar. I can't' ings these combine; a collection being taken up at the close. This is one of give up my paper, as I consider it an the ways we have for raising funds to educator in every respect, and I like its straightforward engage lecturers, and we hope in the early summer to be in a position to give right out with the truth, and that is the way every Spiritualist ought to do."

a call to some good speaker. We find Charles B. Gruber, of Baltimore, Md., those do best in this city who also give private readings; that is, they do better writes: "I certainly am more than pleased with the notable paper which for themselves. We are waiting with much interest further developments in you edit, and should I live to become the case of the mediums arrested in Toronto for witchcraft. How can we 969 years old, I don't want to miss a single copy. Am very much pleased with Ghost Land. Now I am awaiting longer boast of this advanced age, when Art Magic. The Progressive Thinker is just what I have been looking for more it is possible for its people to retrograde so far? If Christ came to Toronto, he than half of my past existence.' Mrs. Lee Norie Claman writes: "I

have just closed a month's work with py, and in order to do that they generally have to be abridged more or for stopping fraud in Spiritualism is to the People's Spiritualist Church of or less; otherwise many items would be stop paying for it. Let Spiritualists Louisville, Ky. We had large audilines to two lines, as occasion may relies but let tests be given to select pardies without money and without price. Mrs. Mary Mann's trumpet seances. has its uses. She is a woman of education, refine-Every item sent to us for publication, vent people from going around and ment and culture. Her manifestations instructive as well as intellectual. I It is as follows: would suggest that any one desiring a good trumpet medium for a society would be pleased as well as satisfied if they would secure her services. Her address is 827 Eighth street, Louisville, Ky. I am open for engagements for the coming camp season or for services now. Will go any place where I am needed. My address for the present will be 1008 East 12th street, Kansas City, Mo."

M. A. Crawford writes: "You will find enclosed an order for \$1.70 for your paper and the books Ghost Land and Art Magic. I can't well do without your paper; have been a reader of it since its infancy."
E. De A. Blakeman writes: "The

beautiful book Art Magic arrived two days since. I find it intensely interesting, and very enlightening to my mind upon the important subjects treated. I would not part with the book for five times its retail price."

W. E. Jones writes: "I am much pleased with Ghost Land. I have read it twice and learned more from it the second reading than the first. I think that this is a very easy way to get good books. In fact, they cost us nothing. R. S. Jackson writes: "I really do not understand how you can afford to give so much for one dollar and twenty cents-the paper one year and Art Magic-as often a single copy of The Progressive Thinker is worth the subscription price for the whole year. It is past my comprehension how any pro-Spiritualist will try to keep house without it. As for me and mine we should feel lost if we should miss a copy. I believe you are doing a greater work for the American people than all of the 126,000 preachers of this country, and it seems to me that it is the duty of every Spiritualist to strengthen your hands by becoming subscribers to The Progressive Thinker.".

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 Encyclopedia of Death, and Life in the Spirit-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 paper is a welcome visitor each week."

Veteran Spiritualists' Union All members who are in arrears with their annual dues are kindly solicited to forward the same to the clerk. All persons doing so or persons joining the Union during the months of February, March and April, 1899 (which costs one dollar a year) will have sent to their address a beautiful half-tone picture of

### IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MAN-CHESTER, ENG.

PERCEIVED CLAIRVOYANTLY. We now turn our attention to the con-

clear-seeing, which forms, when so present to the beholder, assume a conmore ponderous materialized ones, of which we have been speaking-to the physical senses.

Are these psychical presentations so perceived, the real and actual spirit forms of "the loved ones gone before?" They are not, for the same laws are operative in the production of these psychical forms clairvoyantly perceived of reason with intuitive perception as in the case of the materialized ones; with this important difference, that come one perfect whole. We view mar vhereas the more external presentations are composed of physical substance, these more ethereal ones are built up of psychical substance proper to the plane or state on which the phenomenal presentation is perceived and in exact conformity with its circumscribed conditions of life, and, when they have been utilized for the accom-plishment of the end in view, these forms-like the more ponderous onesare dissolved, and the substances restored to the reservoir whence they were drawn. Nor are

THESE PSYCHICAL FORMS so perceived, the veritable ones. indrawn at the time of physical dissolution, except in cases immediately folenshrining the human spirit during and after the change called death, being only a temporary or nexus form, in ac commences to disintegrate, and its constituents, like those of the discarded linked with their worship. And now, physical organism of which it is really as though passing through many courts, in integral though ethereal part, are restored to the source whence they were drawn; the more refined atoms be- Holles, and worship God only, Love in ing carried forward as the nucleus for its abstract, absolute, pure, complete, building up a more spiritual form in a Therefore, as worshipers of Love, we state of life and being of more discrete

Those psychic forms, perceived clair-WITH PHYSICAL SUBSTANCES,.

personal forms, and surroundings, but with the inner of which the more pontation. When materialization occurs then these clairvoyantly-received forms become the inner and actuating ones of the more external, and it is then the beings are able self-consciously to cognize physical substances, with person alities and surroundings; but in each case the experience is, to the true spirit form itself, an abnormal one, and in exceptional circumstances only are they self-conscious simultaneously in the dual degree, and the self-consciousness varies according to the state of the true spirit form and the conditions provided both internally and externally.

In all cases, for the time or state be ing, the human spirit-ego realizes thatit is its own actual self and no one else; nor could this be otherwise, because it is itself to whom its own self-consciousness belongs, nor can one be self-conscious for another.

#### LIGHT, LONDON, ENG

STATEMENTS OF PRINCIPLES.

In the United States our friends have a liking for breaking out into "State-ments of Principles." In some cases perhaps, the old Adam of creed-making Louisville, Ky. We had large audiences. The cause is growing wonderfully fast in the South. While there I rious desire to put before the world a

ments is one by

by a vast body of phenomena occurring throughout all human history, as well

"The infinite and eternal energy, from cian winter; and gave a signal proof of which all things proceed," is Spirit, and his inflexible probity when, being Prynot blind force, and that the nature of tanis after the battle of Arginusae, he the human soul is

AKIN TO THIS DIVINE ENERGY. While repudiating the personal theism of the creeds, they believe that this "Divine Spirit" is "in all, through all, and over all;" that in this infinitely varied universe,

"All are but parts of one stupendous Whose body nature is, and God the

soul." 3. Spiritualists inculcate a code of ethics based not upon the alleged revelations of Moses, or Jesus, or Paul, but mon the moral sense which is inherent in the human soul. They hold that all acts and thoughts have natural and inevitable consequences, which extend not only through this mortal life, but also into the life beyond; so that the have had all the first symptoms of some soul's state, in this world and the next, dread disease but who were cautious is determined not by mere theological belief, not by the arbitrary decree of a personal delty, but chiefly by its own voluntary thoughts and acts.

4. Spiritualism venerates all books, SACRED OR SECULAR,

fallible in its teachinge.
5. Spiritualism holds that TRUE SALVATION IS GROWTH

in character; and hence that any individual is a savior who is supremely helpful in promoting that growth.

6. Spiritualists believe that the law

even it. We will not specify, but there wise means to avoid impurity. that is just the worst of it. Every statement of principles or creed could only be true for a section. We had better steer clear of a tempting tendency. The less we solidify the better.

#### HARBINGER OF LIGHT, MEL BOURNE, AUSTRALIA.

IS MARRIAGE A FAILURE?

In order to discover the meaning of this question we must first ask our-selves another, namely, "Has marriage a merely human or divine origin? Is it really a truth that marriages are made

divine institution, "that male and fe-male created he them," and all his works do praise him.

The Divine Mind bade them also in-

and tree, flower, bird, insect, animal will answer us that the law of sex is

sideration of those phenomenal life divine breath of life, became fiesh, forms perceived clairvoyantly by such as are in possession of the rare gift of clear-seeing, which forms, when so crease and multiply; and the word, the AN INSTITUTION OF HEAVEN,

dom of heaven within you. If man the "positive," be indeed the type of Divine Fatherhood, and woman the "passive" the emblem of divine nature, upon whose breast the thoughts of God are nurtured, then must true, pure mar-riage be the highest success, the apex of harmonious happiness; the blending

riage from this its highest standpoint as the love-thought of God toward his creatures who are all parts of himself, that they may be co-workers with him in the creation and unfolding of many beings through whom Love shall be glorified, Love being our highest conception of God. We have worshiped many semblances

of Deity: the Sun, whose glory rays cause life to vivify within the womb of earth, and nature to bring forth her fairest thought-forms. The Fire, great purifier of gold, cleanser of good, burning continuously upon the altars of sac rifice as the emblem of Truth's power to illumine and warm the soul of man Thunder, the voice of angry protest against contending currents; the serlowing the change from mortal con-ditions to spiritual states, and such as and the great Trinity, Osiris, Isis are recognized by the term "earth- Horus, Father, Mother, Son; highest bound spirits;" for the indrawn form conception of divine unfoldment, inearnation of divinity within humanity We have reverenced Krishna, Budd

ha, Jesus; and many other embodicord with its new state of life, soon ments of Love; and always the mother of sons, the nurse of souls has been receiving embassy through many a son of Love; we come into the Holy of would approach its holiest, most beau tiful expression, design, and embodi ment-and view the union of the sexes voyantly, are not conscious of contact as a God-given privilege, a divine right Yes, it is here humanity asserts it right to love, and all that love in it highest and best form can bestow.

#### BORDERLAND, LONDON, ENG.

THE PROPILET SOCRATES. The object of the prophet as such is

not, as we have said, speculative and philosophic, but moral and :practical It is scarcely necessary to prove this in respect to Amos and Hosea, Isaiah or Ezekiel. To hate the evil and love the good, to do justice and love mercy, to seek judgment, relieve the oppressed and plead for the widow, is the burden of their message. So of Socrates Xenophon says, he made it his chief care to deliver his friends from every guilty passion, and inspire them with ardent love of virtue. Temperance, soberness, and chastity were habitual themes. Is it not scandalous for a man to be taken in the same snare as irrational animals, as those who die from over-eating, or are found skulking in the chambers of married women? To Crito, when urged to seek escape from prison, he replies: "We are not to do wrong for wrong, or to do evil to anyone, whatever we suffer." He was not of opinion that silver and gold made a man more valuable, a wiser and better man. Those who pursue philosophy abstain from the gratification of bodily desires, and bear all trials and resist all temptations. They fear no poverty, no privations, no obloquy. And his own summary of spiritual truths; and this example tested the sincerity of his profession. He would take no gratuity, One of the best of the latest state- and wondered how a man who offered ments is one by that brilliant and original original thinker, Solon Lauer. It is as follows:

1. Spiritualists unite in affirming that "THERE IS NO DEATH.

What seems so is transition," and they affirm that this truth is demonstrated by a vast body of phenomena occurring to teach virtue should ask for money. Himself so poor that there was not a man in all the world, who could work, but would have been able to maintain him. Like Samuel, demanding whose ox and whose ass have I taken, he could appeal to the Dicasts, "What young man have I perverted? let them to this truth is demonstrated by a vast body of phenomena occurring to the truth of the place of the death of the place of the unity of the properties of the properties of the unity of the unity of the properties of the unity of the unity of th are genuine and absolutely true, and original original thinker, Solon Lauer. Himself so poor that there was not a instructive as well as intellectual. I it is as follows: come forward. From whom have I taken fees?" He slept little: went bareas in our own midst to-day.

2. Spiritualists as a body believe that even during the bitter cold of a Thrafooted; wore the same coarse clothing alone refused to put an illegal proposal to the vote, and when under the Thirty Tyrants he declined to bring Leon from Salamis whom they wished to put to death. Caring, as he phrased it, not a jot for death, but mightily about doing nothing against the law of God or man. Yet he was no ascetic, and could pass round the cup on festive occasions; while his playfulness with the young, in the Lysis and Charmides, reminds us of Mr. Ruskin with the girls at White lands College.

#### LIGHT OF THE EAST, CAL-CULTA, INDIA.

There are many cases where those who understood these mental forces enough not to

NAME THE SYMPTOMS

to keep their fears down, and to look upon it as a temporary upset of which they soon freed themselves. Names strike terror into the soul, and it is well so far as they prove spiritually helpful to avoid them, for "fear" after all, as a and uplifting; it does not accept any wise man has said, "is the back-bone of book or any revelation as perfect or indisease." It is the worst of all atmospheres, and if one can rise superior to it, and especially the dread of death, the victory is half won. If instead of an atmosphere of fear

A SPIRIT OF TRUST,

hope and the expectation of good health could be created in the houseof evolution, which prevails throughout all nature, prevails also with the human soul. In their philosophy eternal punchable has been soullasted by the soul sour. In their philosophy eternal punishment has been supplanted by eternal were always a physical thing, due to progress. This is about as harmless a creed as we have seen; but not all could accept while at the same time taking every even it. We will not specify, but there is a grave stolle of stimbling in it. And ment, anxiety, nervousness, may be set that is just the worst of it. Every down as genuine causes of disease, and always these secondary states run back to the atmosphere of a fear in which they originated. We fear that calamity may overtake us, that we may lose a fortune, or be separated from our friend. We fear to eat this and to drink that; that the house may be borne down; that robbers may enter or illness strike us down in our prime. Thus we create a general atmosphere of nervous haste, of pleasure-destroying anticipation.

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

HUDSON TUTLE.

Investigator: Q. Why is it that Spiritualists do not build colleges and schools, hospitals and church edifices? A. The colleges, schools and hospitals founded by the various sects, are in every case for the purpose of propagan-da. Each wants distinctive schools to teach their peculiar doctrines, which are taught no where else. The charity missions and hospitals are their adver-

tisements and feeders. Spiritualism leads along other lines and demands other measures. It does not favor the devotion awakened by the dim light falling through stained windows, and music echoing through frescoed arches. Soft voices have mingled with the fhunder of the organ rolling through the domes of church and cathedral for a thousand years, and the world has wearled of the torture of it. Any free unsectarian college is all that Spiritualists demand. A college to teach distinctive Spiritualism would not spiritual. If Spiritualists should build a university, it could not differ from the Leland Stanford or any state universities. Hence they do not build schools because the public schools and liberal colleges are all they desire.

Spiritualism is for the whole world and is not bound by narrow lines, and hence the true Spiritualist does not feel the need of organic effort to propagate peculiar dogmas, and proselyte to his faith. He does not feel the necessity of having a support on which to lean. He is too self-constrained to yearn for the reverential feeling arising from light falling through stained windows, intonations, groaning organ, and choir of unsexed singers. He stands in the ranks with such men as Huxley, Darwin, Spencer, Wallace, Proctor, knowing that the so-called reverence; the bowed head and bended knee, is mockery or lingering superstition. The churches organize to proselyte; they have dogmas and beliefs which can be extended in no other manner; Spiritualists have none! They desire knowledge

This objection comes from a misunderstanding of the fundamental principles of Spiritualism, which does not teach the desirability of distinctive education or charity. The public schools and public charities managed by the state it considers as sufficient, and the Spiritualist willingly contributes by taxation for their support. They want free, unsectarian schools, and the only change they would ask for would be the introduction of spiritual or psychic science as a special study. As yet this has not been sufficiently formulated, and whenever it is, it will be sure to have instructors and professors. The preceding thoughts must not be

understood as opposed to organization for the extension of spiritual knowledge, which takes the place of beliefs and dogmas. Most especially should such be provided for the children, who for the want of associations or societies where the truth is taught, actuated by their natural desire for society of some kind, attend the Sunday-schools adroitntended to catch them. Such asso ciations are necessary to conserve what has been already gained and give the movement position and force. The Progressive Lyceum is such an association, expressly for teaching truth and knowledge in all departments of thought, physical and spiritual. This is within the reach of all Spiritualists, and if they go on and permit their children to fall under the influences of the church through the Sunday-schools and with perverted understanding sneer at the spiritual philosophy which was the bread of life to their parents, they are false to the high duties they owe them, and deserve the disrespect they receive.

The Progressive Lyceum supplements the education of the schools, and as an instructor in morals and religion the church, and is the great exponent spiritual thought to the general public

"IX.." Glasgow, Scotland: O. An American friend sent me a copy of The Progressive Thinker, in which I find answers to questions, scientific and practical. Being interested, I would like to know the latest in air-ship building and what you think of its practicability?

A. The utter and complete failure of all the high promises made by ardent inventors, and ambitious "promoters," has for a time put a quietus to the interviewer and newspaper space-fillers who for a time would have aerial navigation as certain as oceanic. The last hope of air-ships was placed

in inclined vanes, acting as the struct ure of the flying squirrel, as a support when the ship was impelled with suffi-cient speed. If the great power could be supplied without weight this would be possible. Here lies the insurmount able obstacle. The elephant, supported on the firm earth, is weighted down with bone and flesh, and is made strong regardless of weight or beauty. The whale stretches out his tremendous length, upheld by the water, and his form is shaped for the waves through which he courses. The bird is fashioned for the invisible, thin air, that scarcely upholds the falling leaf. Ex ery feather and quill is hollowed and planned in the perfection of lightness. Its form is beaten into symmetry by the air. All its muscular power is gathered at the base of its wings. Its bones are hollowed into air-chambers; its lungs

est intensity. It is a crystallization of the laws and conditions of the air. Take a swallow as illustration: Its weight does not exceed two ounces its spread of wings is twelve inches, it is able to vibrate its wings so rapidly that the movements cannot be counted It is able to sustain itself for hours in its circling flight, and easily fly at a mile per minute. If a man weighing 150 pounds were to equip himself with wings, as he is twelve hundred times heavier than the swallow he would have to have wings twelve hundred times larger. Having these perfect as the birds, where would he find the pow-

are of comparatively enormous capac

ity; its nervous energy strung to high-

A horse power is the force required to lift 550 pounds one foot in a second; or 100 feet in 3 and 1-15 seconds. Hence to raise and impel 150 pounds (a man's weight) 100 feet in a second, or a mile it, hardly expresses my feelings. Many, a minute would require 85 horse power.

A man might be able to lift 100 pounds one foot per second, but he could not indefinitely prolong this operation, and to estimate his power as one-tifth of a horse power would be grant-

ing even more than this.

With all machines, this obstacle becomes more insurmountable. The dead weight of the machinery giving the great power required, can not be overcome by balloons, inclined planes, or any other contrivance. Aluminum, which held out hope by its lightness, has disappointed, and electric motors have to receive their energy before they

impart it. It is possible to make flights through the air, but the lightness of the atmosphere must forever bar the way against aerial navigation as a means of commerce.

Even granting that machines capable of flight could be constructed, and supplied with abundant power for susained flight, the storms and currents in the atmosphere would make aerial navigation most dangerous and uncertain. The least break of machinery, or failure in propulsion would mean the immediate fall of the machine to the earth and the destruction of all that it con-

R. M. Stanton: Q. (1) Was the Catholic church the sole custodian of the Bible during the early centuries? (2) Will the church succeed in getting God into the Constitution of the United

States? A. (1) Who else could have had the keeping of the Bible until the time of the reformation? It was so well kept from the common people, that one of the great issues made by the Protestants was whether the people should have it or not. The priests foresaw that the study of the Bible by the people would destroy their power and fought

The Protestant has the comforting assurance that his holy and infallible Bible was copied and recopied, revised, amended and improved by Catholic riests from age to age during all those dark and degraded centuries of ignorance, from the commencement of the decline of the Roman Empire, until the days of Luther.

(2) The fathers of this great republic were not church members, and so careful were they in wording that remarkable instrument which is the basis of our government, that they did not allow even the word God in the Constitution. It is adroitly removed from the President's oath of office, which thereby becomes simply a declaration of his purpose.

To accomplish the despicable purpose of forcing the word God into the Constitution will require first the acceptance of the measure by two-thirds of the States, and it is not presumable that, with the fierce discussion the subject would receive, this number could bigots are persistent and unguarded moments will be seized upon. It behooves every lover of liberty to be awake and prepared for emergency. Bigotry never relaxes its grasp until dead.

S. C. Danforth: Q. (1) I saw sometime since, in The Progressive Thinker, a statement that the least addition made to the weight of the earth would have the effect to throw the solar system out of balance. Is this true? (2) Is there change in the weight of the earth-say loss by burning of coal,

and addition by fall of acrolites? A. Such statement has not appeared in this department. The weight of the earth has constantly increased by the fall of aerolites, and cosmic dust. The additions, however, have been so small as not to perceptibly change its mo-tions, should by any means larger or smaller additions or subtractions be made, it would compensate therefor by expanding or contracting its orbit, and the time of its revolution. There, would not be the least "disaster."

If all the coal was burned the weight of the earth would not be changed by the fraction of a grain, for the carbonic oxide gas, water and other products would weigh exactly as much as the coal and oxygen before combustion be-

Let us place implicit reliance on the laws of nature, and eradicate from our minds the old notions of violence, revolution, cataclysm and "end of all things," which for ages has been fostered by theological teachings of the creation, the deluge and the final "burning up" of the world.

C. H. Weaver: Q. Can consumption be cured?

A. In a recent number of The Progressive Thinker the cure of consumption by the use of rye flour and water was spoken of as having been advocated by a correspondent who did not give the secret of its preparation. Mr. Weaver kindly sends this receipt, for those who need it "with a blessing."
It is given by Dr. Arthur Lutze, the

greatest Homeopathic physician of his day in Germany, in his Manual of Practice, but he more modestly claims for it that it will cure some incipient cases.

Place two spoonfuls of rye flour in a

pitcher and pour one quart of boiling water over it. When settled, bottle and cork the clear liquid., Use this and nothing else for drink. This is recommended as an excellent remedy for coughs, and it is said to alleviate that symptom which is often the most deplorable in consumption,

In the same mail also came a letter from a daughter of Dr. Hamburger, saying that the cause of his not sending the recipe was not his desire to profit by it, but illness which overcame him before he had finished his letter. She sends the recipe in full at his earnest request. It is as follows:

Take one table spoonful rye flour, mix with a little cold water, and stir into one quart of boiling water, and let it come to a boil. This can be drank hot or cold, as the patient prefers. It must not be seasoned with anything. Pickles, coffee, tea, fatted meats, spices, liquors and medicines are not to be taken.

Anna Mitchell: Q. While sitting at my table alone, as I have done regularly for several months, without having anything to reward me, a white mist came over my hands out of which came beautiful bouquet of flowers, in the midst of which was a brilliant jewel. After a time it dissolved. How am I to understand this appearance?

A. As the beginning of clairvoyant vision; that you have found the bright ewel you have been seeking, and it will be as pleasing to you and as perfect as the symbolic flowers.

Will N. Turner: Q. Is it possible to obtain portraits of spirit friends through mediumistic artists? To what

medium would you refer me?

A. It is possible, as has been repentedly proven. Almost every mail brings letters asking if this or that public medium is reliable, or for the name of one so considered. To give such names would be endorsement. This I cannot do, even if I have personally investigated. For at the seance given me, the best results might have been received, while the next given to another, or given to myself, might prove most unsatisfactory.

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

### REINCARNATION.

is it Nature's Method of Perfecting Man.

To the Editor:-I notice that the columns of your widely read and excellent paper have lately contained a number of articles from well known and popular writers, which are supposed to com-pletely demolish and destroy all the arguments ever constructed in favor of the doctrine of reincarnation. Now, so far as I am personally concerned, I sincerely hope that their arguments are well founded. I would much prefer to believe that I would never again in all the vast eternity to come feel the necessity or be compelled to return and suffer all the inconvenience, pain and

one way or the other; if reincarnation is a fact in nature and necessary for our development, we will have to subliterary man. mit to the inevitable whether we like it or not.

But right here some one will say: Oh, yes, the principle you have laid down as to being compelled to submit to the laws of nature may be correct, but then you see reincarnation is not a fact in nature, neither is it necessary for our development. Well, dear reader, I would ask you and all the other objectors to reembodiment, how do you know so positively, that it is not essential to the spirit's advancement? I imagine I hear some one reply: Oh, well, there is no analogy to reincarnation in nature; look, for instance, at the great towering oak, it never again returns to the acorn state. The butterfly never retrogrades to a caterpillar. Just so, my friend, that is the stock argument of those who oppose reembodiment, but I want to say that I do not think there is any analogy between the towering oak, the caterpillar, and the human soul. The towering oak and butterfly that we hear so much about attaining to a certain degree of development and then they must stop; the disintegrating processes then take hold of them, the combination is broken up, and the chemistry of nature returns them back to their original elements. Not so, however, with the human soul; it is supposed to advance and go on forever. Here we see a very marked difference, on the one hand death; disintegration and organic decay; on the other hand continued advancement and immortal life. Now I ask in all candor, doesn't this very fact of difference in ultimate destiny as between the oak, the caterpillar, and the human soul, prove that the processes of develop-ment cannot be identical? Possibly it is because the spiritual essence of the oak and the butterfly cannot return to receive new physical experiences under different environments, that they fail to withstand the destroying effects of time. I mean organic, not atomic destruction. It has taken millions of years to evolve this planet to its present condition of fitness for human existence and comfort, and I have a strong suspicion that nature will demand of us a greater knowledge of matter and physical conditions than it is possible to obtain in one short ina child who dies after experiencing only a few days of life: Does it seem reasonable, possible or probable that this short existence in matter is all that is necessary in order to secure a perpetual charter to immortal life? Well, if it is such an easy matter to evolve a spirit that will withstand all the dis-integrating effects of endless time. surely nature inflicts a needless hard-

ship on the poor old man or woman who is compelled to fight the battle of life for seventy or eighty years.
"But," says one of the most famous and finished our course long ago." In my opinion this is one of the weakest arguments ever put forth by this really great man. If the human soul originated on this planet and commenced its career inconceivably low down in the scale of being as the result of atomic vibration, it logically follows that it could not have already passed through all possible experiences, for we know that the earth we inhabit has not always existed in its present condition. This age is different from all the ages that have gone before. How, then, I ask, could a spirit who passed from earth 1,000 or even 200 years ago have passed through all possible experiences?

In conclusion I would say that in my opinion the evidence in favor of the doctrine of reembodiment is quite as strong and weighty, to say the feast, as the evidence against it. So far as writers and mediums are concerned, we find them about evenly divided in regard to the matter. Such authorities as Hudson Tuttle, A. J. Davis and many others being unbelievers in reincarnation; on the other hand Mrs. Cora L. V. Richmond, W. J. Colville, Prof. Olney H. Richmond, and hosts of others emphatically declare that they not only believe but know reincarnation to be true. I am perfectly willing to admit that a lot of metaphysical, weird and nonsensical speculation has grown around the central doctrine of reembodiment. but after applying the pruning hook to all that rubbish it almost seems a necessity that we should believe in reincarnation as nature's method of evoluting and perfecting an entity can forever withstand dis-

integration and decay.
DR. H. RUTHERFORD.

Wayne, Mich. T. H. Sketchley writes: "I am constrained to express to you my apprecia-tion of the grand work in which you are engaged. On the 24th inst. the postman brought to my door that splendid book, Art Magic, which is awarded to every yearly subscriber to your invaluable paper, The Progressive Thinker, as a premium. I must say to you that Art Magic is indeed a grand book, and worthy of the appreciation of all who may read it. With my last year's subscription 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 subscribers 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 reference. The Progressive Thinker is well worth the subscription price without a premium, and I am much surprised that Spiritualists will consent to do without it. It is a real educator, and I find it invaluable to me. As Spiritualists 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 wonderfully progressive age and if we march in the front ranks we must have progressive literature."

R. L. Royse writes: "I have read Art Magic. What a wonderful book it is! It is the John the Baptist of the New · I Dispensation."

### CHARLES DAWBARN.

How the Seer and Philosoopher Receives His Revelations.

In response to an invitation from Charles Dawbarn, "The California Philosopher," to spend a Sunday at his place, the writer took the p o'clock boat from San Francisco, and after a little over an hour on steamer and cars arrived at the depot of South San Leandro, in a beautiful broad valley, border-

Upon landing from the train we were met by Mr. Dawbarn, with his wheel—not the kind some people are supposed worry incident to an existence in a After a five minutes walk we arrived at the philosopher's home—a beautiful to carry in their heads, but-a bicycle. But while continued and interrupted | two-and-a-half-story cottage, nestled advancement in a spiritual realm is among the groves of oranges, lemons, pleasing to contemplate, I know our apples, figs and other fruits indigenous preferences will have very little weight to the realm. All nature, and all the

parlors or the bric-a-brac therein we were at once escorted up stairs to "the as the prophet Samuel high place," called it, in his day, and there intro-duced to what the philosopher was pleased to call his "den." But unlike the proverbial "den" of the philosopher or poet, the floor was not strewn with rubbish, or piles of

'Many a quaint and curious volume of

forgotten lore." On the contrary everything was neat and tidy. A large desk, such as is used in the average editorial sanctum, con-tained in its many pigeon holes, neatly arranged, a vast amount of manuscripts and other documents, while the typewriter upon which Mr. Dawbarn reels out his inspirations for the Spiritualistic press of Europe and America, rests upon a regulation typewriter stand at the end of the room. All the furniture of the room is both tastily selected and neatly arranged. The room itself is a sort of bay window, facing to the south, so that it is filled with a flood of sunlight throughout the

lay—when it shines. Here Mr. Dawbarn informs me he sits regularly for an hour every night for silent communion with the higher spheres of immortal life, and wonderful are the experiences and revelations he described to me. But he made one mistake. Upon receiving a revelation regarding multiple personalities, he hastened to give it to the world before garding he received an explanation of what was meant by the term "personality." Of course everyone was shocked and astounded, but since he has received a further explanation of what was meant, t proves to be a key which unlocks

many mysteries. Mr. Dawbarn's last article to The Progressive Thinker (a copy of which he read to me), Startling Limitations in Spirit Return, is the most remarkable revelation in all our literature, and gives us the key that will unlock all the mysteries connected with the subject. But to clearly understand this article it may be necessary to read the author's lecture on "The Science of Spirit Return," published by the Star Publishing Co., of Springfield, Mass., some years ago, in:pamphlet form. It, too, should be read by every Spiritualist who would be able to explain the mysteries of our philosophy and the modus operandi of spirit communication. It is not generally known to the

younger Spiritualists, particularly in

the West, that Mr. Dawbarn is a celebrated psychometrist, but such is the

case. However he has given up this

line of work in public, as he says it draws him down too near the material plane, but in all his business affairs he s guided by this power, and his success in life shows how accurate it has been. He also gives occasional demonstraand brainy of spiritual writers, "if the tions to his friends. While in "the high casily be demonstrated that during a limitless past we must have already passed through all possible experiences and finished our course long casily. factory reading. Like Dr. Muchlen-bruch, he sees a "spiritual horoscope," i. e., a horoscope of the person for whom he is reading is presented to his consciousness without the trouble of asking for date of birth or making any calculations. I recently had a reading from Dr. Muchlenbruch, and aithough he and Mr. Dawbarn are not personally acquainted, and although the latter did not know I had a reading from the former, both gave me essentially the same predictions for the future. The only lifference was in dates at which certain events would transpire, and this was but a matter of less than a year. This convinces me that psychometry is a science similar to astrology, but my experience of four years in this line through Dr. Muhlenbruch's readings is

that psychometry is far more reliable than astrology.

As Mr. Dawbarn's system of living is two square meals a day, we dined at 11 o'clock, the repast consisting of a fine turkey dinner, after which we entered the parlor and listened to "Tanphauser" and some other choice music on the organ. We then returned to the "high place," where the hours flew like minutes until the time of our departure,

which came all too soon.

From this little room, which Mr.

Dawbarn calls his "den," will yet go
forth a philosophy that will revolution-

ERNEST S. GREEN.

BRAHMA.

am a dweller with the one high God,

And God himself dwells here, unseen with me; He is embodied in the meanest clod, And he exists in every stone and tree.

Man thinks he slays me, saying, "God is naught, o g creation sways." am the Chance he weiships in his

thought, thought, And I am all to which he homage pays.

"As milk to curd, as water into ice,"
So do I change my effer changing form; I am the sunshine and the raging storm.

All things to me, how far soe'er they seem, Are near, for I am earth, air, water, fire; ic v.
The life of man is but a liftiful dream,"

And all created things to me aspire. Many may doubt, 'tis I who give them thought
With which they vainly think from

me to flee.
Dispel illusions! Seek me as you ought. Say, I am Brahm, and in thyself find me. Wouldst thou this riddle read? I am

the Soul,
Whence both the known and unknown have their start, And I am God! for God is but the whole Of which all souls form each an equal W. H. Kent. part.

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

## TORONTO, GANADA.

Particulars In Regard to Those Arrests.

To the Editor:-On reading your issue of the 4th inst., to hand yesterday, I was sorry to see over the signature of Mrs. Virginie Barrett, who is doing a good work here, a statement which is incorrect, in regard to the fund committee in the cases of Colby, Barrett, and others. Mrs. Barrett's letter to you says that they "have decided to defend Mr. Colby alone; they have simply backed down," etc. As president of the Spiritualist Association here I felt I còuld not allow this erroneous statement to go without contradiction, and as I had arranged to call on Mrs. Barrett (to give her some nointers about a sermon preached in the New Jerusalem church-statements in which she wished to controvert), I called her attention to the letter mentioned. She expressed her regret that, owing to a statement from what she regarded as good authority, she had been led to write as quoted above, and asked me to make the correction for her, which I now do. I am a member of the defense fund committee, and know whereof I write. The committee has had but one for

mal meeting, and have never, formally or informally, decided to defend Mr. Colby alone. On the contrary, they have taken "under their wings," as the saying is, Mrs. Barrett, Mrs. Nicholls and Prof. Campbell, none of whom were members of the association until after the arrest for "witchcraft, sor-cery;" etc., which naturally drew us all together for unity and strength. Mrs, Barrett engaged a lawyer for herself from the first, but the association instructed Mr. DuVernet (a very clever lawyer engaged by Mr. Colby and approved of by the association and de tense fund committee), to co-operate with Mrs. Barrett's lawyer in her defense, rendering all the aft possible, which he is to do, and for which the association are to pay out of the defense fund (as far as it may be collected) and the general funds of the association. This you and your many readers will see is quite the reverse of defending "Mr. Colby alone," or "sim-ply backed down."

Do not let me create the impression that Mrs. Barrett's and Mrs. Longley's appeals for pecuniary aid-in Mrs. Barrett's work here, should not be responded to as liberally as the friends of Spiritualism can do so; that part of the letter I do not wish to interfere with in way. The association desires that only the truth shall be known in the matter of its and the defense fund committee's attitude in Mrs. Barrett's arrest and defense, which is as I have stated above, and can be verified by Mrs. Barrett herself, who sees that she was misinformed.

I think I may safely predict that Mr. Colby and Mrs. Barrett will both be freed from the ban when their trials come off. As I don't charge you anything for this "prediction of the future events," I do not fear arrest for "fortune-telling, witchcraft," etc.

JAMES B. FUDGER,
President Spiritualist Association.

P. S.-I do wish some of your awfully radical correspondents would let the poor old Bible alone, to stand on its own bottom. Most thinking people pay very little heed to the theological, exegetical, apologetical, etc., dicta in regard to it, by pecuniarily interested ecclesiastics Toronto, Canada. J. B. F.

Notes from A. J. Champion. To the Editor:—After a long silence I once more pen a few lines for your perusal. I see by the tag that 480 closes my subscription to The Progressive Thinker. I have taken it from its birth and shall continue to take it as long as I can read and appreciate its instructive pages. Nearly every copy contains matter which to a thoughtful reader is worth a year's subscription. Mrs. Richmond's discourse in the issue of Janumon's discourse in the issue of the measure the value of such thoughts. have been a continuous subscriber one or more of the leading spiritual papers for over forty-five years, com-mencing with the Spiritual Telegraph. During all those years I have studied carefully the facts, phenomena and phi-losophy of Spiritualism as presented by the ablest minds in both Europe and America through those papers. To-day those minds are the peers of any class of men or women on earth. They are giving their best thoughts to the people of this age almost without money or without price through the spiritual press. With these facts before us, why is it that only one Spiritualist in a hundred takes a Spiritualist paper? Echo answers "Why?"

If half the money paid to fake mediums was given to support our spiritual papers and to send out among the poor our pamphlet literature there would be

no suspensions of our spiritual papers nor begging for patronage.

Even The Progressive Thinker and Art Magic for \$1.20 fails to reach the stubborn purse of many good souls who could find it easily opened to pay a dollar to see some one dressed in black, and velled, play his "departed" friends. A. J. CHAMPION. Lansing, Mich.

College to Instruct Mediums.

London, Jan. 30.—A movement is on foot here to put the practice of Spirit-ualism very much on the same footing as the practice of medicine. It is proposed to establish a collegiate institution for the formal instruction of "mediums" and to provide for the authorized licensing of mediums capable of conducting orthodox seances. The new scheme owes its origin to a

Mrs. Stannard. Her object, she says, is to protect the public from experimenting with fraudulent and incompetent spiritualists. She thinks these fakirs, by advertising themselves as professionals, have caused spiritualistic experiment of the genuine type to be de rided. She desires to organize a society which will issue a classified list of the duly qualified working mediums. Blank forms will be circulated to be

signed by all mediums in the country and only such as give satisfactory evi dence of their power will be reconmended to the public as duly authorized to put people in communication with The college which will prepare per

sons for the practice of mediumship is to have a decidedly novel curriculum seances, gyrations and classic dances being expected to occupy a large part of the attention of the students.

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few words, deserving thoughtful atten-

Again, page 70: "Spiritual life is an inevitable sequence of physical life and development. An intelligent, purposeful and happy spiritual life depends upon the substantial basis of an intelligent, purposeful and chaste human life. Man is, therefore, the arbiter of his own destiny. Nature furnishes the time and the opportunity. Man is left to either improve or waste his time. He is left to accept or ignore the opportunities which nature offers.

individual morally and spiritually."

volumes launched upon the world by materialistic scientists.

From a consideration of the subjects treated, and the manner of their treat-ment, the conclusion is safely reached that the title of the book, "Harmonics of Evolution," is well and aptly chosen; nothing could be more expressive and true to the nature and quality of its contents. It takes cognizance of the entire nature of man, in his physical and

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Chapter III.; "Life after physical death is a fact scientifically demonstra-ble," and chapter IV: "Life here and BMALL hereafter has a common development and a common purpose," as well as chapter II: "There is no death," possess chapter II: "There is no death," possess unusual interest to Spiritualists, per-haps, though it is difficult to discriminate when all the chapters are so in-

structive and interesting.

The author claims that sex is a spirit ual quality and exists in the spirit world. The spiritual body has sex and is capable of continuing, on a higher plane, the affections and mental qualities developed in the mortal life.

Prof. Drummond's notable attempt to effect a harmonious relationship and al liance between "Evolution" and orthodox christianity, is clearly shown to be futile and its logic inconsequential and contrary to facts of nature. Chapter XX, on "True Marriage," is

a fine study, in which mathematical diagrams are ingeniously made to play an important part in elucidating the sub-ject. It affords a fine explanation of the basis of harmony and the causes of inharmony in marriage relations. It is at once philosophic and spanned worthy of closest thought and study,

book; each is full of rich food for thought, that will lead many minds into enlarged fields of spiritual vision, as well as a clearer insight into the wondrous workings of nature's evolutionary

It is especially commended to the at tention of minds interested in the dis cussion of the subject of "Evolution" and "Involution," as helpful to the formation of clear thought and right con-

. PASSED TO SPIRIT-LIFE.

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

H. L. Williams, proprietor of Ortega ranch, and founder of the town of Summerland, died at San Francisco, Friday, January 13, after a long and painful illness, aged 57 years and 8 months. The members of his family were all present at his bedside during his last hours. His body was taken to Santa Barbara and buried in the family plot at Santa Barbara cemetery.

James Van Volkenburgh, a resident Auburn, N. Y., for over sixty years, a Spiritualist for nearly fifty years and a charter member of the First Spiritualist Society of Auburn, passed to the higher life, Thursday, Jan 26, at the age of 83 years.

Owing to the illness of the writer, Mrs. M. H. Cowan, of Syracuse, conducted the funeral services on Saturday, January 28.

S. COMSTOCK ELLIS.

Passed to the better life, Mrs. Susan Caroline Semple, at her home on High street, Laconia N. H., Nov. 30, aged 94 years. She was an earnest Spiritualist for many years. She leaves eight chilgrandchildren, and eight great-grandchildren to mourn her loss besides a host of friends. None knew her but to love her.

Mrs. Sarah C. Miller passed to spiritlife from her home in Millersville, Mo., Dec. 6, 1898. Mrs. Miller was 63 years of age and had been a zealous Spiritualist for over 20 years, having many times received indubitable evidence of the presence and kind ministrations of her spirit friends. It was this knowledge that brought her great comfort and consolation in her declining days, and enabled her to meet the change with calmness and resignation. Many times she has stated to me that whilst her passing away would bring sad and lonely feeling to myself and family, yet to her she regarded it as a grand tri-GEO. H. MILLER. umph,

Why I Am a Vegetarian. An address delivered before the Chicago Vegeta-rian Society. By J. Howard Moore. Price 25 cents. For sale at this office. "Origin and Antiquity of Man." By

Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in Cloth, \$1. For sale at this office.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortsmann It is good reading, and should be widely distributed, that people may be enlight ened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

"Bible and Church Degrade Woman," By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Woman Suffrage on Questions of Mor-als and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mra Stanton's usual trenchant style. For sale at this office. Price 10 cents.

"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. In these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is 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.

"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 val-ue, giving the results of much patient thought and research by a mind well audified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, it cents. Cloth, \$150. For sale at this

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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 meets 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

7:30 p. m. The Gross Park Spiritualist Society holds meetings every Sunday afternoor at 2 o'clock at Gross Park Hall, Wood and Melrose streets, opposite Gross

Park Depot.
The Second Church of the Soul will hold meetings in Van Buren's opera house, Madison street and California avenue, every Sunday afternoon at 8 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 Ran-

dolph street. Church services at 11:30. The Christian Spiritual Society holds meetings in Hygela Hall, Washington boulevard and and Paulina street, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services.

The 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. Dis-

course, tests and phenomena. Mrs. L. A. Róberts, 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 008 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 Auxiliary (Sunday-school) meets at 12 noon Sun day. Sents 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, pastor. Reached by the Milwaukee avecable, Robey and North avenue electric cars, Logan Square and Humboldt Park trains on Metropolitan ele vated to Robey street.

Church Students of Nature meets every Sunday afternoon, and evening at 7:30, Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Summers, pastor.

The First Spiritual Church of the

South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor. Spiritual Church of All Souls. Serv

ices at 7:30 p. m. in Garfield Hall, Garfield avenue near Lincoln and Cleaveland avenue. Mrs. Squire, pastor. The West Side Spiritual Society meets at Occidental Hall, corner of Madison street and California avenue, every Sunday at 2:4 and 7:45 p. m. Mr.

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J. D. PAGE, Thayer, Kans.

Dear Doctors:—I have been taking your medicines for two months with great satisfaction. I am now as well as I can expect to be, I shall recommend you and your treatmentation all personsuling, as far as I can Yours truly, P. H. J. Voor, Leon, Iowa Dec. 15, 1898.

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Mrs. H. C. HUTTON,
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Dear Doctor, -I feel your psychlo power very keen ly. When tired. I think of you and come in touch with you, and through my whole frame comes that undefined tremor, and I am rested. Yours grate-fully, Lee A 1809. ELISA S. SWASEY, Laconia, N. H. uily, Jan. 4, 1899.

Dear Doctors,—I am happy to say I am well. I can never feel too grateful for your kind attention to me, which has cured me, I wish you good success in your grad work, and that your life may be full of peace and happiness, I hope you will be long spared to continue your good work.

Maguit Polaon,
Moine, Kan. Dear Doctors.—I am very thankful for your treatment and medicines. I real quite well now, and can rest good nights. Your medicines were received the third of December, and I do not think I will need any more. Will recommend your treatment and medicines to all I Can. Yours truly, Jan 5, 1899. SARAH A. POOLE, Forty Fort, Pa.

My Dear Doctors,—I am heavier than I ever was before,—have gained about twenty pounds during the past two mouths. I am very thankful to you for your kindness and assistance. Most sincerely yours, Jan. 16. 1899. F. W. HAWES, Maccdon, N. Y. Dear Doctors.—I am better than I have been for six years. Am very grateful to you for this. Very truly yours, Mrs. Mary L. Hoag, Chicago, Ill. Jan. 16, 1899.

Dear Doctors,—I am still gaining. I am so much better than I have been for many years that I feel al most well. I like your treatment so well I shall recommend it to all. Can hardly believe I could feel so much better in so short a time. Thanking you for what you have done for me, I am, Jan. 25. 1899.

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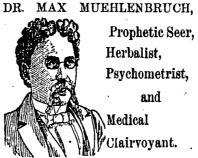
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