

A MOST WORTHY OBJECT.

To Liquidate the Indebtedness of the Waverly Home for Mediums, at Waverly, Mass.

A Humanitarian Call to Which Every Spiritualist Should Yield Speedy and Generous Response.

AN APPEAL

By the Board of Directors of the Veteran Spiritualists' Union, for the Waverly Home.

The Veteran Spiritualists' Union was organized and incorporated under the laws of Massachusetts in 1891, being authorized by law to hold property to the amount of five hundred thousand dollars.

It is a national institution—national in its membership which extends from Maine to California; national in the bestowment of its bounties, having the first years of its existence sent out checks and postoffice orders to needy Spiritualists scattered all over the country to the amount of more than six thousand dollars.

The Union has no competition in the work it proposes to do. Other charitable organizations doing a quick relief, local work, have the best wishes of the Union whose objects and aims are different, being broader or national in character.

Three years ago the Union started its movement for a home, relinquishing the quick relief work to local societies, believing the time had come for the Spiritualists of this country to do something more substantial and enduring for our people.

Out in one of the suburbs of Boston—Waverly, it purchased for sixteen thousand and five hundred dollars a

GRAND OLD MANSION, surrounded by four acres of beautiful land covered with oak, pine, cedar, apple, pear and plum trees, with shrubbery and rose bushes.

The Waverly Home was not established for Massachusetts or New England Spiritualists only, but for our worthy speakers, mediums or others in our ranks anywhere in this country who have devoted their lives to Spiritualism but who in their declining years become needy, having no home of their own. It is the universal testimony of all who have seen it that it is a most beautiful place.

The wisdom of the purchase will be seen when it is known that the Boston Elevated Road has since extended its tracks to within two minutes' walk of the home and established a five-cent fare to Boston, thereby enhancing the value of the property until, in the opinion of good, conservative judges it is worth to-day

TWENTY THOUSAND DOLLARS. This establishment is the property of the Union, every individual member thereof owning an equal undivided part. No help of any individual can ever inherit and divert this property from its original purpose, but it goes on and on and on forever, the property of the Union to be used for charitable purposes.

A GRAND MONUMENT to the altruistic sentiment of our people.

But we have a debt which must be paid before its doors can be opened. We appeal to the Spiritualists of America to help pay this debt!

Every dollar subscribed goes toward its payment! The officers have no salaries, but gratuitously devote their time and money for this worthy object.

Every dollar that has been paid us is represented in Waverly by substantial value that all can see by paying the Home a visit. We invite you to look at it. Go over its grounds. Look at what

YOUR CONTRIBUTIONS have paid for. Contemplate the fact, Spiritualists of America, that this property is for you!

Join us; become one of us; give us your contributions.

It is an assured success ever since the purchase; we have made our payments as they were due.

Reader, what better work can you do than help on this cause with your money?

We have men and women among us who are ready to cross the silent river. They have ability that used in the mercantile walks of life, would have brought them a competence. But with heroic devotion they espoused an unpopular cause. We are reaping the benefit of their grand works. They are poor. Justice demands that we

TAKE CARE OF THEM the last days of their earth life. Will you help us do so? Contributions may be sent to the clerk.

Any person a Spiritualist may become a member of the Union by sending the clerk one dollar a year for general membership, or twenty-five dollars for life membership.

MRS. J. S. SOPER, Clerk, 67 Huron Ave., Cambridge, Mass.

HONORARY MEMBERS OF THE WEAVERLY HOME.

J. Clegg Wright, Amelia, Ohio. Cora L. V. Richmond, Washington, D. C.

Isaac B. Rich, Boston, Mass. Mrs. J. W. Wheeler, Orange, Mass. Wm. H. Banks, Malden, Mass.

LIFE MEMBERS.

Andrew Jackson Davis, Boston, Mass. Dr. J. Higbie, Berlin, N. J.

Moses T. Dole, Boston, Mass. Mrs. H. S. Lake, Ohio.

Lyman C. Howe, Fredonia, N. Y. Fred L. H. Willis, Rochester, N. Y.

Sarah T. Jenkins, Malden, Mass. Dr. U. K. Mayo, Boston, Mass.

Mrs. R. S. Little, California. P. C. Tomson, Philadelphia, Pa.

Mrs. Helen Hawes, Barnstable, Mass. Charles H. Faxon, Chester, N. Y.

Lewis Hodges, Winchester, Mass. Mrs. C. R. White, Taunton, Mass.

Wm. Johnson, Cleveland, Ohio. James Cooper, M. D., Bellefontaine, Ohio.

Wm. F. Nye, New Bedford, Mass. Laura W. Eager, Fitchburg, Mass.

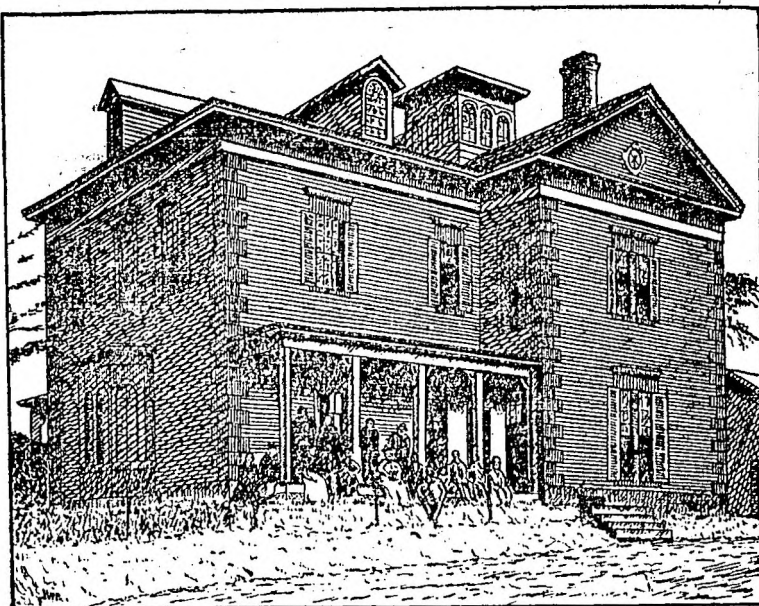
Henry Lemon, Boston, Mass. Mrs. A. B. Butterfield, Chelsea, Mass.

Mrs. U. A. Tucker, Dorchester, Mass. James J. Brooks, Philadelphia, Pa.

Lauretta E. Dodge, Onset, Mass. Mrs. Louisa Terry, Onset, Mass. Cyrus Peabody, Waverly, E. T. Wm. T. Davis, Charlestown, Mass. John R. Mason, Aspen, Colorado. Mrs. Mary L. Mason, Aspen, Colorado. Annie Lord Chamberlain, California. Mrs. G. W. Fowler, Lynn, Mass. Mary A. Karcher, South Boston, Mass.

REMEMBER!

The Waverly Home, representing property worth \$20,000, is idle! Its doors are not open! Sixty-five hundred dollars will open them! Will you help do so? The Veteran Spiritualists' Union asks



WAVERLY HOME, WAVERLY, MASS.

the Spiritualistic societies of this country to take up a collection.

ONE SUNDAY IN MARCH, 1890, the proceeds of which to be given to the Waverly Home Fund.

The Spiritualistic platforms of this country have rung out for forty years with the doctrine that "To do good" is our religion, and is it not time to exemplify it? You can do so by sending contributions for the Waverly Home to Mrs. J. S. Soper, Clerk, 67 Huron Avenue, N. Cambridge, Mass.

Will the readers of this week's Progressive Thinker kindly hand or mail the paper to some Spiritualist or liberal who would not otherwise see it? and oblige the directors of the Veteran Spiritualists' Union.

Financial Statement.

of the Veteran Spiritualists' Union: Waverly Home and land.....\$20,000 House lot at Lake Pleasant..... 50 Personal property..... 350 \$20,400

Debts, less immediately available property and funds..... 6,500 Balance.....\$13,900

Shall our Christian critics longer ask us in derision, "Where are your charitable institutions?" Let us answer them by establishing the Waverly Home on a solid and enduring foundation.

Report of the Treasurer of the Veteran Spiritualists' Union.

The following subscriptions and donations for the Home Fund have been received:

Isaac B. Rich, of the Banner of Light, Boston.....\$1,000 00
Chas. T. Longley and Mary T. Longley, deed of cottage, val. 700 00
Dr. John Higbie, Berlin, N. J. 1,200 00
Henry F. Campbell, land and money..... 2,500 00
William T. Davis, Boston..... 300 00
Heman B. Storer, Boston..... 100 00
Wm. H. Banks, Boston..... 100 00
Moses T. Dole, Boston..... 100 00
Jacob Edson, Boston..... 100 00
Cliff Rogers, Marshfield, Mass. 100 00
John W. Wheeler, Orange, Mass. 100 00
Christopher C. Shaw..... 50 00
Hebron Libbey, Boston..... 50 00
A. B. Wilkinson, Camden, N. J. 25 00
Foster D. Edwards, Boston..... 10 00
Jas. H. Lewis, Boston..... 5 00
Mrs. John Woods, Boston..... 5 00
Mrs. Mary T. Longley, Boston 5 00
Dr. A. H. Richardson..... 5 00
Mrs. A. S. Hayward, Boston..... 5 00
Mrs. Jane D. Churchill..... 5 00
John S. Rogers, Boston..... 5 00
Mrs. Mary D. Bell..... 1 00
Mrs. H. M. Hannah..... 1 00
Theodore J. Mayer, Washington, D. C. 100 00
Mrs. T. S. Leigh, Wenonah, N. J. 25 00
Mrs. E. F. Kruth, Brooklyn..... 25 00
Mrs. Mary M. Perkins, Hopkinton, Mass. 25 00
Mrs. W. S. Butler, Boston..... 25 00
E. P. A. Verrill, Lynn, Mass. 10 00
Dr. Bray, Boston..... 10 00
Andrew C. Berry, Somerville, Mass. 5 00
Mrs. E. J. Penk, Charlestown, Mass. 5 00
Mrs. C. B. Chapin, Chelsea, Mass. 5 00
Mrs. Louise Wing, Amesbury, Mass. 5 00
J. Q. A. Whittemore, president of Onset Camp-meeting..... 225 00

Married.

February 10, at 5 p. m., at the home of Thos. Dunford, Port Huron, Mich., Mrs. Anna L. Robinson of that place was united in marriage to J. Shaw Gillespie, of Pittsburg, Pa., by D. P. Dewey, president of the Michigan State Spiritual Association. The bride was ushered into the presence of her friends by her son. There was also present from abroad, Mr. Andrew J. Gillespie (brother of the groom) and wife, of Erie, Pa., and Mrs. D. P. Dewey, of Grand Blanc, Michigan. The parties took the evening train for Pittsburg, Pa., their new home. D. P. D.

"Thomas Faint: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

Henry W. Walt, Greenville, Ill.

A MEDIUMS' HOME.

Historic and Descriptive Aspects of Waverly, Mass.

Waverly, among the suburban towns of Boston, like Waverly among the novelties of Walter Scott, stands first. Typographically it is most felicitously situated. From Harvard College, three miles; from the "City of Watches," two miles; while a drive of twenty minutes carries one over the beautiful hills of Newton. One need not journey to the hills of New Hampshire, if he would see nature in her pristine robes,

Some time ago one of our brothers, who had been prominent and active in our cause, having carried on public meetings both in New York and Boston, was stricken down in the street by incurable disease, unable to rise.

The waves of financial adversity had swept over him and he was penniless. He tearfully begged not to be sent to the public almshouse. The officers of the Union aided him, providing a room and other comforts while life lasted and saw that he had a decent burial.

We then had no home from which our brother could wing his flight to the better land.

What a ray of hope would have been sent to that brother's soul could he have known that his last days on earth would have been spent with friends in a home of his own.

We are striving to establish such a home. Will you not help us? The widow's mite will be as gratefully received as the more wealthy man's thousands.

The officers of the Union make no charge for their services; it is a labor of love for the cause. One hundred cents of every dollar contributed goes direct to the benefit of the home.—Veteran.

Naturalists, poets and artists, long ago discovered these great treasures which nature had laughingly hidden from the multitude, until these rare souls of genius came for their disclosure. The feet of Agassiz pressed the rubble stone of the moraine that now bears his name, as the great man listened to the tales of Beaver Brook, and computed the age of these knarled oaks that have defied the storms of more than ten centuries.

James Russell Lowell, seated near the millrace through which the upper waters of this little stream pour down to lave the borders of the Veteran Union's land, wrote his matchless industrial poem which he called "The Mill." Longfellow, not less divinely, celebrated the beauty and music of this little rivulet in song. On the trunk of a gigantic oak Parker, that Jupiter of the Boston Pulpit, sat to contemplate fallen greatness, and borrow strength with which to rock the Cradle of Liberty afresh. A whirlwind had overthrown one of those great oaks, and Parker with the librarian from Watertown, employed a man to saw the trunk asunder, and counted on the register of its life nearly one thousand years.

The Veteran Spiritualists' Union searched in vain for another place like this. The great departed seem still to people these sylvan pathways, and linger among these oaks and by the streamlet's side, that they so much loved before. Here they greet again. The thousands still panted in flesh, who, from March to December visit these scenes which the honored departed have taught them to love.

The home of the Union has been fortunately purchased at such a time and under such circumstances as to insure the doubling of its commercial value in the next five years. It is but seven minutes' walk from stations of two trunk steam railroad lines, and with surroundings that insure the rapid rise in real estate value, while electric cars will soon run along its border. Upon this property is the Agassiz Moraine, pronounced by him, whose name it bears, as the oldest relic of the glacial period in New England.

Hundreds of scientific men and women visit the moraine from year to year, and it is upon its summit that the Union proposes to hold its outdoor meetings. The Metropolitan Park Commission is beautifying its acres adjoining this purchase; and to the "Century Oaks" pilgrims of many States and lands will come when those who now swell the ranks of the Veteran Union wear the robes of immortality.

The house itself is built in the most substantial manner, its erection required a sum three times that paid by the Union for the entire property. It is in good state of repair, roofed with slate, and will endure for many generations.

The writer, a few days since, walked with friends from this house along the line of the Union's land, and under the benignant branches of the ancient trees, to the theatre designed for outdoor service, as he has walked many a time before. He said to his companions, "Where in Massachusetts can we find anything more beautiful than this?" and the answer came with enthusiasm, as it will from our readers when they are privileged to visit these scenes, "Nowhere; it is perfect." If they were right, and it is perfect, the Union has purchased perfection, and Phillips said perfection has not visited earth since the days of Pheidias.

The friends of the Union have, then, beauty and value, fitness and fame. The older time and the newer time join hands in this "The Veterans' Home." Will the friends aid to complete and make this purchase a praise in the earth? Will they contribute to the work so auspiciously begun, and make this memorable property a treasure to their children and children's children, unto generations now unborn?

—Henry F. Campbell.

FINANCIAL.

The Veteran Spiritualists' Union has in real estate, personal property and cash on hand assets to the amount of \$20,000.

It has come to the knowledge of its officers that there has been bequeathed by will to the Union some thirty to forty thousand dollars not present available.

We now have laid on which can be but the accompaniment for one thousand people leaving ample facilities for grove meetings during the summer months.

We believe the Union will eventually become one of the largest financially, as it is now in numbers, spiritualistic institutions in this country.

The purpose for which it was established and which is now carrying out, is to provide a home for the heads of our people that those of other Spiritualistic organizations.

An institution of this kind within the ranks of Spiritualists was needed. It will fill a long-felt want.

Its immediate work will be to pay off its indebtedness and commence business in the building we now have.

This will accommodate some thirty to forty people.

We now ask for contributions for these purposes.

Some of our people have done nobly, ready; will you not do something to alleviate the sufferings of our needy brothers and sisters, have you not a duty to perform?

Shall it longer be said that Spiritualists neglect their own?

Our religion teaches us to be kind and charitable to the unfortunate. Will we exemplify our teachings?

For more than a quarter of a century our public platforms have rung out with the doctrine of doing good as our religion. The time and opportunity has now come to practice what we have preached.

Let there be one institution in the country that shall be worthy of the cause, where the practical results of our many years of talk may be worked out.

Some time ago one of our brothers, who had been prominent and active in our cause, having carried on public meetings both in New York and Boston, was stricken down in the street by incurable disease, unable to rise.

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One of the Needed Institutions in Spiritualism.

I am glad the Spiritualists of this nation have some inclination towards practicalism. Idealism has been the drift for so long a time that the old-time Spiritualists had almost lost hope of having their cause step into the ranks of useful, beneficiary institutions, but there is now every reason to believe that our hopes will yet be realized.

Many of our mediums and speakers are growing old and infirm; many have grown weary with the weight of age and the burdens of life; have grown poorer, even penniless in the advocacy of this great reform; men and women have spent all their money, all their energies, their time and their health in giving this light to the world, because their hearts were in it, and only because of the well known fact that Spiritualists, as a class are not rich, have I refrained from advocating the establishing of a kind of pension fund, or mutual aid association.

But we have this Home well established by Dr. Hidden, and a capable, wide-awake, energetic association, "The Veteran Spiritualists' Union," to back it. The entire possession, consisting of the Home and four acres of ground, is valued at \$20,000, but there is a mortgage of \$6,500 upon it. This should not remain there ten days. If those who have the matter in charge could raise about \$14,000 in the few years the Home has been established, the other able Spiritualists of the country can lift that mortgage in a very short time.

Do not, for decency's sake, let that institution go under the hammer, and Spiritualism into shame.

Fifty years have passed since Spiritualism reared its proud head and spread its protecting wings over the land, and in that time our numbers are counted by the millions, but aside from looking wise, nodding our sanction to other reforms, and happing and fluttering our wings over the blind followers of the illusive creeds, in a threatening, criticising, yet paternal way, what have we done for those who have sacrificed all, everything, to build up our cause? What have we done for the world that will remain in monumental commemoration of the good, the beauty, the usefulness of Spiritualism?

Think of our poor now incarcerated, as it were, in the prison pens for the poor, in almost every state in the Union, where they are cared for by machinery, like animals or so many worn-out machines, when our friends from over the way are telling us to be kind to the poor, be loving and just; when our own spirits tell us to be kind, loving and just.

Think of your mother or a beloved old aunt being poorly cared for in a common poor-house; the mother who a few years ago so fondly pressed her precious babe (they are all precious to a mother) to her bosom as though she would always hold it there and protect it from a cold and merciless world. You! Inhuman, purse-proud, rich (perhaps)—that child; how can you be so negligent of the wants of any mother, whether yours or your neighbor's, as to withhold your support of so grand an institution under the care of humane spirits out of the body and in charge of loving, tender, motherly and fatherly spirits in the body? There are many who could if they would, help, and many who would if they could. Give the latter the means of the former and there would be no debt.

DR. T. WILKINS.

Form of Bequest in Will.

I give and bequeath the sum of _____ dollars to the Veteran Spiritualists' Union, a corporation organized under the laws of Massachusetts, to be used, invested and expended for the general purposes, and at the discretion, of said corporation.

Form of Codicil to Existing Will.

I, A. B., of _____ do make, publish, and declare this as and for a codicil, to my will dated _____, which will, except as hereby changed, I ratify and confirm.

I give and bequeath the sum of _____ dollars to the Veteran Spiritualists' Union, a corporation organized under the laws of Massachusetts, to be used, invested and expended for the general purposes, and at the discretion, of said corporation.

In witness whereof I hereto set my hand and seal this _____ day of _____, A. D. 189__.

Signed, sealed, published and declared by the said A. B. as and for (1) his last will and testament calling himself Mrs. Dr. Fitch, her first appearance here before a Houston audience was on the fourth Sunday in January last. She announced that she would hold a public seance on the following Sunday night at Bryan's Hall. It was a scandal and farce to all honest, fair-minded citizens present. Her next appearance was at the residence of one of our most estimable private citizens, W. J. Cotton, Esq. South brought her cabinet along and it was placed in a corner of one of the rooms before an audience of twenty persons. Mr. Cotton had arranged, before her arrival, with two of his friends, to mount to the second story of his house and watch her proceedings from a convenient look-out into the cabinet. The usual conditions were adhered to, and lights turned down. Her first materialization was a little girl, produced from one of her hands as follows: Some preparation of sulphur and other chemicals not known were rubbed upon the hand, and pushed up over the top of the cabinet, and from the dim light had a slight resemblance to a child's face. Her next materialization was that of a man. Lights were turned on and it was the lady herself imitating a man, voiced by ventriloquism. Two of the gentlemen present requested her to rub her hands together, and the odor from them was very strong of sulphur. During the seance she called from the cabinet for water, and stated that the spirits were choking. It was the odor from the preparation on her hands.

Her next appearance was on Friday night, Feb. 10, at her own rooms, an account of which I call from the Houston Daily Herald, and this time her confederate was caught.

M. H. KIMPTON.

Houston, Texas.

(The account from the Herald was published last week.—Editor.)

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

"The Prophets of Israel." By Prof. C. H. Cornill, of the University of Konigsberg. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychological science. Demonstrator of the material or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"Right Living." By Susan H. Wilson. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for the use of children's schools. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

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To Spiritualists Everywhere.

Please read the appeal of the Board of Directors of The Waverly Home, Waverly, Mass. See the large amount of money already raised, and the amount required to liquidate the present indebtedness. Societies everywhere should respond to the call and take up a collection on one Sunday of March, to assist in wiping out this indebtedness. Each Spiritualist who does not contribute in a meeting, should respond individually. Let the world know that it is possible to have one home for mediums in the United States FREE FROM DEBT. The Progressive Thinker leads off by sending \$5. You, too, send something, however small. Send all remittances to the Clerk, Mrs. J. S. Soper, 67 Huron Ave., Cambridge, Mass.

The Progressive Thinker will be furnished until further notice, at the following terms, invariably in advance:

One year	\$1.00
Six months	.50
Three months	.25
Single copy	5 cts

Remit by Postal Note, Money Order, Registered Letter, or draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, and send them to you with the amount deducted from the amount sent. Direct all letters to J. R. Francis, No. 40 Loomis Street, Chicago, Ill.

CLUBS: IMPORTANT SUGGESTION!

As there are thousands who will at first venture only twenty-five cents for The Progressive Thinker, we would suggest to those who receive a sample copy, to solicit several others to unite with them, and thus be able to remit for a larger number of copies than the latter sum. A large number of little amounts will make a large sum total, and thus extend the field of our labor. The address for such suggestions will apply in all cases of renewal of subscriptions—select others to add to the good work. Your experience no difficulty whatever in inducing Spiritualists to subscribe for The Progressive Thinker. For no one of us should be without the value of the information imparted therein each week, and at the price of only about two cents per week.

A Bountiful Harvest for 25 Cents.

Do you want a more bountiful harvest than we can give you for 25 cents? Just pause and think for a moment what an intellectual feast The Progressive Thinker will furnish you. The subscription price of The Progressive Thinker is only twenty-five cents. For that amount you will receive a complete course of four papers of solid, substantial, enlightening and mind-refreshing reading matter, equivalent to a most unusual book.

TAKE NOTICE

At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for arrears.

If you do not receive your paper promptly, write to us and errors in address will be promptly corrected, and missing numbers supplied gratis.

Whenever you desire the address of your paper changed, always give the address to which it is to be sent, or the change cannot be made.

FOREIGN COUNTRIES.

The Progressive Thinker is furnished in the United States at \$1.00 per year, the postage thereon being about 10 cents. It is sent to foreign countries where it is not carried to charge 30 cents extra, making the yearly subscription \$1.30. Please bear that in mind.

SATURDAY, MARCH 4, 1899.

THUMB-SCREWS AND RACKS.

Walter Jones, of Co. L, 1st Colorado, writing to his father, Thomas Jones, of Chicago, from Manila, published in the Record, says:

"A few days ago a shipload of Spanish officers and a number of sick soldiers were sent home. The Spanish priests should have been sent with them. The natives are very bitter against the priests, and it is only American protection that saves them from massacre. They dare not go outside the city. They are the cause of the trouble between the Spaniards and the natives. At the prison can be seen instruments of torture—thumb-screws and racks—and I am told they were frequently used."

Catholic priests and instruments of torture are almost inseparable. The rack and the thumb-screw followed the conversion of nations by the sword. Torture failing to accomplish its purpose, then came the stake, the fagot, and the flame. The people of the Philippines have been experiencing for four hundred years what all Europe experienced, most forcibly in Spain, Italy and France, until after the beginning of the present century. If Catholic convents and monasteries could be made to bear witness, it is believed it would be shown the practice is still in vogue, even in our own America, but under greater restrictions for secrecy than in the past.

Were it not for fear of loss of Catholic votes, all the secret retreats of the church would be subjected to visitation, and the inmates would be examined in private to see if they wish to continue slaves to priestly licentiousness and tyranny. But it is probably futile to ask legislation in the interest of the oppressed nuns until a great political revolution shall bid defiance to Catholic votes.

MISSIONARIES EXCLUDED.

Delightful news comes from the Sudan, in Africa. The British, under Gen. Kitchener, lately regained control of that vast empire bounding Egypt on the south, which was wrested from them a few years ago with the loss of Gen. Gordon and his army. Gen Kitchener has issued orders, said to be approved by the home government, prohibiting missionaries, either Catholic or Protestant, from entering the territory, or in any manner interfering with the established religion, which Mohammedanism is. Attempts at Christian propaganda against the wishes of the people should not be tolerated anywhere. The faith of Mohammed rescued all the countries where it has been introduced from idolatry, and it has saved the people from drunkenness, and many of the vices common to Christian countries. But it is said they allow polygamy. And they in reply say that the Mohammedans are known among them save in the great seaports visited by Christians.

Until we can reform our own social code, we should be silent in regard to that of the half-civilized nations. Reform should commence at home, and spread by example, not by legal mandate.

THEIR GLORY AND SHAME.

The city of Rome is characteristically Christian. The Vatican is there, with the Pope, and it is the headquarters of the Cardinals. There is St. Peter's, with numerous lesser cathedrals and churches. The whole population of the city is dyed in the Christian faith, literally washed in the blood of the Lamb. And yet with all these godly influences about them, Wm. Rapinet Mackenzie, writing from Rome on January 20, says: "In 1897 there were 114 murders and 2,564 cases of stabbing, while in 1898 the stabbing cases numbered 2,031. Crimes against property—embezzlement, fraud and the like—were 8,987 in the year 1897 and 10,541 in 1898. All other crimes in 1897 amounted to 1,007 and in 1898 to 2,097."

With this frightful showing, and the added fact that crime is still on the increase in the Eternal City, need we be surprised when looking over the American statistics of crime to find near one-half of the inmates of our penitentiaries members of the Catholic church, while they number less than one-tenth of the entire population?

A HEATHENISH PRACTICE.

The archbishop of Havana is said to oppose free cemeteries in Cuba. It is the church custom in Cuba to demand an exorbitant fee for burials in cemeteries, where these fees are not paid after a certain time, the bodies are exhumed and thrown into the sea, and children lie around in heaps in the cemeteries. The archbishop objects that the discontinuance of this practice would interfere with the finances of the clergy.

THE REVELATIONS OF NATURE.

The Progressive Thinker has occasionally looked out upon the great universe, with its over six millions of suns revealed by the telescope—the more powerful the instrument the greater the number—with doubtless an equal number of planetary systems, all revolving in space, and each the product of the same Infinite, Eternal Energy which holds the earth in its orbit, and wheels it around its great center. The mind is always bewildered as it strives to grasp this majestic subject, and is lost in contemplation as it attempts to comprehend the whole. It must be equally overwhelmed as it looks through the microscope, and sees infinitesimal matter bursting into life. He gazes upon the minute forms floating in the atmosphere, swimming in the water, crawling upon the ground, buried deep below the surface, and even embedded in the hardest rock, only liberated by great heat, when it is said they fly away in pairs, showing that the positive and negative forces in nature, characterized by the sexes, are maintained in the lowest exhibitions of atomic life.

An article by G. Clark Nuttall, the distinguished microscopist, in a communication lately published in "Knowledge," awakens a train of thought on this ever-interesting subject. He was accounting for the peculiar odor always attendant upon fresh earth. He wrote:

"A handful of loose earth picked up in a field by the hedgerow, or from a garden, no longer represents to us a mere conglomerate of particles of inorganic mineral matter, 'simply that and nothing more.' We realize now that it is the home of myriads of the smallest possible members of the great kingdom of plants, who are, in particular, members of the fungus family in that kingdom, plants so excessively minute that their very existence was undetected until a few years ago."

Mr. Nuttall then tells us that in a grain's weight of ordinary agricultural soil there are nearly a million of these little germs; a shovelful of earth contains eleven thousand millions—an almost inconceivable number. These germs are of various species and perform tasks of great diversity, such as rotting seed-husks that the seeds may grow, and assisting in the decay of waste matter.

Prof. King, in his "Microscopist's Companion," says:

"In a single drop of water the microscope presents to the astonished vision, living creatures of most beautiful and varied forms, entirely unlike all former conceptions of organic existence, and so extremely minute that it would require from 25,000 to 80,000,000 to fill the narrow space of one square inch. And yet, as small as they are, the microscope reveals to us their existence, their spontaneous motion, and their eternal and internal structures. It also makes known the fact that these minute living beings are extremely reproductive, and 'constitute the chief portion of living bodies upon the face of the earth.' They are found not only in the fresh water of ponds, brooks, rivers and lakes, but even in the salty waters of the great deep, in some strong acids, in terebrant matter, and in vegetable and animal fluids; indeed, there is no part of the world, either upon its external surface, or internally, in which these microscopic beings cannot be found, either in a living or fossil state. The mortar of the builder, the chalky cliffs of Albion, extensive tracts of country in various parts of the world, as well as chains of mountains, the coral foundation of the Polynesian archipelagoes, of the reefs and islets of the Indian Ocean, as well as other places, beside slate, flint, sandstone, limestone, rocks, etc., all contain, and are in fact, chiefly composed of the remains of once living, invisible animals. 'Of the myriads upon myriads of organized beings created to work out the grand designs of Providence, all calculation seems futile; as the results would be far beyond the grasp of human comprehension.'"

In possession of these brief facts, who is best capable of forming an opinion of the attributes of Infinity; who whose vision is aided by the wonderful mechanical appliances of the present age; who has been educated in their use; is familiar with their revelations, and is capable of forming some just conception of the mighty universe on the one hand, and of infinitesimal Nature on the other, deducing evidence that life is everywhere, and always has been, incidents of matter? or the barbarian priest, whose world was narrowed by his own unaided vision; who saw the earth as the centre of the whole, the sun and moon but humbly in the sky revolving around the earth, while the rest of the universe being sure other planetary systems, each orb teeming with animate life, were but feeble lamps in the sky to variegated the scene? The questions, mere suggestions, need no answer.

MONUMENTAL RECORD.

It is positively marvelous to note the awakening interest all over the world in Gautama, better known as Buddha, meaning The Wise. The discovery of the birthplace of this avatar, evidenced by the finding of a pillar, with a four-line inscription thereon, translated, "Here the venerable was born," planted by King Asoka in the third century before our era, is conclusive in the matter. It was unearthed by Dr. Fuhrer with his spade, he being guided to the spot by traditional rumors, and by a statement in one of the Buddhists' sacred books.

M. Sylvain Levy, a French philologist and tourist, has recently made a pilgrimage to the sacred place, and in his report confirms Dr. Fuhrer's statement.

Max Muller says there can be no doubt the real birth-place of the Buddha is found, and he predicts a great Buddhist revival during the coming century. With the translation of much of their literature into the modern languages, and the favor Gautama's teachings are received by the learned, there can be no question but Prof. Muller's predictions will be verified.

COMMENDABLE.

That was a very commendable act of the St. Louis Ministerial Alliance, in expressing hostility to Senator Cockrell's bill in the United States Senate, proposing to return to the contract system, so long in vogue for educating Indian children at Catholic schools. Said the Alliance:

"An effort is being made to return to the contract system of the Indian schools, and thereby secure state aid for such schools. We therefore, the Ministerial Alliance, hereby enter our unqualified protest to any legislation looking to the appropriation of funds as aforesaid."

A BIBLE TRUST.

A Bible trust, it is reported, is about being formed, to advance the price of God's Holy Word. Truth would be conserved, and the poor would be enriched by a successful trust in that direction.

NOT ORTHODOX.

President Eliot of Harvard warns the New England Sabbath Protective League that "it will not do to attempt to dislocate pleasure and the Sabbath. God people take more joy than bad, and God delights in every innocent pleasure."

ANOTHER FACTOR OF SUCCESS.

Despite wars and rumors of wars, and the too apparent "hero worship" given to successful military leaders, deep down in the inner being of men there is a principle whose trend and leading is toward a higher and nobler ideal than that of a successful slaughterer of men.

The great man of the future will be the humane man—the man who stands as the representative of and leader in humanitarianism.

To this end the higher evolution is working, and the day and hour is surely coming when the men of large humanity will stand highest in the roll of honor and esteem, and war and bloodshed will be viewed with abhorrence, as inhuman, barbarous, and beneath the dignity and honor of true manhood.

Spiritualism is a potent factor in this higher evolution of humanity. Its humane ideals, its teachings in consonance with the humane impulses of the heart, its rejection of the harsh and horrible dogmas engendered by priestcraft in the dark ages of human undevelopment, its setting forth of a sweeter, more genial gospel of human brotherhood—a lasting indissoluble brotherhood of humanity for time and eternity—all these things which distinguish Spiritualism as a factor and force in the world of thought, make Spiritualism one of the great powers working to elevate man to that higher, nobler and more spiritual plane, where nothing inhuman, or inhumane, will be accepted as worthy the acceptance of man. When that day comes, the man of slaughter and blood will have ceased to be, and his worship and adulation will find no place in human hearts and thoughts.

In this work of bringing in that better day, Spiritualists should be active, energetic leaders, showing to the world by present and especially by example, the forebodings of the brighter future. They should emphasize their beautiful teachings by practical, concrete, humanitarian efforts. They should supplement their beautiful teachings with correspondingly beautiful works. This would give strength, life and vigor, to our cause, in which to-day it is sadly deficient.

Take, for instance, the Waverly Home enterprise, to which prominence is given in this issue of The Progressive Thinker.

What an excellent effect on the standing of Spiritualism in the United States and throughout the world, would follow the cancellation of the debt of \$5,000 now owing on the property, and the further endowment of the Home, for the extension of its usefulness.

We have one thing in common, thousands of people who now are disposed to "look down" on Spiritualism, would from this time look "up" instead of down. It would give our cause prestige, and bring a wonderful accretion of strength.

Humanitarianism is a factor of success to Spiritualism. The trend of social evolution renders it so, and it is an element that cannot be ignored without injury, depreciation and loss.

Spiritualists, if you will, you can easily place Waverly Home securely on its feet as a firmly established, Spiritualistic, humanitarian institution, which shall be at once a practical exemplification of our spiritual teachings, and an honor to our cause.

Waverly Home will prove a factor of success, in its highest and noblest sense, to Spiritualism.

Of the thousands upon thousands of dollars that have poured into the pockets of fake materializers, and been given to the "professors" who manage other counterfeit "shows," unnamed Spiritualists—if the money had been given to such a worthy humanitarian enterprise as the Waverly Home, what a blessing to Spiritualism would have been the result!

THE DIFFERENCE.

"He that hath no sword, let him sell his garment and buy one."—Jesus.

Down there in Galveston, the Texans have raised a purse of 3,500, and invested it in a sword, to present, with a Bible, to Commodore Phillips, who commanded the battle ship Texas, in the great sea-fight off Santiago. All this because the Commodore called his men apt to return thanks to Almighty God for the victory.

And over there in Spain the authorities, claiming to be under the special guardianship of that same God who gave the victory to the Americans, have ordered the court-martialing of every Spanish commander who surrendered his ship in that terrible sea-fight, where, according to Commodore Phillips, "God fought with the Americans."

Is there not something radically wrong in crediting God with victories, then punishing men for being defeated by such a powerful combination as his Supreme Majesty of the universe, co-operating with the Americans?

The Bible and the sword seem to be very proper accompaniments as gifts to the heroes in the great strife among nations, but churchmen are usually reluctant to admit there is any harmony in the combination.

HOLY MUMMERY.

Imagine a priest wearing a sacerdotal cloak, known as a cope, in purple and gold, extending from his shoulders to his feet, clasped at the neck, bending over a congregation of 2,000 kneeling women, with attendant priests, deacons, and subdeacons, while the holy father passes from one communicant to another sprinkling her with ashes, and making the sign of the cross on her forehead, at the same time muttering in Latin, "Remember thou art dust, and to dust shall return." That scene was a realization at the Cathedral of the Holy Name in this city on Ash Wednesday, the 15th of February, and was common to all Catholic churches the wide world over. The more hardened sinners were required to appear in sackcloth and ashes of absolution.

The custom is clearly another inheritance from ancient mythology, said to have been adopted into the church in A. D. 500. Its object must have been to glorify the priest and humiliate the worshiper.

A PROPOSED TRUST.

A Bible trust, it is reported, is about being formed, to advance the price of God's Holy Word. Truth would be conserved, and the poor would be enriched by a successful trust in that direction.

NOT ORTHODOX.

President Eliot of Harvard warns the New England Sabbath Protective League that "it will not do to attempt to dislocate pleasure and the Sabbath. God people take more joy than bad, and God delights in every innocent pleasure."

A DESERVED TRIBUTE

To an Esteemed and World-Noted Worker.

To the Editor:—The recent convention has emphasized a thought which has been in my mind for a long time, and at the risk of having my motives misunderstood, I will attempt to express in some degree what I feel should be deeply interested by Spiritualists, and particularly those of Chicago.

Whose address at the recent convention, as at all others, stands out prominently for its calm, dignified, its pure rhetoric, its fervid eloquence, its consistent logic, its high moral reasoning, and above all, its overwhelming spirit of fraternal kindness and sweet tolerance? It is scarcely necessary to mention that I refer to Mrs. Cora L. V. Richmond's address on the "Spiritual Outlook" and in so doing, I do not wish to reflect in any sense upon the other fluent speakers who were on the programme. There are many able and eloquent speakers in our ranks, but in all the qualities which combine to form the finished orator, the keen logician, the able debater and the fervent speaker, the palm must be conceded to Mrs. Richmond, or rather to her inspirers.

The Illinois State Spiritualists' Association made no mistake in inviting Mrs. Richmond to address the convention, for the discourse referred to was by far the finest and best appreciated of the entire programme. No one could listen to it without experiencing a sense of awe and admiration for the magnificent grasp of the subject and the beauty of its expression.

Again, when suddenly called upon to fill Mrs. Richmond's place in her absence, the guides gave through Mrs. Richmond, a most masterly presentation of profound ideas. It is safe to say that no loftier conceptions of Jesus and his mission have ever been held or more lucidly expressed than were displayed in this address.

Then for the third time in as many days, Mrs. Richmond spoke to a magnificent audience in Handel Hall, last Sunday evening, and it is hoped that this discourse may reach every Spiritualist in America through some one or all of the leading papers. This was a concise, clean-cut outline of the existing relations among Spiritualists of differing shades of thought and opinion, and indicated with no uncertain meaning, the attitude which all true Spiritualists should assume toward the known frauds and fakirs, while emphasizing the necessity for the broadest tolerance for ignorance and the greatest charity for weakness.

All this is but preparatory to what I wish to impress upon your readers, which is that Mrs. Richmond is beyond all question the greatest exponent for spiritualism, education and instruction known to modern times. There should be "universal recognition of this while she is yet in the flesh, and not neglect it until she has passed to the other life and then bewail her loss as a calamity to Spiritualism which it most certainly will be. The day will come when you and I will be both proud and grateful that we have enjoyed the privilege of personal acquaintance with this most wonderful woman whose whole life has been given to the cause of Spiritualism and whose influence has been felt around the world for the maintenance of its principles and the elevation of its moral and spiritual tone.

All who have listened to her inspired discourses have been deeply impressed with the profundity and wisdom of the guides, while blessed and cheered by the grace and simplicity of expression. Let us then generously set aside any slight differences of opinion we may hold as to doctrine or philosophy, and pay to Mrs. Cora L. V. Richmond, while in mortal life, that tribute of respect, esteem and admiration which true greatness deserves. When she again returns to Chicago, let us accord her that support and affiliation which is due to her as the greatest and greatest exponent of Modern Spiritualism, and as Chicagoans let us take a pride in retaining her with us permanently during the remainder of her mortal life.

Chicago, Ill. ERVIN A. RICE.

MAGNIFICENT TELESCOPE.

A telescope, the largest and most powerful the world has ever seen, is now in process of construction, designed to be completed in time for the Paris exhibition next year. The lens will be 49.2 feet in diameter. The chamber 197 feet in length, too unwieldy to be mounted, will lie horizontal, while the heavens will be reflected into it by immense mirrors. A magnifying power of 10,000 diameters will be attached on special occasions.

With such an instrument new worlds must spring into being, so far as man is concerned, and another crushing blow will be given to narrow church creeds, which made this earth the grand center and part of a Creator's Energy, which he toyed with for a time, then sent his only son to adjust parts he was incapable of managing to please his own ambition.

THE GREAT CRIME IS UNBELIEF.

A correspondent of the "Journal and Messenger," a Baptist organ located at Cincinnati, says in the course of a long article:

"In an experience of several decades, this writer has seen of several dates for church membership—unless coming from some other denomination—to be tested by any formal creed, or examined for any other purpose than to gain assurance of faith in Christ."

This is substantially the same as a statement made in these editorial columns a week or so ago; belief is the highest good a mortal can attain to, and the only condition ensuring a reserved seat in kingdom come, if the teachings of the church is authority.

A NEW RELIGIOUS FORCE.

A new force has just been called into service at Burlington, Kansas, to bring sinners into the fold, if we can place trust in a telegram from that little city on the Neosho, dated February 15. Wm. Davis, formerly vowed he would last week his daughter was converted. For a whole week he wrestled with his appetite, growing more zealous as his hunger increased until finally the daughter succumbed to the great pressure, and surrendered—was it to God, or to her father's tears and pleading?

"Harmonies of Evolution. The Philosophy of Individual Life, Based upon Natural Science, as Taught by Modern Masters of the Law." By Florence Hunter. Very suggestive and especially interesting to Spiritualists. An excellent work, of deep thought. For sale at this office. Cloth, 403 pages, \$2.

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

THE MENTAL WORLD.

The Spiritual Are the Enduring Principles.

The remarkable phenomena of mental photography, which preserves in the archives of memory the pictures and events of life for so many years, is the wonder and study of the world's great seers and thinkers. It is said by physiologists that we change our bodies often in every seven years, that there is a complete renewal of all the functional organs and even the body structure, and yet day by day the cerebral plate is pictured over with scenes and faces that hold indelible impressions unimpaired through all the ever recurring vicissitudes of human life.

With these changes incident to physical experiences there must from necessity be involved change in the brain forces and matter and it is a thing too subtle and wonderful for our understanding to know the fine processes of mind and spirit of the transference of the old to the new in the laboratory of the soul. How marvelous is the storehouse of mind from whence spring the thoughts of spirit sending forth its thought forms of good and evil, of sympathy and hate, of life and death. This human mind where genius buds and blossoms, where light the invisible mystery of being weaves threads of gold out of the dreams of night and molds them into forms of utility and strength, and sets in motion the laws of mechanics to do the bidding of man, is the wonder of all ages.

It is the brain that really sees, that all the phenomena seen, structures of art, the homes and inventions of science, have once slept in some mind, an impalpable thought awaiting the magic touch of genius to project it into outer form and expression.

Here in this brain the photographic picture gallery where thousands of forms and scenes are stored away, some dim and indistinct, some as if we were dusted with the mist of time, others as clear as the instant they were made, and which at will may be brought forth to people the silent world of memory. There is a difference between the real and unreal. Day dreams, hopes, aspirations, longings for the unattained joys, grief and despair. All these things are in this inner consciousness and have a distinction that palpably divides them from those that have been realized.

And thus it is while we are actors in outward life, and play the part assigned to us in the drama of human experience, yet the real sum and substance of life is the unseen—the spiritual. What matters it to the molding sleepers whether it be the crown of royalty, or whether it was the humble plowman? Dust marks the graves of all, and oblivion is written on all alike. But the pictures stored away in the soul remain after the outward form is dissolved, and by the same law of inherent right builds the spirit form and renews the individuality in another existence where principles take the place of outward signs and symbols. The outward forms of power, wealth and position, which the world has set such store by, are but dross when compared to the soul's real worth, where love and friendship are the ruling spirits, and the somber conditions of decay fade away to give place to the ruling life immortal.

BISHOP A. BEALS.

AN APPARITION.

Vouched for by Reputable Parties.

THIS REMARKABLE APPARITION HAUNTS A FARM NEAR WEST HURON—IT ONLY APPEARS ON THE THIRTEENTH DAY OF EACH MONTH.

The residents of and near West Huron, Erie County, are all stirred up over the appearance of a ghost in that locality. This is not an ordinary ghost—a visitor from ethereal regions, robed in flowing white. This ghost is different from any ever before seen. In the first place, this ghost is supposed to be the visible spirit of a departed bachelor, who had large sums of money while he was an occupant of a flesh and blood structure on this mundane sphere. The ghost is not to be seen every night and his visits are so regular that those who have a desire to view him may go to West Huron at stated times and see him walk through board fences, disappear in hay stacks and sink mysteriously into the ground or soar heavenward on fiery wings.

The ghost is always seen on the Woolverton farm, West Huron, between 11:30 and 12:10 on the thirteenth day of each and every month, unless that date happens to fall on Sunday.

Farmer Dildine, who lives near West Huron, describes the ghost in glowing words. He says:

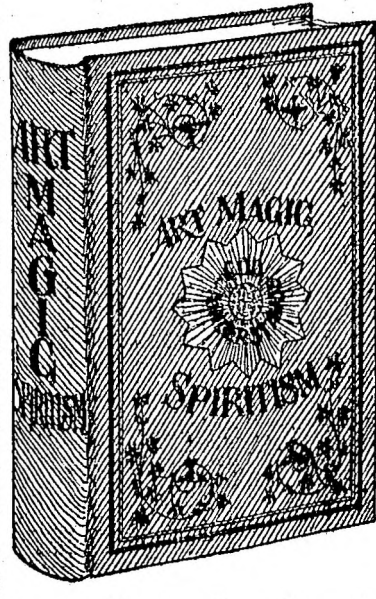
"I first saw him more than a year ago and exactly thirteen years to the day, after the death of the old rich bachelor. As I was passing down the hill at Slate cut I looked across the valley onto Woolverton's farm and there I saw a slight figure, description and puts skepticism at a dead end plus. I saw a light glint upon suddenly, as of someone swinging a lantern. I paused to see what it meant. A weird glow, like an incandescent electric lamp, issued from the air or earth. Then he came to the edge of the hill, and he was a human being, but instead of being outlined in white, it was invested with a bluish tinge—just as if you would look through a blue glass from the dark into a light room. This seemed to be the outside of the apparition appeared in dazzling brightness. The visitor seemed to be solid and yet he was not. The face of the thing, for I can describe it, was intelligent looking, and the thing's feelings and emotions were plainly discernible. You could tell by its countenance what was transpiring within its phosphorescent self, as much as an ordinary man or woman's face shows sadness or pleasure. It beckoned for me to follow it, but I was afraid to do so."

Well known citizens of Huron and West Huron have seen the ghost. Operator Klansen, Mayor Ray and other well known citizens will attest to its presence.—Cleveland Plain Dealer.

"The Great Roman Anconada." By Prof. Geo. F. Rudolph, Ph.D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome as "modernity" is held as a phase, a bridge, so to speak, that has led over the gulf of non-recognition to general recognition of the truth that between the Seen and Unseen there exist the most simple and natural relations, spirit to spirit, in possibilities of intimate and sympathetic intercourse far exceeding those ever possible in the physical world. It is a great truth, and a precious gift to the world, and is a phase, a bridge, so to speak, that has led over the gulf of non-recognition to general recognition of the truth that between the Seen and Unseen there exist the most simple and natural relations, spirit to spirit, in possibilities of intimate and sympathetic intercourse far exceeding those ever possible in the physical world. It is a great truth, and a precious gift to the world, and is a phase, a bridge, so to speak, that has led over the gulf of non-recognition to general recognition of the truth that between the Seen and Unseen there exist the most simple and natural relations, spirit to spirit, in possibilities of intimate and sympathetic intercourse far exceeding those ever possible in the physical world. 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...GENERAL SURVEY...

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

WRITE PLAINLY.

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

CONTRIBUTORS:—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

ITEMS:—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

J. W. Dennis writes from Buffalo, N. Y.: "Mrs. Marge Walte has been quite ill with la grippe, but is now able to resume her seances at Connecticut parlors."

Will C. Hodge has closed his engagement at Muncie, and is now at Rochester, Ind. All correspondence should be addressed to Rochester, care of Major Hodge.

Mrs. Virginia Barrett is open for engagements as speaker. Her address for the present is 14 Walton street, Toronto, Canada. Home address 819 E. 10th street, Indianapolis, Ind.

Ida C. Craddock, of Philadelphia, Pa., is to address an audience of Spiritualists on the evening of Sunday, March 3, at 8 p. m., from the rostrum of Mr. M. L. Schaeffer, at the People's Institute, Van Buren and Leavitt streets. The subject will be: "What the Bible Can Tell Us About Life in Heaven." Mrs. Craddock's office is in Handel Hall building, 40 East Randolph street, rooms 615 and 616.

Frank T. Ripley, test medium and speaker, can be engaged for lectures and tests for the Sundays of March and April. Address all letters to him as follows: P. O. Box 77, Oxford, Ohio.

M. J. Rollison, of 73 Thirtieth street, is in the City of Mexico, and will return about April 1.

A. M. Soukup, of Chicago, writes: "Spiritualists who wish to be enlightened should subscribe for The Progressive Thinker; to it the Spiritualists of this country are indebted that fakirism and fanaticism are disappearing from our ranks."

Mrs. Ida C. Craddock, late of Philadelphia, Pa., has opened an office in Chicago, rooms 615 and 616, Handel Hall, 40 East Randolph street. Mrs. Craddock is a Divine Science teacher, and claims to be leading her students along entirely new lines of thought to a higher and grander plane of life.

Mr. and Mrs. G. N. Kinkade have returned to the city, and will be located at the same place, 75 Thirtieth street, Flt. 1, where they will be pleased to meet their friends.

Paul S. Gillette, secretary of the Nebraska State Spiritualist Association, has been lecturing very acceptably at West Point, Neb. The Advertiser published there, says: "Those who took an interest in the matter were invited to come upon the stage after the meeting was over and receive tests and for an hour the medium was closely surrounded by many and gave test after test, delivered message after message, from relatives and friends of the next sphere of life, which were all recognized and deeply affected those who received them, demonstrating to those the fact that there is a future existence, after the so-called death, and that there is a way by which they can communicate with us. The interest, which was shown by all present, demonstrated

clearly that the minds of the people here had been busy in this direction to a good extent and were glad to have this opportunity to learn more of the real truth about it."

S. N. Snyder, Salem, Ohio, writes that the Spiritualists there are in need of organization, and thinks a good organizer who is a good test medium would after a time make a good living there by giving private sittings.

Camp-meeting associations wishing the services of A. E. Tisdale, the blind orator and singer, from July 22 to July 28, inclusive, may address him at 647 Bank street, New London, Conn.

Mrs. H. L. Lichtag writes from Springfield, Ill.: "It is so seldom one sees an article in your paper from this capital city of Illinois, that we deem it wise to let the world know there is a little spark left here yet, from which some day may be kindled a great fire. Mr. and Mrs. G. W. Bates, of Rochester, N. Y., have promised to be with us the last two weeks of April, and we are looking forward to a great feast. Although there is no society here, Springfield holds a goodly number of Spiritualists, but they seem to be afraid of letting their candles burn; but we hope soon that wicks may be trimmed that the candles may burn in spite of the owners. The Progressive Thinker has been a weekly visitor for several years at my home. The perusal of this, together with its two premiums, Ghost Land and Art Magic, has afforded me much pleasure."

Anthony and Mary Gabriel writes: "Enclosed find one dollar to pay for your good paper one more year. I am now past 44 years and wife 47—two of the veterans of 50 years in our humble way, and we enjoy life well, and don't employ doctor, lawyer or priest. We preach by example and work out our salvation the best we can. We have done it pretty well. Quietly and surely a revolution is going on that can't be stopped easily. You have done a splendid work in your day and generation; your final triumph is sure and not far distant."

Mrs. J. F. Bradley writes: "The Englewood Spiritual Society held an Easter supper and entertainment at their hall on Sixty-third street. The following program was rendered: Recitation, Eva Hayward; violin solo, Miss Allingham; solo, Mrs. Holton; recitation, Mrs. Horine; solo, Mr. Prior; recitation, Emma Cochran; song, solo, recitation, Little Miss Seyforth. Tests were given by Mr. Cross and Mrs. Cooley, and musical readings by Mrs. H. K. H."

L. L. Bair writes from Findlay, Ohio: "Enclosed find clipping from the Toledo News: 'Defiance, O., Feb. 17.—The congregation of the M. E. church at Independence is torn up over the action of the trustees in rejecting a memorial window, the gift of Company M, Sixth O. V. I. The reason given was that some of the soldiers who contributed toward the donation were not Christians. Those who favored keeping the window feel very bitter, and contend that the members of Company M are as good Christians as those who are holding themselves up as being holier than the soldiers.' I notice that this church differs a little from one in the South. A gentleman from Ohio, as the story goes, was visiting friends in one of the Southern States, and had occasion to go with his friend to church. When the collection was taken the Ohio gentleman dropped ten dollars into the basket. This very unusual event caused the minister to go to him and ask who he was, where he came from, and what his business was. In reply the Ohio gentleman gave his name; said he was from Ohio and that he was a gambler. As he came to the altar he was surrounded by a large number of men, and the brother from Ohio; may he prosper in his business."

H. Bocher writes from Grand Rapids, Mich.: "Permit me to correct a slight mistake in the very fine report of your mass-meeting. The solo song Friday forenoon by Mrs. Merrill, which it is said 'touched the hearts of all,' was not 'The Shining Shore.' This is the title of a popular sacred song in use in the churches. The correct title is 'The River of Time,' a new solo with piano accompaniment, advertised in sheet form, in The Progressive Thinker. This song arranged for quartette use, is found in 'Inspiration's Voice.' I do not want our orthodox neighbors to say I am plagiarizing, and so wish note made of this little error."

A musical entertainment will be given for the benefit of Light of Truth Spiritual Society, at 269 Burling street, third door south of Garfield avenue, first flat, on the evening of March 6, 1920. Refreshments will be given.

Carrie Fuller Weatherford is making matters lively in Southern Michigan.

The Sturgis Times has the following: "At the close of last Sunday's lecture at the Free Church, Mrs. Weatherford challenged any minister of Sturgis or vicinity to join with her in a discussion of the twelfth chapter of First Corinthians, first to eleventh paragraphs. If accepted, time and place to be arranged later." Mrs. Weatherford has already proved for over a decade to induce slander-mongering reverends to either discuss spirit return as manifested with primitive Christianity and modern Spiritualism, or stop vilifying honest mediums. Sturgis has one pulpitor orator who delights in insulting remarks concerning Spiritualism and Spiritualists. He needs just such an encounter as the one proposed. In order to show the community where he stands.

M. Emshwiller writes: "I am taking several papers pertaining to spiritual literature, but I think The Progressive Thinker far in advance of any that I have read."

Clara Puckett writes: "W. C. Jessup, of Richmond, Indiana, has just left Winchester after a short work here among the Spiritualists. Through his mediumship many new converts have been made. The Ladies Aid Society, which meets on Thursday afternoon of each week, Spiritualism is not dead at this place, though it has many opposers."

J. E. Orchard writes: "I have taken The Progressive Thinker two years and hope to always have the dollar for your very valuable paper."

Miss L. Gordon writes: "The Englewood Spiritual Society was favored last Sunday afternoon by several inspiring vocal and piano selections, of her own composition, by Emily Lydia O. Green, followed by a lecture by Mrs. Lola Holton, whose guides gave a beautiful song test to a lady, Mrs. Jeffrey-Borland and others gave some tests and Mrs. Gates recited a fine original poem. The hall was well filled at both services, and a revival in Spiritualism is predicted for Englewood. All services are free, and all are invited to come and partake of the spiritual feast. Several good test mediums will be present every Sunday."

Lyman C. Howe writes from 23 Archwood avenue, Cleveland, Ohio: "I am now speaking for the West Side Society the last three Sundays of February. Last Sunday, with mercury shivering with North Pole ague, we had a fair audience and good attention. The lyceum is sustained by vigorous effort, and fairly prosperous. Oh, that Spiritualists everywhere appreciated the importance of lyceum work! The children of the children who are soon to be leaders of society. When will they awaken to a sense of duty to childhood? I am stopping with Brother and Sister Frink, and a lovely, restful home it is, and generates an atmosphere of refinement and intelligence, as well as a spiritual tonic, healthful and bracing. On the fourth of January, Mrs. Howe was prostrated with la grippe, and she rallied, was up and dressed, and ate several times at the table with us. Then she was taken with inflammatory rheumatism and suffered terribly for nearly a week. Her hand and arm swelled to twice the normal size, and was a sight to look at—purple, and at times almost black. For a time I feared gangrene; but two days before I left home the pain let up, the swelling subsided, and she was able to move about. This terrible suffering prostrated her and she was helpless as a babe. I am free to make engagements for April and May, and the fall and winter of 1899 and 1900. Permanent address, Fredonia, N. Y."

W. H. Curran writes: "It is beyond my comprehension how a Spiritualist can exist without a Spiritualist paper, especially when so good a one can be had for so small a sum and a premium besides. That is worth more than the price of subscription. And right here I wish to extend my vote of thanks to Mrs. Watson for her fearless and truthful words on the Bible question. 'They are undoubtedly indorsed by more than three-fourths of all Spiritualists.'"

S. M. B. Doane, Meadville, Pa., "Although you have numerous testimonials from subscribers, expressing their admiration for your beautiful premiums, I cannot deny myself the pleasure of also adding my mite. When Ghost Land and Art Magic came with The Progressive Thinker, I expected much from it, on account of its title; nor was I disappointed. I read it twice, and as often happens with first-class literature, the second perusal was much more appreciated than the first. This year we received Art Magic, and I cannot express in words what a revelation it has been to me. Its philosophy is so beautiful, broadening and elevating. I wonder anyone could read it without feeling something of the inspiration of its gifted author."

Bro. T. B. Kizer, of Decatur, Ill., sends in a club of subscribers, and thus the good work goes on, in enlarging the list of The Progressive Thinker.

Mrs. Sheets, of Grand Lodge, Mich., who is still sick in a hospital in Chicago, is improving rapidly. She thanks the many friends who have written to her, but she is unable to answer letters at the present time.

J. H. Urick writes: "I can not afford to do without The Progressive Thinker. It is worth infinitely more to me than all the sermons I have ever attended. It is the best educator in the philosophy of Spiritualism I have ever had the pleasure of reading."

F. E. Irvine writes: "The St. Paul (Minn.) Spiritual Alliance continues to hold meetings every Sunday at 8 p. m., at Odd Fellows' Temple, corner Washburn and Fifth streets, with Mrs. S. M. Lowell, of Anoka, Minn., as lecturer and test medium, with good success and large attendance. On Sunday, March 28, the Alliance will celebrate the 51st anniversary of Modern Spiritualism, with an all-day session and union meeting of all the Spiritualists and friends of the two cities."

"The World Beautiful." By L. H. Whiting. Most excellent in their high and elevating spirituality of thought. Series 1-2 and 3, each complete in itself. Price, cloth, \$1 per volume. For sale at this office.

"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.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Race, etc. Price, cloth, \$2.50. For sale at this office.

"Mahomet, His Birth, Character and Doctrines." By Edward Gibbon. No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and official matters. Cloth binding, 450 pages. Price \$1. For sale at this office.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENG.

THE IMITATION OF SPIRITUALIST-STEPHENSON.

Mr. William E. Robinson, of New York, has sent his copy of a book which he has written, with the title "Spirit Slate-Writing and Kindred Phenomena," and which is published at the price of one dollar by Munn & Co., Scientific American office, New York City. Mr. Robinson says that he is "not an opponent of Spiritualism," but having for many years been engaged in the practice of magic, having been a designer of stage illusions for the late Alexander Herrmann, and having also been associated with Professor Kellar, he feels himself competent to treat of the "clever tricks" of those who "under the mask of mediumship victimize those seeking knowledge of their loved ones who have passed away." We have read the book with care, and find it to be a most excellent work, and one which all Spiritualists who are specially interested in "phenomena" would do well to make themselves acquainted with Mr. Robinson's explanations of how those phenomena may be, and as he alleges are, successfully simulated. A familiar acquaintance with the many "dodges" by which a novice may be deceived by a trickster cannot be otherwise than serviceable, and Mr. Robinson makes the methods pretty clear by a minute verbal description, and an abundance of pictorial illustrations. He gives at least a dozen ways in which slate-writing can be produced under apparently test conditions; he professes to unveil the secrets of mind-reading; he tells how a medium may release himself from the knots by which he has been bound; he describes how the tricks of the Davenportes were accomplished; and he explains with some minuteness how to escape from an iron or wire cage, etc. Of the Davenportes he never had personal experience, but it is noteworthy that Mr. Robinson's account of their methods does not quite agree with that of the celebrated French conjurer, Robert Houdin, a fact which rather suggests that both of them have evolved a theory out of their "inner consciousness," and that neither of them have spoken from an absolute knowledge of the facts. As to slate-writing we can speak from personal experience. Not one of Mr. Robinson's explanations as to "how it is done" applies in the slightest degree to Dr. Slade, with whom we had an interview for the express purpose of a test, knowing well, as we did, the nature of the various tricks adopted by conjurers. We took our own folding slate, purchased on the way. We each held a corner of the slate with one hand over the table, Slade's other hand we clasped firmly with our other hand. Slade proposed that we should hold the slate under the table. But we said, "No, the slate must not be out of our hand or out of our sight for a second! And it was not; for while we were discussing the point we both felt and heard the writing going on! The experiment was quite a success, and that, too, under conditions such as Mr. Robinson does not even attempt to explain away. We recommend Mr. Robinson's book, then, because, while it shows what may be done by fraud, it helps to the understanding, also, of the necessary conditions under which deception is impossible."

What, then, is this atmosphere which emanates from a person, and which reveals so much that is otherwise hidden? Is it physical or mental? It seems to partake of both, for it reveals both the state of mind and the state of body; that is, besides the atmosphere which surrounds people which we feel when near them, there is evidently a part of the mind which shades off gradually into brain and nerves. The thought which is put into the mind as a suggestion the night before, and has the power to awaken one at a given hour in the morning, evidently either becomes a physical state, calls the blood to the brain and starts up the body into its waking condition. In the same way fear arouses a physical state and causes contraction of the arteries and nerves. Anxiety takes off the flesh and wears deep lines in the face. Serenity makes the brow placid. Anger starts up heat and then results in headache.

LIGHT OF THE EAST, CALCUTTA, INDIA.

To the acute mental healer little more is necessary in order to detect the real nature of a patient's trouble than to read the mental atmosphere which, like any first impression, reveals that which may be otherwise concealed. In fact the healer cures more to know what this atmosphere is, and whether it may be readily changed than to know the nature of the disease; for it is the disposition or temperament of the individual which has most to do with the patient's trouble.

Harbinger of Light, Melbourne, Australia. Our indefatigable co-worker, M. Emmanuel Vauchez, sends us a copy of L'Eclair de l'Est, published at Reims, to which he has contributed a powerfully written article, entitled "Messieurs de Loyola," in which he indicts the Jesuits as enemies of freedom of conscience, of mental independence, of morality, of political progress and of pure religion. He has also published a map of France, in which he exhibits, by a series of diagrams the augmentation of the real property acquired by religious congregations in each department of the country between 1881 and 1889. In the former year his aggregate value was 800 millions of francs (\$32,000,000), while at present it is 2,000 millions (\$80,000,000). This amount, enormous as it is, does not include the personal property of the orders, which is estimated would bring the total up to \$400,000,000 sterling; the annual interest upon which, representing the sum of \$12,000,000 per annum, would suffice to extinguish destitution in France.

THE TWO WORLDS, MANCHESTER, ENG.

A DREAM I HAD.

It was a long time ago that it happened, but I remember it as distinctly as if it were yesterday. I should be about sixteen years old, and I dreamt that I was in the house my people built (and that I still live in), and that I was standing in the hall with a heavy sleeping child in my arms. I struggled to push the drawing-room door open, and pushed it open with my foot and went slowly in. Opposite to where I stood at the door appeared a mirror (where no mirror then was), and showed me myself as a woman years older, dressed in a low-necked violet satin dress, burdened with the heavy child. I stepped forward and laid my burden down on an ottoman or sofa, and exclaimed, "There lies the ghost of my dead childhood."

Fifteen years or more afterwards, I was going to a dance, and came down stairs ready dressed except for fur cloak and gloves, but instead of going into the warm dining-room where the maid was waiting for me with them, by some uncontrollable impulse I pushed the drawing-room door open with my foot and went in, and saw myself reflected as before in a mirror bought some years afterwards and hung in the place of my dream (without one thought of the dream). I stood there, looking at myself in a mirror, and looked at myself in a strange, bewildered way, for I had seen myself standing there before, and yet my dress was new, and I had never had a violet satin before! My dream came back to me; I remembered it all, as one often remembers a book one is re-reading—only the heavy child was not there.

I have often thought of the dream since, and wondered about it, and seem to understand more how it was, and why it should be. Seen by the light of Spiritualism casts on things in general, I take it, was a warning; for a month or two after the realization of my dream my adopted mother, "My Lady," as I called her, died, and with her certainly died all the happiness I had known in my childhood days, for very happy we had been together for twenty-four years. I will quote here the last verse of a lovely little poem in the "Happy Days" for December quoted to me by my son:

"There, little girl, don't cry—
They've broken your heart, I know,
And the rainbow gleams
Of your youthful dreams
Are things of the long ago.
But heaven holds all for which you sigh—
There, little girl, don't cry."

I was charmed when I read the poem. I was more charmed when my son learnt it, and when he quoted it to me. I was irresistibly reminded of the saying, "Out of the mouths of babes," etc. "Heaven holds all for which we sigh." O, blessed hope! O, thrice blessed certainty—there is a thing to dream of, if you like! There is a dream our faith, Spiritualism, realizes beyond any other faith. O, happy, blessed faith! As surely sent to us by a merciful, loving, bountiful Father, as that the sun shines by day and the moon and the stars shine by night.—Kate Taylor-Robinson.

BORDERLAND, LONDON, ENG.

SOCRATES AS A DREAMER.

And his presence is illustrated by the dream in which a beautiful woman appeared to him, quoting a line of

Homer, which he rightly interpreted to mean that he should not die till the third day, contrary to the anticipation of Crito, to whom it was related. So that psychologically, as well as by the earnestness of his moral aims, his profound religious feeling, and his personal righteousness, we are justified in claiming a place for Socrates among the goodly fellowship of the world's prophetic teachers.

It certainly does not speak well for human nature that the almost natural outcome of a prophet's life should be odium, disappointment, and a martyr's death. "No man can long be safe who either to you or any other democratic body opposes himself firmly," said Socrates. There is always a feeling of irritation produced by the presence of superior goodness, like that of the citizen who was tired of always hearing Aristides called the Just. And if that goodness is aggressive, and rebukes our misdeeds, we are inclined to say as Amaziah the priest did to Amos: "O, thou seer, flee away into the land of Judah and eat bread and prophesy;" or as Socrates puts into the mouths of the Dicaeas: "Why cannot you remove to another city and there hold your tongue and live quietly?" He had given personal affront to many of the politicians, rhetors, and poets, by exposing their pretensions to knowledge; he had offended the demos by his presumed Laconian and aristocratic proclivities.

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HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

THE JESUITS.

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A MINISTERIAL MANIFESTO.

We translate from Constancia the following item of intelligence: "Spiritualism has made its appearance amongst the Protestant clergy in Christiania (the capital of Norway), where the Rev. J. Lenoir has published a study of the subject, entitled 'Spiritualism and Christianity.' In it he recognizes the steady growth of Spiritualism, which, he says, imposes upon the churches the duty of carefully studying the movement. And he proceeds to analyze it as the product of the lights of reason and imagination, and as having been accepted as a divine revelation by its votaries, who are traveling along a pathway without outlet and not exempt from dangers. To all such investigators of Spiritualism, Pope's famous admonition may be very well applied: 'A little learning is a dangerous thing; Drink deep or taste not the Pierian spring; There shallow draughts intoxicate the brain, And drinking largely sobers us again.'

BOOK REVIEWS.

A Happy New Year; or Fifty-two Letters to the Banner of Light. By Abby A. Judson. Miss Judson's writings are always interesting, thoughtful and spiritual, such as will do good and prove helpful to the serious-minded reader in gaining uplift and instruction.

These fifty-two letters embrace a great variety of subjects, treated in such a manner as leaves no reader in doubt that their author is, as she says, "a Spiritualist in toto," yet ready to see and accept good wherever she can find it. The spirit of her letters is commendable, and for substance they are well worthy of preservation in book form. Price 75 cents. For sale at this office.

Inspirational Poems. By Mrs. C. A. Dean. Published by the author, Portland, Ore. A fine vein of thought and spirituality characterizes the poems of this dainty little book. There are forty-nine poems, of moderate length, not one of which may not be read with pleasure and profit. The binding seems in harmony with the quality of the poems—being a fine green cloth, making a nice little gift or keepsake.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Dr. Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in a tasty form, in print. Price, 35 cents. For sale at this office.

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What I. M. Duke, Jemson, Miss., Has to Say About "5 DROPS."

SWANSON RHEUMATIC CURE CO., CHICAGO: Dear Sirs—I will say to you and the rest of the world that I have been able to do a great work in curing rheumatism since I have taken "5 DROPS" in December last, and I now feel like a new man. I have had the rheumatism ever since I was 5 years old. I am now 60 years old and cured. Yours gratefully, I. M. DUKE, Jemson, Miss., June 1898.

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