



SCIENCE, MORALITY, SUPPLEMENTED BY THE BIBLE OF THE FUTURE. SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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DR. J. M. PEEBLES ON THE PACIFIC COAST

Amid the Flowers and Trailing Vines of California, He is Inspired to Send Forth Interesting Thoughts.

RICH MEN LIFTING UP THEIR EYES IN TORMENT—UNEXPECTED COMMUNICATIONS FROM EXALTED SPIRITS—THE EXTREME POVERTY OF SPIRITUALISTS—MAUD VON FREITAG IN SAN DIEGO—MATERIALIZING MEDIUMS—VACCINATION DISCUSSED—EDUCATED SPEAKERS.

Who, now in the serene of life, was not in youth conversant with the New Testament parable of the rich man in hell, and Lazarus, the beggar, lying at his gate, with dogs licking his sores? To be sure, it was a parable—a story, borrowed in part from the old Talmud, but stories have, or should have, each an instructive moral.

It is not necessarily wrong to have riches, for they may have been inherited, or may have been received through the testamentary wills of departed ancestors, and wrong of those who possess them consists in the scheming, selfish methods of acquiring them—in the deceptive, grasping, and morally numbing methods of getting them; and, then, of selfishly hoarding them as an end, rather than as a means of doing good to humanity. "He that gathers too much of the earthly," says Emerson, "loses in the gathering an equal amount of the spiritual, so that all men are born, and all die, equally rich."

PULLMAN.

In crossing the continent to the sunset land of Southern California a while ago, I rode in one of Pullman's magnificent sleeping cars. It was almost a palace. Pullman was a millionaire, and like others, his body died. It is now mouldering and rotting away. There have been already dissatisfaction and difficulties concerning his gathered millions. Returning through the organism of a distinguished medium, he said, among other things, published in the Harbinger of Light, that: "The change called death was not a happy one for everybody. My friends will, no doubt, be surprised to learn that I am not among the blessed. They tell me here that many who quitted the earth a long time ago are still in an apathetic or dark condition. For me the book was opened immediately, and the acts of my life, inscribed upon it, placed me in a most unenviable position. They have shown me my true character, and there is nothing in the sight of it that makes me joyful. Not restrained while upon the earth by any kind of creed, I am now very much restrained; and I suppose I must attribute it to my worldly prosperity. It is not a great good to possess much wealth, for it prevents one from making any moral progress. I understand this, and now I most deeply regret having committed many acts in my earthly life which were contrary to the spirit of justice. I fancied I was just to everybody, and lifting up others in my own way. I see that I was a selfish withhold of the rights and the products of the labors of a great number of people, whose share ought to have been equal to my own, according to an equitable proportion. I assumed a great responsibility. I now see it, and I have to make great efforts to alleviate and efface the faults of my earthly life."

ASTOR.

One of the Astors, pronounced to be worth 800,000,000, returning through a medium in New York, exclaimed, in seeming agony: "My wealth, my ill-gotten gain, is like a mortal millstone about my neck. I weep, I suffer, I pray. I am in the dark, and I ask what means can I adopt to undo the past, to scatter my wealth among the poor, to help the afflicted, to educate the orphan, and benefit my mortal brothers and sisters. I have been here taught that it is only by giving and lifting up others that we reach the heavenly home. I was filled in my earthly life with greed; I fished from the poor. Now they are comforted and I am tormented."

SINGER.

Many of you, no doubt, have in your homes Singer's sewing machine, but do you know the real history of this millionaire's life? He was a professed Spiritualist, and yet he selfishly lived to accumulate, and he "loved to live, rather than wisely," using a poet's words. After his death, the will was bitterly contested, involving a long and expensive law suit. The case was finally decided in favor of his first wife. In the palmistry days of Henry Slade, when stopping with Dr. Elliott, in Hlon, N. Y., Singer gave a most striking communication to Dr. Elliott in these words: "Can you understand," said this millionaire spirit, "how a rich man can be unhappy in the spirit world? If you would like to know, live the life that I did. I would give all my fortune and a third as many times more if I could return back into my body and reform, undoing much that I did; but now I must suffer until I can do something in some way to make good my past, dark life of selfishness and shame. I hope you will bring the truth of Spiritualism to all souls, teach them to practice, which I did not, his holy teachings, and urge upon them what a true life is. I am truly, J. M. Singer."

AUTOMATIC WRITING.

Automatic writing is one of the most interesting and convincing phases of spiritual manifestation. I knew a lady, a number of years ago, who would write rapidly, automatically, with both hands at the same time upon two different subjects, and in the meantime would converse with persons upon a still different subject. She was the daughter of a distinguished judge, and I regret to say that because of the tendency to persecute mediums, she would never appear in public nor manifest her gift, except to a select few. Mr. Stead,

editor of the London Review of Reviews, is, as is well known, an automatic spirit writer. Mrs. Underwood is another. Chas. W. Lynn, of San Jose, Cal., is still another medium thus gifted to give to the world unmistakable communications from the higher life. This gentleman, pronounced by Prof. Buchanan and others who personally know him, to be a most worthy, upright man, has given to me some very remarkable communications from the dozens of the invisible world. Here follow some of them:

GOULD.

"Through Mr. Lynn I received the following communication from the famous Jay Gould: "All my wealth, all the struggles and toils for gain, have not brought me happiness. I am unhappy, I wander and fro seeking aid, searching for the path that leads to higher values, to peace of mind, but I find it not. It is too true that as I sowed, so am I now reaping. Oh, God, when will it end!"

TWEED.

"From the realms of spirit I come filled with bitter remorse for all my misdeeds. Grief, anguish, fills my breast, and in the darkness I pray for the light of day. What avaleth heaven when death intervenes? Oh, my fellow men, live honestly, make integrity and justice your guides—all else fades away in the sight of God like the fleeting day. W. M. Tweed."

ABRAHAM LINCOLN.

The following communications, because uncalled for and wholly unexpected, are all the more valuable. I never ask for them, and I never test, but I am glad to receive them, and for the same I am truly grateful. Through Mr. Lynn, whose mediumship I feel to highly commend, I received unasked the following communications: "Will you let me, oh mortal brother, address you? I am sure you cannot say nay. It seems odd to me that a few will persist in asserting the fact, and I will tell you, that I am a believer in Spiritualism, when it was so well known that my later years were guided by grand and mighty spirit influences, brought me through mediums. My death was no surprise to me. It had been foretold, and I knew my slayer. Poor Booth! He long ago atoned for the crime and had my forgiveness. He was but an instrument for Jesus' work, and he has been forgiven. I am now free and joy and peace. With my boy and others I wander here and there freed from creaking care. I mingled with the friends I had known and with my soldier boys. The deep desire for my country's good I brought with me to the higher life. Mrs. Surratt, poor woman, suffered, died—but she still lives. "Spirit life has been with me a long stretch on lessons. While infirmities stretch on before me I see more and more work to be done. I do not feel like leaving my fellow travelers yet. I want to dwell near the material for a time that I may benefit my country. I remember the emancipation proclamation, but brother, did we free the slaves? I thought so, but alas! I see the wrongs of the colored people, and the crack of the millionaire-master's whip of the slave driver—white slaves this time! And it seems to me that the patriots, the brave men of our country, should begin to plan ways and means to bring freedom again to our land. Rich combinations are becoming potentates, and the poor, what are they but serfs at beck and call? The fires of 1861 still burn. Monopolies, trusts and syndicates are threatening to sap the life blood of the nation. "The late war a necessity? Yes, but alas! Even patriotism was half-forgotten in the ambition of officials or in the rush for spoils. The people as a nation—the masses, are patriotic and true, but they seem to be dreaming while the serpent of greed entwines its wriggling form to crush and will so do, if not prevented by the united power of the masses moving and acting promptly in harmony. "The grave has long held my mortal remains, but my spirit lives, and I am fully myself, enlarged and glorified. Changes since I left the body have been many. Evidences of immortality have increased. Countries are being better governed, I hope for much in the future. A congress of beneficent spirits is banded together above you for good, and we hope by co-operation to bring to honest, truth-loving mortals the harvest they desire, and which many of them even now deserve. You are one of the chosen workers. I thank you, and may you ever continue brave and fearless in your good work of disseminating the truth and defending the right."

WILLIAM DENTON.

"To my dear friend, the grand warrior, J. M. Peebles, I want to send my greetings. We are still in the flesh, fighting along the old lines fresh and vigorous. The psychometric prophecy made to you in the past you see has proven true. It would seem that if Spiritualism was so good to live by, it certainly must be equally good to die by. I am the proof. Your experiences have been many in many lands. You have written and spoken, and have been in many combats with tongue and pen. Yet, like a tall sturdy oak, you stand firm and true to your colors: "Brother Peebles; I always admired a fighter, and wish the cause had more of them. So continue the battle. We do not want you with us yet. My experiences, untrammelled by the body, have been grand. I have found very much of the "soul of things," and yet I

am still digging and delving amidst the varied debris that has accumulated for years. The planets and their influences, upon each other and upon earth inhabitants, charm me. As another said, all are but parts of but one stupendous whole. It seems to me that my spirit will never grow tired—tired of exploring the immensities of the universe of which your earth is but a dim speck. I could not resist the opportunity of coming to you. Memory does not wholly perish with the body, nor does death destroy individuality, nor the previous drift of earthly thoughts and aspirations. I assure you that I am more than satisfied with my transition. Though my designed work was not done, I find better facilities for continuing it. Looking earthward I see many groveling in selfishness and consequent misery, and we would that they were wiser. You know the way, and I am material, so must they find themselves in the spiritual world. Success to you, my brave brother, and may your good health continue till your earthly mission is accomplished."

Luther Colby.

Luther Colby controlling, came through Mr. Lynn at this seance, with words of greeting and encouragement, but gave no message.

At another of Mr. Lynn's sittings Dr. J. Beeve Dods, author of "Psychology" and other works, came with a most powerful message against the administration of drug poisons, and vaccination. These are the closing words of his message: "Perhaps I have used too strong language against this crime of inserting a cow-pox poison into children's blood to breed future diseases. I feel the wrath of an avenging angel when this subject with its direful consequences is broached. * * * It may seem strange that I should take so much interest in material things, but brother, is it not meet for spirits to work with mortals, helping them in every good work? May you for many years keep strong in body with ringing words relating to principles, laws and the unconstitutionality of laws past and present—laws that, binding the weak, often offered loopholes of escape for the strong and the rich. His words and sentences, though polished, were clear-cut and scorching. His personality continues."

Wm. Lloyd Garrison.

Wm. Lloyd Garrison came—and these were his first words: "Like our friend, Brother Abraham, I think the cause against slavery—one kind of slavery, with two or three aspects, is nearly ready to be fought over again." As his message was partly prophetic, I preferred to publish it. "Crises," as he said, "were impending upon both sides of the curtain, visible and invisible." Referring to the dark days of 1860, his brief and part were: "There should be an awakening in the American people. Human rights are divine rights. It is to be hoped that Freedom will be the watchword and that justice and equality will gain and hold pre-eminence both at home and in the far-off isles of the waters."

John B. Gough's greeting.

John B. Gough's greeting to me was most cordial. I knew him well. After assuring me of the great joy he experienced in speaking to me, he expressed a desire to see me, and he had helped to the ways of sobriety when lecturing in his body, he informed me that he was still engaged in reformatory work, freeing both "mortals and earthbound spirits from the slavery of appetite, and the thralldom of passion. The spirit-toller is never weary in doing good."

John Pierpont's message.

John Pierpont's message was brief and I give it in full. "My dear friend I have but this word to say: I come from the higher realms to welcome you when your appointed work is done, and you exchange the mortal vesture for the immortal. These messages, I repeat, were thrice welcome from those old soldiers and reform workers in the fields of humanity, because I neither asked for nor expected them. I personally knew them all, however, and hence their words of cheer were as sublimations and ever-flowing fountains of inspiration. Indifferent as we may seem, it is sweet to be remembered."

MENTAL POVERTY OF SPIRITUALISTS.

Poverty does not consist in a lack of dime and cents, but in a lack of mental and spiritual powers. One of the most eloquent men that ever stood in the halls of Congress was Charles Sumner, and this was a favorite sentence of his: "According to the principles involved in the Declaration of Independence." This mighty fact—a government of the people, by the people, for the people, astonishing the Old World—has principles, made it, and Congressmen at Washington, when necessity requires, declare them in clarion tones of eloquence. The other day I took up a large pamphlet written by Dr. Edward E. Hale, entitled, "The Unitarian Principles." The words half-crimsoned my face, for professedly we have a body of Spiritualists claiming to number from nine to 20,000,000, and yet too poor, too pitifully poor, to have any principles. Is our name Babel? The Israelites wandered, we are told, forty years in the wilderness—we have wandered over fifty and are still without any principles. True, we have phenomena—so do African Voudou, and so do the Mormon or polygamy fame. Right here in San Diego there is a Mormon missionary church. The members be-

lieve in spirit influences. They have visions, speak with tongues, prophecy, and lay hands on the sick. Yes, we have had phenomena, astounding phenomena, for over fifty years; with little organization and no principles. Or, if we have, we have neither formulated nor held them. Even the N. S. A. failed last autumn. "But," says one, "we have principles." Very well—where are they?—what are they?—why are they not put in the form of a broad, general declaration so that the world may know something what Spiritualism stands for?

No—we have no declaration of principles. We are too non-intelligent to frame, or too poor to buy, or too cowardly to declare them. Trilateral Shades of A. E. Newton, Dr. Crowell, Denton, Kiddle, S. B. Brittan, and others—help us, not to a creed, not to a dry confession of faith, but to the enunciation of some grand, general declaration of principles! Is it strange that so many cultured Spiritualists, with their families attending Unitarian and liberal churches, where there is choice music, flowers, carpets, cushions, paintings, statuary, and other charming and uplifting attractions?

SOUTHERN CALIFORNIA MEDIUMS.

In olden times mediums in Syria were called "seers." Prophecy in India gymnosophists, in Egypt hierophants, in Assyria, "peccanancers; Greece had her Zeus and her oracles, Rome her augurs and soothsayers. These sensitives were honored, cared for, and guarded from all coarse outside influences—guarded just as our genuine mediums should be to-day.

Mediumship in some form has abounded in all ages and under all skies, but mediums have been more numerous in mountainous lands than in such lowlands as Holland and the southeast of Ireland. Climate, environment, have much to do with mediumship. Socrates was a Grecian, and constantly attended by his demon or spirit guide. The Palestine of antiquity, the Scotland of the past century, were, as well as before, the materialists, distinguished by mediums and powerful centers of spirit forces. Mediums greatly abound in San Diego, especially in winter time, good, bad and indifferent—take your choice. Some Spiritualists seemingly prefer frauds. At all events they enthusiastically patronize those that have no standing, where best known, for truth and moral integrity.

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IS THIS VACCINATION LAW CONSTITUTIONAL?

Assuredly not. The law of God written in my moral nature, is above any law enacted by political legislatures. Many of their pronounced laws, though having the signatures of governors, are not laws. They are often repealed during the session of the very next year. Law, to be law, must be based upon the principle of right—eternal right and justice. I will not obey an unconstitutional law—a law that infringes upon my personal liberty. And be it treason or not—in the face of popes, priests and politicians, I will urge others not to do it. Oh, that our mothers, wives, sisters and daughters could vote. Heaven hasten the day! This vaccination law is undoubtedly unconstitutional. It is in perfect keeping with medical trusts, and these nefarious "doctors' laws" that seek to compel patients to employ only physicians of their own school—a school self-dubbed "regular."

This vaccination law is so odious, so diabolically dangerous to health, that it has never been enforced to an considerable extent in California. It never will be. The people are too progressive. And as I before said, petitions are now being circulated for its repeal. The English Parliament has recently, he it said to the glory of England and Scotland, made vaccination largely optional with the parents.

The old fugitive slave law was once the law of this country, north and south. And this law was compulsory; northern men were required to hunt, catch, and return colored men back into slavery who were running for the freedom of Canada and safety under the British flag. I would not obey this law. Though comparatively much younger than I am, I do not feel that I am proud to-day that with a family of good Quakers in Cuyaga county, New York, I helped several runaway negroes to make their way by the "underground railroad," as it was called, into the Canadian dominion. Wendell Phillips, Wm. Lloyd Garrison, the Quakers, and thousands of reformers, were charged with treason for criticizing a government that enacted such a congressional law—the fugitive slave law, in the interests of perpetual slavery. They refused to obey it. Garrison was mobbed in Boston, Foster was egged in Worcester, Folsk was stoned, others were vindictively persecuted by politicians and conservative bigots. But the law was finally repealed—and slavery itself abolished. Now, Phillips, Garrison, Foss, Abbie Kelley, Parker Pillsbury, Henry C. Wright, and many of those brave old soldiers of freedom—scarred soldiers,

fighting for personal liberty and equality before the law, are honored, and their very tomb-stones are wreathed in fadeful laurel; while the congressional and political manufacturers of that old fugitive-slave law are either forgotten, or their names have all rotted away into the silence of a merited infamy. Such will be the fate of this California vaccination law and its doctor-inspired makers. Let the eighty-five doctors of San Diego and the board of health—one or more of which are doctors—take due notice.

EDUCATION—TRAINING SCHOOLS.

One of the crying needs of Spiritualism is educated speakers, and refined, cultured, and highly inspired mediums—mediums that are most highly esteemed where best known—mediums that when they give tests can measurably explain the philosophy of their tests. We have some such. More are needed.

Tired of the manna of the Israelites, disgusted with old worn-out creeds and Calvinistic confessions of faith manufactured by ecclesiastical sectarists, the people are panting for present inspirations. They are hungering for intellectual food—thirsting for the spiritual waters of life, and pleading for knowledge of a future existence and of the condition of their loved who have crossed death's crystal river. To solve these problems, they look to Spiritualists. Can we, are we, satisfying these demands? Have we the speakers—the trained speakers—to call and hold the multitudes that are crying out for the living truth—the blessed truth of present spirit ministrations.

I repeat, the battle is on. My whole nature is aroused, and I have written articles in every San Diego daily, except one, against the enforcement of the law. Of the eighty-five doctors in San Diego, only three or four are opposed to vaccination, and these with one exception, are too cowardly to stand up and say so, or to sign a legislative petition to repeal the law, or so amend it as to make it optional with the parents. The school board has not yet issued the order, though the health board is urging them to do so.

Yesterday at the Mothers' Club meeting in our city, the lower room in the school house was literally packed to hear vaccination discussed. Though many doctors were invited to come and defend vaccination, only two made their appearance. These spoke in children's defense, and the mothers present to positive refusal to have that damnable poison put into their children's arms—a poison that does not prevent small-pox, but kills thousands every year. What the doctors call pure calf-lymph, I pronounced filthy, impure, calf-lymph-cussedness. I was accused by the opposition of using "swear words." I did not. It was only emphatic Bible language. During the discussion, I was advised that word of vaccinating and poisoning the blood of our clean, sweet-faced children, the doctors, druggists, lawyers and preachers were invited to come and defend vaccination, only two made their appearance. 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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...

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

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 poor.

But 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 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 nearly ready to cross the silent river, but who gratefully devote their time and money for this worthy object. Every dollar that has been paid 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

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, Of Huron Ave., Cambridge, Mass.

HONORARY MEMBERS OF THE WAVERLY 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.

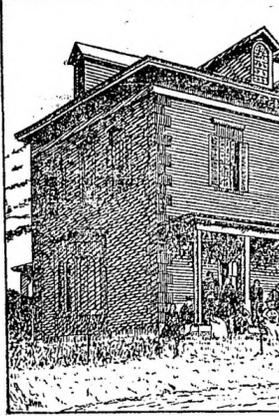
- Andrew Jackson Davis, Boston, Mass. Dr. J. Higbie, Berlin, N. Y. Moses T. Dole, Boston, Mass. Mrs. H. S. Lake, Ohio. Lyman C. Howe, Fredonia, N. Y. Fred L. H. Willis, Rochester, N. Y. Sarah T. Jenkins, Malden, Mass. Dr. U. K. Mayo, Boston, Mass. Mrs. R. S. Lillie, California. P. C. Tomson, Philadelphia, Pa. Mrs. Helen Hawes, Barnstable, Mass. Charles H. Facon, Chester, N. Y. Lewis Holden, 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. Mrs. J. W. Wheeler, Orange, Mass. James Wilson, Bridgeport, Conn. Mrs. James Wilson, Bridgeport, Conn. Mary W. Perkins, Hopkinton, Mass. 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.



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.

Table with 2 columns: Description and Amount. Includes Waverly Home and land (\$20,000), House lot at Lake Pleasant (\$50), Personal property (\$350), 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. Mrs. 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, 5.00. Mrs. H. M. Hannah, 1.00. Theodore J. Mayer, Washington, D. D., 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. Avesley, Lynn, Mass., 10.00. Dr. Bray, Boston, 10.00. Andrew O. Berry, Somerville, Mass., 5.00. Mrs. E. J. Peak, 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.

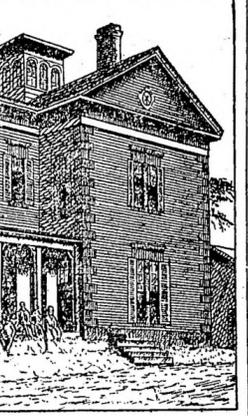
Married.

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.

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.

for Mill street to Lexington, or North street to Lincoln, will disclose a variety of scenery hardly to be surpassed in Berkshire County or among the White Hills of New Hampshire.

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 Water-town, 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 miles from the State Capitol, within "walking" distance 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 add 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.

WAVERLY HOME.

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 \$10,000 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 added from looking wise, nodding our sanction to other reforms, and flapping 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, before me and subscribers, who, in his presence, and in the presence of each other and at his request, have hereto set our names as witnesses.

C. D., No. 97 Warren street, Boston. E. F., No. 36 Beacon street, Boston. G. H., No. 14 High street, Lynn.

URGENT APPEAL.

To Lift the Indebtedness of the Waverly Home.

To the Editor:—The exacting cares of my practice make it impossible for me to prepare an elaborate paper for "The Progressive Thinker's" symposium on "The Waverly Home." I earnestly embrace the opportunity to say that I am as deeply interested as ever in obtaining funds to pay that mortgage of \$6,500, in order to open the doors of the Home to the worthy ones in our ranks who have fallen by life's wayside.

My experience as special financial agent has convinced me that immediate success can only be made possible by generous contributions from wealthy Spiritualists. Small contributions, while thankfully received always, cannot be wholly depended upon to wipe out this debt; large cash gifts are needed to bring about this desirable result.

I have received many combination offers, such as being "one of sixty-five to pay \$100 each" or "one of ten to pay \$1,000 each," but all such, while well-intentioned, are practically valueless, because they do not get the money into the hands of an agent about the country to secure the requisite number of individual pledges.

The way to win is to win. The way to settle a debt is to pay it. Let some one start the ball rolling by sending me a check for \$1,000 or more, and the debt will be paid in hand. Why? Because example is contagious; because confidence inspires confidence; because giving begets giving.

We need the Waverly Home, and we need it sadly. The letters on file in my office prove this. Some of these piteous appeals would melt a heart of stone. We ought to care for our own instead of forcing them into the poor-house and the streets of God's hand will not lay the blame for the entire property. It is in the hands of the only Spiritualists' Home in all the wide, wide world.

C. W. HIDDEN, Newburyport, Mass.

WAVERLY HOME.

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 \$10,000 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 added from looking wise, nodding our sanction to other reforms, and flapping 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.

Mrs. Dr. Fitch's Nefarious Work.

To the Editor:—Not wishing to harm any one in the ever-living truths of Spiritualism, I submit to you and the public through the columns of your valuable paper, the following facts of a world-renowned materialist calling herself 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. She 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's voice 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. 1, at her own rooms, an account of which I clip 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.

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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.

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SATURDAY, MARCH 4, 1890.

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 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 falling 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 bare 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 is Mohammedanism. 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 prostitution is unknown 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 the 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 murders increased to 128 and the stabblings cases numbered 2,671. Crimes of great heinousness, 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 their 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 hedge 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 undetermined 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-bushes 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 structure. 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 terebinthine matter, and in vegetable and animal fluids; indeed, there is no part of the world, either upon its external surface, or internally, in which 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, rocks, slate, flint, sandstone, limestone, 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 Infidelity; he 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 luminaries in the sky revolving around the earth, while the rest of the universe, and all other planetary systems, each orb teeming with animate life, were but feeble lamps in the sky to variegate 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 by the spot by traditional rumors, and by a statement in one of the Buddhists' sacred books.

M. Sylvian Levy, a French philologist and tourist, has recently made a pilgrimage to this sacred spot, 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 the education of these children. Resolved, That we hereby enter our unqualified protest to any legislation looking to the appropriation of funds as aforesaid."

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 disseminate 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, humaner 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 of 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 precept and example, by the example of the forefathers 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, and give a noble and beautiful prestige to our cause, in which to-day it is sadly deficient.

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 \$3,500 now owing on the property, and the further endowment of the Home, for the extension of its usefulness.

Were it not for the 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 ideal 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 aft 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-martining 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 heathenish sinners were required to appear in such a state of adoration.

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 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 generally known. I am a Spiritualist, and particularly those of Chicago.

Whose address at the recent convention, as at all others, stands out pre-eminently 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. Gora 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 forceful speaker, no man must be conceded to Mrs. Richmond, or rather to her inspirer.

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 from the magnificent grasp of the subject and the beauty of its expression.

Again, when suddenly called upon to fill Moses' place in his 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 different faiths, thoughts and opinions, 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 the fact that Mrs. Richmond is beyond all praise, the crown of glory for spiritual communication 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 acquaintance and the 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, who have 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. Gora 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 foremost 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 inches 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 playground of Creative Energy, which heaved with for a time, then sent his only son to adjust parts that 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 never known a convert to '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 IRRELIIGIOUS 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, it is dated February 15. Wm. Davis, formerly a devoted member of the church, but who has been converted, for a whole week he wrestled with his appetite, growing more zealously 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 Huntley. Very suggestive and especially interesting to Spiritualists. An excellent work, of deep thought. For sale at this office. Cloth, 403 pages, \$2.

"Social Uplifting, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt. D. M. D. This comprises a new part of Human Uplifting Course. 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 thinkers. It is said by physiologists that we change our bodies once in every seven years, that there is a complete renewal of all the functional organs and even the bony 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 this storehouse of mind from whence spring the thoughts of spirit sending forth its thoughts 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 is the photographic picture gallery where thousands of forms and scenes are stored away, some dim and indistinct, some as if they 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. There are pictures of the imagination, day dreams, hopes, aspirations, longings for the unattained joys, griefs and despair. All these 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 experiences, yet the real sum and substance of life is the unseen—the spiritual. What matters it to the moldering sleepers whether it be the crown of royalty, or whether it be the humble peasant. 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 glory, which the world has set such store upon, are but dross when compared to the soul's real wealth, 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.

OUR ECLECTIC MAGAZINE.

Valuable Thoughts and Information Selected From the Secular Press.

LILLIAN WHITING

HEARD A VOICE.

On "The World Beautiful." It Called Loudly, "Father!"

"I have got a clue to a whole system of spiritual philosophy. Chancing to say something of the presence of spirits (of whom, I said, I was often dimly aware) an argument arose on spiritual matters. As I was speaking the whole system rose up before me like a vague Destiny looming from the abyss. I never before so clearly felt the spirit of God in me and around me. That whole room seemed to be full of God. The air seemed to vibrate and to thrill with the presence of something I knew not what. I cannot yet tell you what this revelation was. I have not studied it enough. But I shall perfect it one day, and then you shall hear it and acknowledge its grandeur."—James Russell Lowell.

In the letter written by Lowell to Mr. C. B. Loring, from which this extract is made, the fact reveals still more clearly his wonderful receptiveness to the encompassing life of the Unseen. He was peculiarly fitted to receive it, with his refined and sensitive temperament, his trained thought and high intellectual activity. His intimate consciousness of what he called "the encircling spirit world" is again revealed in a private letter written in November of 1842, when he says:

"I do not write letters to anybody—the longer I live the more irksome does letter writing become to me. When we are young we need such a vent for our feelings. Unable to find a friend in the spiritual world, we feel more keenly the necessity of one in the material to whom we may pour out the longings that oppress us."

"Friend in the spiritual world"—this sentence is a clue to the entire work and life of Mr. Lowell. He was keenly alive to the unseen companionships, and the references to this source of happiness, which abound in his poems, are but the expression of his daily experience.

It may be noted that Mr. Lowell's assertion that he had grasped "a clue to a whole system of spiritual philosophy" was made in this autumn of 1842, preceding by several years the first intimation (through the Fox sisters) of physical manifestations of unseen presences. Both Lowell and Longfellow perceived the world of unseen companionships encompassing the world of the seen. Not that they were alone in this. No true poet can be named whose lines do not image this consciousness. Milton is full of it:

"Millions of spiritual beings walk the earth Both when we sleep and when we wake."

he says in one passage. This fact that the highly sensitive nature recognizes the presence and the infinite aid and joy of the unseen world, even in the most physical demonstration, is one of spiritual importance at the present time. There has been a half century or so of more or less activity and inquiry into the nature of those demonstrations to the senses that we live in the midst of intense energies, of which the eye and ear do not take cognizance. The variety of aspects under which these demonstrations have appeared is familiar enough to all, and the number of reports of the spiritual sense as much of these phenomena have been, there is a certain value in all that is genuine as the attestation of a law. But all phenomena is a means, not an end. And to achieve the end it need not continue forever. The alphabet and the multiplication table have their importance, but one does not pass his life in specific reference to them. To limit one's consciousness to the unseen world, even in the most demonstration of it through the phenomena of mediumship would be like dwelling upon the alphabet and the multiplication table throughout one's life. A phase has its value, but the more important it is, the less does it persist under the same form. The law of progress is in change, in evolution. Once satisfied by means of physical evidence to the senses that the spirit world about us "exists" like an atmosphere, it is then time to uplift the spiritual perceptions, and to know the realities of spiritual life through these perceptions.

A very thoughtful woman of letters, who is herself an exponent of the higher spiritual philosophy, remarked the other day that the "Society for Psychical Research" accomplished little. In reality, this society has done a work so wide and so important, so vital, and so true that from the fact of its influence having been so widely—and in a way quietly—permeating, its work is sometimes less specifically recognized. Briefly stated it stands for this: A group of noted scholars and scientists; men whose names are representative authorities in the intellectual world, associated themselves in a keen, scientific investigation of existing phenomena. The names of the members are: Sir William Crookes, Professor Sedgwick N. W. H. Myers, Dr. Richard Hodgson, Prof. William James, Prof. Oliver Lodge, not to speak of many eminent French and German scientists, had the weight of authority. Some of these men, who are among the leaders of what is now a large and constantly increasing society—some of them approached the investigation with a belief in the existence of phenomena which were found on the other side of the unseen world; but as they only sought truth, they were themselves convinced of the undesirable truth that the life of those who have passed out from the physical body is a very real factor in the lives of those still in the physical world. The association of eminent scholarship and its subsequent affirmation of the truth of intercourse between the Seen and the Unseen has been the most potent and pervasive influence throughout the entire reading public. It has, indeed, made public opinion in so marked and determined a way that a subject which had heretofore been flippantly discussed is now a recognized matter for serious and intelligent discussion.

The next step in the progress of humanity is for that unfolding of the spiritual powers on the part of the individual which will enable him to be in conscious receptivity to the unseen world; "to find a friend in the spiritual world," as Mr. Lowell expresses it, whose companionship shall be so pure and uplifting, so intensely inspiring and satisfying that with such exquisite response and sympathy life becomes an ecstasy of happiness. All these phenomena of the "mediumship" class, as they are called, are a bridge, so to speak, that has led over the gulf of non-recognition to general recognition of the truth that exists 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 the great truth which I prepared this to be a Lowell-Lillian Whiting, in Boston Budget.

OUR ECLECTIC MAGAZINE.

Valuable Thoughts and Information Selected From the Secular Press.

LILLIAN WHITING

HEARD A VOICE.

On "The World Beautiful." It Called Loudly, "Father!"

ABOUT THIS TIME HIS DAUGHTER, A THOUSAND MILES AWAY, WAS FOUND DEAD.

To the Editor:—I send you a clipping from the Albany Evening Journal of Feb. 16, that I think will interest you. The only mistake is "Zion's Herald," which is an orthodox paper of the non-spiritual type, high-toned and in every way reliable.

HAMILTON DE GRAW, Shakers, N. Y.

It was just about at dusk last Saturday, when Mr. Davis, of Rockford, a sitting in a room in which no lamp had been lighted, heard, or thought he heard, a voice say: "Father, father!" He started, listened, but did not hear the voice again.

He concluded that in some way his ears had been deceived, for there was no one in the house to call him father. His children had long ago left the parental home. Those of them that are alive are no longer young. Mr. Davis is well along in years.

He was still wondering what it was that he heard, when a woman, one of his neighbors, came to the house on an errand on which she had sent her little girl a little while before. But the little one had come running home in fright, saying that as she had approached the house of Mr. Davis she had seen a woman, dressed all in white, standing near it. Something in the woman's appearance had terrified her, and she had dropped a basket which she carried and hurried home as fast as she could run.

That was the story which Mr. Davis' neighbor told him. And he wondered still more what it all meant, but not long for a little later that night a telegraphic message was handed to him. When he had read it, his face was sad. He made hurried preparations for a journey a thousand miles eastward and took train the next night.

It was late on Saturday afternoon when Parker Bates, a lad of 14, who lived with his mother on Akin avenue in Rensselaer, returning home from an errand, found his mother sitting motionless in a chair with the upper part of her body bowed forward so far that her head hung near the floor. He called to her, then touched her; but she did not respond. He frightened, he ran out, told some of the neighbors and then went to get Dr. Miller. The doctor responded, but he could do nothing. Mr. Bates was quite dead. He was not surprised, for he had been treating her for heart trouble and had known that it must end thus, sooner or later.

And then a dispatch was sent to Mr. Davis, of Rockford, Ill., for the woman who had died so suddenly was his daughter.

He arrived in Rensselaer in time for the funeral. The train that brought him was the last that came through from Chicago just before the storm temporarily suspended traffic. To Mrs. John Lemley, who is also a daughter of his, he told of the strange happenings at his home about the time when his daughter died in a place that is fully a thousand miles distant from where he lives. He regards his experience as of the things that cannot be explained.

Mrs. Bates was a widow and was employed by her brother-in-law, the Rev. John Lumley, of Riverside avenue, the publisher of "Zion's Herald." She was forewoman in the composing room.

Her funeral took place on Tuesday afternoon. Mr. Davis will take his orphaned grandson to his western home.

THE LAND OF DREAMS

Prophetic Visions Come to People.

So long as the mysteries of sleep remain unsolved, the fascination of dreams must survive, says the New York Post. And those dreams which by some strange trick of memory seem to have come prophetic, are no all matter of vague speculation, and bring to the most prosaic soul a feeling of awe and wonder. There are few who cannot recall such coincidences in their own experience, and if they happen often to one man, it is small wonder that he should become, to a greater or less extent, a "believer in dreams." I had one of this kind which was so vivid and which included so many points of coincidence in the dream and in actual events which followed it that I will relate it here.

On an occasion during the civil war I dreamed that I was standing beside a road when there came marching along it a strong column of prisoners with guards, at intervals on the flanks. I asked one of these guards who the prisoners were and where they had been captured. He informed me that they had been taken in an engagement with the enemy on the day before, and that there were 1,900 of them. I then asked some bystander what day of the month it was, and was told that it was such a day of a certain month, some six weeks later than the date of the dream.

The whole dream was extremely distinct, and it made a strong impression on me. I related to a number of my comrades within the next few days, and then thought of it no more. Six weeks later, on the morning of the very day which had been mentioned in the dream as the date when the column of prisoners had passed before me, I was on picket a couple of miles distant from the point where I had dreamed to be when I saw them.

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nearly ready to give it up, when the solution of it came to me suddenly in my sleep. Upon awakening I lighted my lamp and worked it out immediately according to the method indicated in my dream, which proved correct.

PETER IBBESEN'S HAPPY GIFT.

A notable peculiarity of dreams is that in them we never surprised at anything that may occur. To a man in his waking hours a meeting with a person known to be long dead would be, at least a surprise, and with the surprise would be mingled, most likely something of a shock; but such an encounter in the land of dreams is looked upon as entirely a matter of course. This is due probably to the fact that the land itself is of so ghostly a character that no inhabitant of it is of greater or less consequence by reason of his having lost his connection with the things of the common everyday world.

There seems, alas, to be no certain way of compelling the attendance of any departed spirit that we may wish to call up in our dreams. What infinite consolation would it not bring to sorrowing hearts could such a method be discovered or invented! The note that Du Maurier struck in "Peter Ibbesen" awakened a responsive vibration within us and left us longing for the power to dream "true."

But although the material cannot command the spiritual, still, the dreamer of happy dreams may take pleasure in his shadowy land, in spite of the fact that he must be content with the same old same old fickle brings into his environment. Let him store up in memory then the happy visions of his sleeping hours to draw upon in after times, as he does upon the pleasant incidents of his waking hours, reckoning them as not the least of the blessings brought to us by "Night with her train of stars and her great gift of sleep."

A COUNTERFEITER.

Mrs. LaPearl Tears a Sheet Off the Alleged Spirit of Her Aunt.

SHE PARBOILED PROFESSOR SIMS—ATTENDED THE SEANCE FOR THE PURPOSE OF EXPOSING HIM AND DID SO.

To the Editor:—The following from the Danville (Ill.) Democrat of Feb. 18, explains itself.

Spiritualism which has assumed some noticeable proportions in this city of late, received a decided setback by the expose of a medium last night at a circle or seance conducted at the residence of Mrs. John Burton, 113 South Vermillion street. The work the fake was pretending to accomplish was not approved of by some of the leading Spiritualists, as they do not think that any medium can execute it. It was the coming up of the spirits of departed friends or relatives and the conversing of the dead with the living.

Mrs. J. H. LaPearl attended the circle last evening, and she went there with the determination of exposing the medium as a fake, if such a thing were possible. She was accompanied by her husband, the circus man, and by several members of the Palge Repertoire Co., which had an open date last night. James Green and wife and Dr. Patton were there. Dr. Patton being an inspirational poet and spirit medium.

Professor Sims, who resides on Park street, with Mrs. Shields, and who has been in the city for about a fortnight, was the medium who was conducting the meeting.

The lights had been turned low and some one in the audience had been requested to call up a deceased relative under promise of the opportunity to converse with the spirit of the departed one.

Mrs. LaPearl called for her Aunt Sally who had been dead these sixteen years. Her hands were held by Dr. Patton and she was invited to approach the cabinet and talk with the spirit. She had no more than reached the white form of the alleged spirit when she jerked free from Dr. Patton and grabbed the shrouded form which had uttered a few words in a husky and cavernous voice. She called for the lights to be turned on and then jerked the sheet off the supposed spirit. The professor stood there speechless and his misrepresentation exposed.

Mrs. LaPearl roared him thoroughly and told him the whole affair was a fake just as she had suspected, and ridiculed the professor until he could not reply.

She then told her friends to get their wraps and the party left the house. The other members of the circle were dismayed by the act of Mrs. LaPearl, but after their fright had waned itself they laughed and joked along with her over the matter.

Professor Sims' reply to the charge of being a fake, was for the party to gather at his room at 113 South Vermillion street. This method was the work he had set out to accomplish.

Professor Sims had refused to allow certain parties see him call up the spirits, probably because he feared that they would attempt the same thing that Mrs. LaPearl did.

Previous to his attempt to call up spirits, Professor Sims had worked to perfection with the "trumpet."

The above is only one example of many occurring all over the country. Educated in the methods of trickery by celebrated California experts, they go forth to fleece the gullibles among Spiritualists. A simple test will play out every trickster in the United States. It consists simply of placing a mosquito bar over the medium and watching carefully to the medium's face. This method was adopted by S. S. Jones, the founder and editor of the Religio-Philosophical Journal, who had occasion from time to time to employ it. Under the mosquito bar the medium sits comfortably, and it is no more an obstacle to the genuine medium than the ordinary daily dress that is worn. Of course, look out for confederates. They can be balked, if previous arrangements could be made for their secret assistance. I am a firm believer in the possibility of genuine materializations, yet I don't believe there is more than a half-dozen mediums in the whole United States who can stand the test inaugurated by S. S. Jones.

Spiritualists everywhere play out their counterfeits by the S. S. Jones test. They will not submit to it, unless like Mrs. Fitch, of Texas, a confederate can be utilized. The medium who can stand this exceedingly simple test and produce materializations, and who is willing to go to any house, will be regarded as a benefactor and a savior, and can coin honest money. TRUETT, Danville, Ill.

STARTLING LIMITATIONS IN SPIRIT RETURN. SCINTILLATIONS FROM CHARLES DAWBARN.

The Great Philosopher of the Pacific Coast Opens Up a New Line of Thought.

THOUGHTS THAT SHOULD BE READ AND RE-READ AND CAREFULLY CONSIDERED—THEY SHOULD FIND LODGMENT IN EVERY MIND—THOUGHTS THAT SHOULD BURN THEIR WAY INTO THE UNDERSTANDING OF ALL.

The most experienced Spiritualist is often dismayed and disheartened at the limitations that haunt his phenomena. For instance, when Shakespeare is announced as his visitor he invariably discovers that the wit and wisdom of the spirit will not overshadow the unlearned conversation of his neighbor John Smith. This is the same as applies to the "return" of any and every spirit, whatever his renown for special knowledge and talent in earth life. The visible scientist may apparently influence some uneducated medium to talk with a learned twang that is abnormal, but the science exhibited rarely

REACHES THE TEXT BOOK LEVEL, and never equals that of the learned specialist.

Coming down a little closer into every day life, we find our friends and relatives often making a most unpalatable hash of truth. They have hard work when they first return to remember their names, and it is only after the track has been smoothed by "suggestion," that they manage a real progress. There is plenty of the abnormal in such phenomena, but almost no proof that the spirit brings back any higher manhood than he left behind. Usually his progress is inevitable to the mortal investigator. Is it any wonder the world smiles? It has almost ceased to ridicule, but it is asking, and has the right to ask, "what is the good of it all?"

The Spiritualist has been gradually getting into cramped quarters. He has built his new "temple" on phenomena, and every new phase is ushered in with a solemn admonition to "behold another grand manifestation of spirit power." If the unseen prestidigitator produces a new trick, the sacred cause experiences a boom. But industrious scientists of the S. P. R. variety have been tracing so much of assumed spirit return to telepathy, clairvoyance, and other unthought-of phenomena.

PHASES OF MENTAL ACTIVITY, that the oldest Spiritualist is in danger of presently finding a notice of "standing room only" where he thought he had a reserved seat in the temple of truth. Almost everything claimed for the spirit of the dead can apparently, and with just as much propriety, be claimed for spirits of the living mortal. One hears in the name of Spiritualism, another healer who denies "spirit return" is quite as successful. The prophet and test giver may be only a psychometrist; while clairvoyance and clairaudience are undoubtedly uncultivated faculties inhering to every mortal. And when at last, we come to the fact, that after many years of most careful and scientific investigation, the Honorable Research acknowledges that it has found traces of independent intelligence, through the mediumship of Mrs. Piper, that can only be explained by "spirit return," we are still left face to face with the old mystery. In these acknowledged cases of spirit return we have the same old limitations and imperfections, till the weary skeptic exclaims, "at best there is but a grain of truth to a bushel of chaff."

The experienced Spiritualist knows in his heart that

SOMETHING IS WRONG, but he does not know what it is, or where to look for it. No matter how delightful his intercourse with father, mother, wife or child, he knows that a visit to the spirit world may upset it all. At best, it is only after a number of sittings that he gets really satisfactory proofs of identity. With such facts, like worms at the root of their faith, Spiritualists are shouting that spirit return is a glorious revelation, and that the grandeur of its revelations will presently pervade and reform the world. Meanwhile the time-worn Spiritualist finds so little in which he can be proud in the public offerings of "spirit return" that he sooner or later, either returns to the church pew under some liberal preacher, or else drifts along with a cool indifference that is the final stage for a belief that is gradually freezing to death. The enthusiast may have one to five years of experience, never twenty-five or fifty.

Such are the problems that are demanding solution. The patient will die unless they are solved. Nothing is to be gained by a chat at the street corner, or a social party. The facts must be traced and studied right down to the very foundation of the movement if we would discover how much of truth, and how much of imagination we have blended in our old belief. If the reader is willing to become such a student I can help him to follow a few steps into processes by which Nature makes progress possible. If he be started and perplexed at times, I can at least console him by showing that he may find his problems solved, and his spirit return saved, as the result of his careful study. And I will try to take him as far, and no further, than I have traveled myself. Our study must be manhood itself; first in this life, next in the invisible, and in both alike under Nature's laws.

Reader, you and your wife—some day to be separated by death—are not to be parted by the loving companionship. How do you know each other when you meet after a brief separation? You tell me it is by the exercise of certain senses. You are right. Even poor Laura Bridgeman, born deaf, dumb and blind, recognized every friend by touch. But there is something a little

DEEPER THAN MERE SENSE which is blending your lives into harmony and love. It is memory. If you did not remember having loved, you would not now meet as lovers. It is your mutual experiences, far deeper and broader than youthful passion, that blend your lives into one. Without memory pure love would be impossible. Every man, woman and child is doing, saying, or thinking something every hour by which a fellow mortal distinguishes the human A, B or C from any other letter of the alphabet. So it is memory we must investigate if we would hope to understand man.

Memory is bookkeeper for sense. He records everything you see, hear, feel, touch or taste. The result you call experience. But how does he do it? By exactly the same process by which you gain your experiences. He makes use of Nature's law of universal vibration. For the sake of simplicity we will confine our illustration to the operation of just one sense, and trace it to memory. This will really cover the whole field. If you stand silent before your wife she may guess, but she does not know what you are thinking. Presently your

thought stirs your vocal organ (how it does nobody knows) which starts vibration in the atmosphere. The drum of any human ear is affected by these vibrations. The result is a sound. You have experienced it often, and have been educated to recognize that special sound as an expression of a certain thought. Your wife's ear and your own receive and record the same sound. You both attach the same meaning to it. Then comes the marvel. The vibration is

RETRANSMITTED INTO THOUGHT, and then recorded on the memory, but still by vibration. I do not know where such vibrations are kept in cold storage by Nature. We guess it is in the brain. But you see that if you repeat the sound, it always means love, or anger or hate,—means just the same every time, and the effect is exactly the same on the memory. Repeat the vibration, and although possibly the word may have escaped you, you will have the thought back of the word as an eternal fact, because founded on an eternal vibration. The student will here note that there are two distinct facts. (1) He has noted that a certain rate of vibration makes its entry on the page of Nature's memory. (2) He sees that no other rate of vibration could either make or repeat that entry. (3) Yet further, if that same vibration be repeated at any other time it will tell the same story. But, and carefully note this, it can only be repeated on its own instrument. My memory demands my instrument. Your memory demands yours.

Nothing very difficult or startling so far. We have taken a single fact of science, and have commenced to study its lesson. It shows us that what we

MEAN BY "PERSONALITY" is based upon memory every time. You recognize your wife by these mutual memories of mutual experiences. Let these memories cease, and the wife's cease also for you. But can they cease? Most certainly they can, both by accident and design. You have seen that no intelligence will pass between you and your wife except there is precisely the same vibration, with the same agreed meaning, which is then stored as "latent thought" in the memory. Now suppose your thought suddenly "died" and starting vibrations that do not connect with the old memory. Just a little change in the instrument, somewhere and somehow. That is what hypnotism did for the French peasants under Charcot. It made this trifling change. Yet that change combed the intelligence, which we call the "EGO," to manifest

AS ANOTHER PERSONALITY, which had instantly a new memory, without any connection with the old one. Accident did the same for Mollie Faucher. It induced certain repetitions of convulsions every night. Every time the instrument is slightly changed. So there is a new memory and a new personality, but the same Ego. It happens with Mollie that there are half a dozen such regular changes. Now notice that a repetition of the same vibration, however induced, at once recalls the special memory, and the same "personality" appears with a memorized history of experiences, like the rest of us.

That has been another step for the student; but nothing new, so far. I have studied these changes, in their relation to spirit return, again and again, and my readers all know. It is only recently that I grasped the full meaning of these intensely interesting facts of nature. That is the next, and the all important step, to which I am now inviting the student. It is a fact in itself so stupendous that, until carefully studied, it seems to upset the very foundations of spirit return. This is the fact, which, for clearness, I will divide into two parts.

(a) Death changes all vibrations to such an extent that the spirit organism becomes invisible to mortal eye. (b) Thereafter, Nature also destroys all memories of earth life.

When I had thus dared to enter the very Arcanum of Nature I was stunned by the awful truth. I went over the ground again and again, but if memory be a matter of vibration, there can be no escape. So I faced the fact, as I have faced many another, and determined to learn its lesson to the very utmost. And this is the lesson to which I am inviting the earnest and reverent high student of the occult.

We have learned by "spirit return" that Egos remain

MENTALLY AND SPIRITUALLY distinct after death as before. So they have each a personality as much as in earth life. It ranges from that of the unselfish and loving philanthropist, they are back even to the S. P. R. as separate intelligences. With our greater breadth of experience we have noted spirits exhibiting the same variety of character as in earth life. This is a link to earth life that shows us that the Ego has himself been marked—and shaped—by his mortal experiences. So the Ego is himself subject to the law of vibrations. His thought that has found expression through his

MORTAL BODY BY VIBRATION, was, by the same law, reacting upon his soul life. Yet, as we have seen, it was not storing up any memory of his earth experiences. So that while in mortal life was memory, was reflected back on the Ego as a state of Consciousness. The same law is at work as that discovered by science, and termed the "conservation of energy." Death destroys nothing, but she enforces a change of manifestation. Thus if Durant murder Blanche Lamonte he can carry with him no memory of the act. But he

"heaven." The new personality thus destroys memory, but retains the effect of every mortal's thought life. The acts are all that tell their tale on earth to-day. It is the thought vibration that holds the register in the life of to-morrow. This law necessarily applies to every mortal, and it is the only way to reach mortal mind. You have largely the limitations of mortal mind. If asked to describe the north pole, whether land or water, you may use your best effort, clairvoyantly or psychometrically, and perhaps think you have succeeded. But another returning spirit, under similar conditions, will very

LIKELY CONTRADICT YOU. And neither may prove correct when the pole is reached by some fortunate explorer. You have just what the returned memories, and the immediate surroundings of your "spirit return" can do for you, and nothing more, save perhaps a little unlocked shrewdness, that is so in the mortal sphere you are thus entering, it applies even more to all you may say about spirit life. You can have no memory of it, so give what appears to you at the time to be the truth. Everything you say and think about the inner world is first colored and limited by your earth experiences, thus imperfectly reborn, and next tempered by the individuality of the "personality" you have inherited.

Instead of "memories of experience." Thus the loving mother, torn from her children, can have no memory of the sad experiences, but she is in harmony with every love thought sent out by those left behind. The villain, the scoundrel, the debaucher, the gambler, under the same law, continues as much in harmony with his old life as with his new surroundings.

We will now endeavor to discover the bearing of these truths upon "spirit return," because, although memory of earth experiences is and must be destroyed, yet the first impulse of every Spiritualist would be to say, "if I knew that my loved one comes back, and that she recognizes me, how can memory have been destroyed?"

We will picture your own experience, you may be contradicting you should have passed through death, leaving a wife and children on earth. Yours has been an earth

LIFE OF HARMONY AND LOVE, predominant among the many impulses that color every life of to-day. You are as much "personality" as ever, but with no more memory of the past than you had when in earth life of some former career, if reincarnation were true. Naturally the love element predominating in your Ego, you will feel its vibrations as universal, but becoming "personal" whenever charged by thought power with any special message. Presently your Ego will sense the special love vibration, directed from one or more Egos in earth life. The possibility of communicating with earth is, most probably, universal in the sphere in which you find yourself, so you gladly respond to the call. Taking what must be the average experience as your own, everything thought will be

INVISIBLE AND INTANGIBLE to you. You would pass through and through the earth without perception. But following the love line you find a mortal so abnormally constituted as to have bodily vibrations you can recognize. The more closely you can approach her the more you can read her thoughts, and reach out to her surroundings. And notice that by the same law the memories of your new life will be as last so close to the mortal that you almost feel as if it were your own body, you become conscious of other mortals present, with outpourings of love that fill you with joy. And then, amidst your changed vibrations, which actually thus constitute a new "personality," you struggle to express your feelings. Yet there are imharmonies around that confuse you. Probably the very first is a human form, you cannot see. So you present to the earth side, which happens to be a member of the S. P. R., and ambitious to be known as a shrewd investigator. But your old name was silenced with other memories of earth life when you "died," and you seek in vain for the vibration in which it is embedded. Your thoughts are twisted and distorted into confusion and nonsense. At last you find yourself losing your way, and all previous attempts which S. P. R. pronounces "not satisfactory, and most likely subliminal efforts by the medium." Though discouraged there is the same love element seeking expression, so you return again and again, each time entering more closely into the

VIBRATIONS OF THE MEDIUM

Until, at last, someone says, or thinks so clearly you can feel it, "I believe that it is William Edes Browne." In a flash you recognize it as your name. S. P. R. here makes a note. "Clear case of telepathy." You hear or feel the cry of one present claiming you as father or husband. Your soul responds, and the old memories begin to revive as far and as fast as you can get into harmony with those claiming your old love. At first flashes of the past begin to enter your mind, drawing you nearer and closer to the old experiences, till you suddenly recall incidents that make S. P. R. bite the end of his pencil and meditate, after which he writes "perhaps." And it may be that as weeks and months go by there are enough of such "perhapses" to impel S. P. R. to write to headquarters and report that really, on the whole, he thinks he has recorded enough "perhapses" to make it not improbable that an intelligent person of normal ability distinct from that of the medium.

Meantime something else is happening. The closer you get to earth life the less you can recall, at such times, experiences of your "spirit personality." You are each time leaving

BEHIND THOSE MEMORIES, and until you repeat the vibrations, as the spirit memories thus grow more and more impossible, the earth memories grow clearer, until, at last, you find yourself conversing almost as of old with your loved ones, especially if they have now provided the right conditions at your old domestic hearth. You then probably assume, to counsel and to guide as in days of old, and with a certain increased shrewdness born of added powers of clairvoyance and psychometric sensitiveness, you are able to do much for these loved ones. But it is after a very

IMPERFECT MANIFESTATION, because it is so dependent on mortal conditions. You must have a mortal medium, who, if she be sick or imharmonious, will distort or suppress your thoughts. And even a passing visitor may so change the vibrations as to cloud your memory.

erend God-worshippers, have been hopelessly wrecked. What do you—that can you know about the "next life" under such conditions? You are aware you are no longer a mortal, but you have returned to mortal vibrations as nearly as possible, as the only way to reach mortal mind. You have largely the limitations of mortal mind. If asked to describe the north pole, whether land or water, you may use your best effort, clairvoyantly or psychometrically, and perhaps think you have succeeded. But another returning spirit, under similar conditions, will very

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SECOND ANNUAL CONVENTION OF THE NATIONAL YOUNG PEOPLE'S SPIRITUALIST UNION—WHERE SHALL IT BE HELD?

The constitution of the N. Y. P. S. U. requires that the members of the Board of Trustees of that Union should decide, prior to April 1st of each year, when and where the annual convention shall be held. This convention is to convene some time during the month of August. We would like to hear from the management of the different camps, meetings, associations, or from individuals, clubs, societies or associations in the respective cities, as to what arrangements could be made for holding this convention in their respective cities or camps. All information relative to this subject should be promptly forwarded to 506 12th street, N. W., Washington, D. C. ANNA M. STEINBERG, Sec'y.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures, together with a brief history of the origin of many of the important books of the Bible." By Moses Hill. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of the most important subject. Price \$1. For sale at this office.

25 Cents. 25 Cents.

In order to reach a class of new readers we will send the paper for 3 months for 25 cents, and also send free of charge the back chapters of that remarkable story, "Juno, or the New Woman," written by that remarkable spirit, Charles Dickens, through the mediumship of Carlyle Petersilea, of California. The story will interest you. You should read it. It has been running for several weeks in The Progressive Thinker, yet all new 3 months subscribers, as well as all new yearly ones will get the back chapters free, if they subscribe soon.

A VACANT CHAIR. There in the corner of the room, Bedecked with ribbons rare, No ghastly crape to mark with gloom, Beheld our dear one's chair.

The cushion soft that fills the seat. No earthly form has pressed. And yet we hear her vaulted feet Off seek this place of rest.

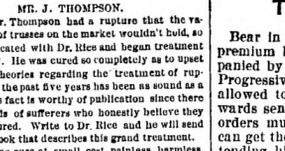
When in the twilight's solemn shade Soft palpans passing by Stir palms we've brought from foreign glade, I think I hear her sigh.

But when the willow of the chair Gives forth a joyous creak, Her soul from mine would chase dull care. If I could hear her speak.

And in its fond embrace I see Gleams of a vision rare, Ah! more than all the world to me Is this, our dear one's chair. Cincinnati, O. HATTIE RYMER.

RUPTURE WAS CURED. Five Years Ago the Experiment Was Tried. No Doubt But What the Cure Is Permanent.

In the early part of 1893, J. D. Thompson, of Castorland, N. Y. was attracted by the newspaper advertisement that Dr. W. S. Rice of 371 T. Main St., Adams, N. Y. had perfected a new and marvelous cure for



rupture. Mr. Thompson had a rupture that the various kinds of trusses on the market would not hold, and he communicated with Dr. Rice and began treatment immediately. He was cured so completely as to upset all former theories regarding the treatment of rupture, and for the past five years has been as sound as a tree. This fact is worthy of publication, since there are thousands of sufferers who honestly believe they cannot be cured. Write to Dr. Rice and he will send you free a book that describes this grand treatment.

It is a home cure at small cost, painless, harmless, without operation or loss of an hour from work. It cures man, woman or child, and no matter how bad the rupture may be the cure is quick, complete and permanent. If you are ruptured do not neglect the notice of the Rice Method of cure. It is the recording of facts like the above that make our newspapers of such value to us. Write at once for Dr. Rice's book and if you know of anyone else who is ruptured it will be an act of kindness to see that they also learn about the marvelous Dr. Rice system. Write to-day.

TAKE NOTICE! The N. S. A. has a number of copies of Mrs. Dr. J. H. R. Matteson's valuable medical and hygienic work, "The Occult Physician," on sale, for the benefit of its treasury. The book retails at \$2 per copy, but the gifted author who generously presented this volume to the N. S. A. has given permission for them to be sold at \$1 each. This book should be in every home as well as in the hands of every physician. Send for a copy to the undersigned. MARY T. LONGLEY, Secretary N. S. A. 600 Penna. Ave. S. E., Washington, D. C.

"The Dead Man's Message," an occult romance by Florence Maryat. The author's wide experience in Spiritualism and her study of occult science, have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish church institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" 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.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price, \$2.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid. For sale at this office.

"Mediumship and Its Development, and How to Memorize to Assist Development." By W. H. Beck. Especially useful to beginners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. 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 Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-color, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

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

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

Premium Terms REMEMBER that all orders must be accompanied by their requisite amounts, viz:

ART MAGIC and The Progressive Thinker One Year, \$1.20. ART MAGIC, Ghost Land and The Progressive Thinker One Year, \$1.70.

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

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

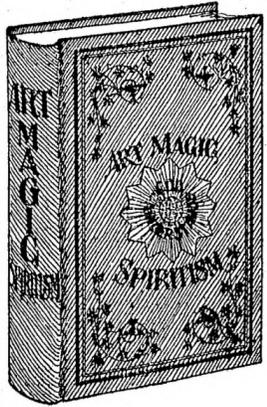
KEEP IN TOUCH. Keep in touch with the great spiritual movement. You can do so by reading The Progressive Thinker each week. The paper one year and Art Magic costs only \$1.20. The book is almost wholly a gift, as the 20 cents only a little more than pays for the expense of mailing. Art Magic is splendidly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

CLUBS! CLUBS! In clubs of Ten Subscribers, at One Dollar each, The Progressive Thinker will be sent one year, including that magnificent book, Art Magic, free, and the paper and same book free to the one who gets up the club. The names must all be sent at one time. Now is the time to act. Just think of this offer, to each subscriber—a valuable book which is itself, as prices go, worth \$1.50, saying nothing of the fifty weekly visits to "The Progressive Thinker." A club can be gotten up at every post-office in the United States, with a little effort, as every Spiritualist, every Theosophist, and every one 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 rejects this offer, his neighbor will soon advance ahead of him, and he will sneer over to borrow what he had not the enterprise to pay for. We think in a moment of what we are doing, that The Progressive Thinker should visit every Spiritualist family in the United States. Commence now, we repeat, to form a Spiritualist or Occult library by subscribing for The Progressive Thinker.

HERE IS OUR PREMIUM BOOK.

Everyone has a right to know just what they are getting, even as a premium for a paper that is worth five times the price that is asked for it. This is an exact picture of the cover of the book that is premium for and most in Spiritualist published in This cut is third of the of the book printed on paper and 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.



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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 other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

CONTRIBUTORS:—Each contributor is alone responsible for any assertions 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. Margie Walte has been quite ill with a 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 Eilers.

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. Kinkead have returned to the city, and will be located at the same place, 75 Thirty-first street, Flat 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 here 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."

R. 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 part of Illinois, that we deem it well 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. Kates, 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 oldest 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 extra supper and entertainment at their hall on Sixty-third street. The following programme was rendered: Recitation, Eva Hayward; violin solo, Miss Allingham; solo, Mrs. Holton; recitation, Mrs. Horine; solo, Mr. Prior; recitation, Emma Cochran; song, fourth; recitation, Little Miss Seyforth. Tests were given by Mr. Cross and Mrs. Cooley, and musical readings by Mrs. Holton."

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 go with his friends to church on the evening of March 8, 1920. 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 259 Burling street, third door south of Grand avenue, first flat, on the evening of March 8, 1920. Refreshments will be given.

Corrie Fuller Weatherford is making matters lively in Southern Michigan.

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 Lyman's work! 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 a 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 were 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 went down and she had returned to her normal state. 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 1920 and 1921. 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. I have not yet had 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, and that is worth more than a price of subscription. I have never read it without feeling something of the inspiration of its gifted author.' Bro. T. E. 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 Ledge, 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 certainly infinitely more to me than all the sermons I 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 Wash 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 twin cities.'

"The World Beautiful." By I. S. 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 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 been offered for a number of times 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 pulpiter 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. Emshwiler 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 mediumism many new converts have been made. The Ladies Aid of the Ladies Aid Society 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 Mrs. Lydia O. Green, followed by lectures by Mrs. Leta 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."

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 a desecrating of stage illusions for the late Alexander Herrmann, and having also been associated with Professor Keller, 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 are glad to the conclusion that as Spiritualists who are especially 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 apt and readable descriptions 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 plans and devices which he has personally used, he is not reticent. 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 of those who, under ordinary conditions, under which deception is impossible."

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 stand at a distance, and came down to 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 for a moment, and then I 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 remember 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 I should be so struck by it. The Spiritualism casts on things in general, I take it, is 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 "Evening Breeze" for December quoted to me 18 1/2 years ago: "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's a thing to dream of, if you like! There's 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.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and political subjects. Price \$1. 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, etc. Price, cloth, 75c. For sale at this office.

"Mahomet, His Birth, Character and Doctrine." 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.

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

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENG.

THE IMITATION OF SPIRITUALIST-STEPHENOMENA.

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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.

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 the physical body, we feel when near their throats 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 muscles 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.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

THE JESUITS.

Our indefatigable co-worker, M. Emmanuel Vauchez, sends us a copy of L'Eclairer 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 its 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 it is estimated would bring the total up to \$400,000,000 sterling; the annual interest upon that, representing the sum of \$12,000,000 per annum, would suffice to extinguish destitution in France.

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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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WILL MAIL SAMPLE BOTTLE ON RECEIPT OF 25C SUFFERED FROM RHEUMATISM

For Over Half a Century—Now Cured. Unsolicited Testimonials and Sworn Affidavits Offered to Prove Every Assertion—"5 DROPS" Scores Marvellous Triumphs; Breaks Its Own Record. What I. M. Duke, Lemon, 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 unable to do a day's work since I contracted a severe case of rheumatism 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 still cured. Yours gratefully, I. M. DUKE, Lemon, Miss., June 1918.

Cured by "5 DROPS" After Physicians and All Medicines Fail. SWANSON'S RHEUMATIC CURE CO., CHICAGO. Gentlemen: This is to certify that "5 DROPS" cured my wife of a very severe case of Rheumatism. I had used various liniments and patent medicines, and had the best physician in West Texas on her case all winter, but she grew worse all the time and got so she had to be carried out of her house. I had used "5 DROPS" for some time, but it never would be restored. This "5 DROPS" "cure" is, in fact, and if any one doubts it, it can be proved by any one who will know how to use it. I have used "5 DROPS" for some time, and I will prove it. Gratefully, JOHN OLIVER, Huckabay, Texas, June 21, 1918.

If you have not sufficient confidence, after reading these letters to send for ONE LARGE BOTTLE FOR \$1.00, which will surely cure you, then send for a 25c BOTTLE, which contains enough medicine to more than satisfy you of its wonderful curative properties. Prepared by Mail or Express. This wonderful curative gives almost instant relief and is a PERMANENT CURE for Rheumatism, Sciatica, Neuralgia, Dyspepsia, Backache, Asthma, Hay Fever, Nervousness, Neuritis, Migraine, Headaches, Heart Weakness, Toothache, Earache, Croup, La Grippe, Malaria, Creeping Numbness, Bronchitis, and kindred diseases.

"5 DROPS" is the name and dose. LARGE BOTTLE (30 doses), \$1.00. Samples 25c. Sold only by us and our agents. Agents Appointed in New Territory. SWANSON RHEUMATIC CURE CO., 167 Dearborn St., Chicago, Ill.

NEW EDITION. THE LYCEUM GUIDE

Do you want to organize a society, for the social, intellectual and spiritual advancement of the children and adults? THE PROGRESSIVE LYCEUM furnishes all you desire. Do you want a self-sustaining society, founded on the basic principles of the spiritual philosophy? The Lyceum Guide is the only book that furnishes a system of evolution by internal growth, not the old cap and pitcher Sunday school. It has nothing in common with the ordinary Lyceum, and those who are most active in teaching are the ones who learn most.

NO SPECIAL INSTRUCTOR REQUIRED. THE LYCEUM GUIDE gives every detail needed for effective organization and for conducting the society when established. It has golden Chain Recitations; the prettiest songs and music; choral responses; a service for a Mass of Mercy; calligraphic how to make the hedges, flags and banners; marching exercises; full instructions in conducting the exercises, with parliamentary rules, etc. Many Spiritualists living in isolation, have formed Lyceums in their own families; others have banded two or three families together, and have organized Lyceums in their own homes. The Lyceum Guide is the only book that gives you the full details of how to organize a Lyceum, and how to conduct it. It is the only book that gives you the full details of how to organize a Lyceum, and how to conduct it. It is the only book that gives you the full details of how to organize a Lyceum, and how to conduct it.

HUDSON TUTTLE, BERLIN HEIGHTS, O. SCIENCE OF THE SOUL. BY LOREN ALBERT SHERMAN.

MARCH

ONLY! Important!

TO THE SICK ONLY

Who cannot afford to pay our regular rates for treatments, we will, during

MARCH

take your case and furnish all medicine, weekly letters of advice, and charge you but \$5 a month. Kindly remember it has been our rule for years, twice a year to make especially low rates to the poor. This is our winter offer only, good during the month of

MARCH

So that all may understand, we will repeat the offer once more. Those who cannot pay our regular fee, who begin treatment during March will be charged only \$5 a month until cured—old patients who stopped treatment before cured, or new ones.

Write us at once. Tell us your age, name in full and leading symptom, so that we may diagnose your case at once so you can begin treatment before the time expires.

DR. G. E. WATKINS.

406 Mass. Ave., Boston, Mass. Hotel Palmerston.



Dr. Charles E. Watkins, the famous chronicist, after years of medical practice and observation among thousands of patients suffering under various forms of disease, to more readily and effectively cure the many severe cases coming under his care, he established a Health Home, where each patient could have his daily personal attention, and pleasant, congenial surroundings in and out of doors, with intelligent, cheerful nursing, where particular attention would be paid to all of Nature's forces: food, air, exercise, baths, etc.

To all who are suffering with chronic disease and cannot come to The Rural Health Home for treatment, write to Dr. C. E. Watkins, Lock Box 12, Ayer, Mass., or 406 Massachusetts Avenue, Boston, sending name in full, age, sex, weight and leading symptoms, and your case will be diagnosed free.

For terms, board, room, treatment, careful nursing, etc., and full particulars apply by letter or by person to Dr. C. E. Watkins, Physician in Chief.—Boston Courier, Jan. 29, 1899.

PASSED TO SPIRIT-LIFE.

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

It is with a sad heart we chronicle the death by consumption, after a protracted illness, at Rockford, Ill., Feb. 17, of Miss Mattie McPherson, aged about 22 years, only child of A. C. McPherson, the well-known photographer of that city. Miss Mattie was an unusually interesting young lady, a good scholar, and an earnest thinker, free from superstition's dread control, and the life of the family circle of which she was the youngest member. The grand-parents who have watched her from infancy are both invalids, and ardent Spiritualists, so though greatly prostrated with grief, as are the father and uncle, yet they have confident hope of a reunion when the turmoil of life is over. To each survivor our tenderest sympathy in their great grief and irreparable loss.

Born into the higher life on Wednesday, Feb. 15, 1889, Welton H., the infant son of Mr. and Mrs. G. F. Ottmar, of Riley, Mich. The following Sunday many relatives and friends met at the home of the parents, and tendered their loving sympathy at the commemoration of the heavenly birth. Cut flowers and potted plants were beautifully arranged by tender hands around the form of the sleeping child, and gave freely to all of their brightness and fragrance. The writer spoke such words of inspiration as were befitting for the time and place.

EVA PAYNE HOPKINS. Owosso, Mich.

My mother, Mrs. S. A. Martin, of Dimondale, Mich., passed to the higher life, Feb. 19, 1890, a spiritual funeral by Mr. John N. Bush, of Lansing. He spoke well, and he should be thus employed. HENRY E. MARTIN.

Mrs. Abraham D. Allen passed to spirit-life, Feb. 3, 1899, at Sturgis, Mich. Mrs. Allen was born October 20, 1823, and was a Spiritualist for many years. Funeral services conducted by Carrie Fuller Weatherford.

Passed to spirit life, Sylvanus Towne, at Laramie, Kansas, Feb. 19, at the age of 69 years. He has been a firm believer in the truths of Spiritualism for over 40 years. On the morning of his death he asked me to read from The

Progressive Thinker, which I did. Just before his spirit left the body, he said he wanted to go home and be at rest. He was kind loving father, an honorable, upright man in all his dealings with his fellow-men. He was loved and respected by all who knew him.

MRS. ALICE T. FREEDLAND. Passed to spirit-life, Isaac Waters, Feb. 20, at Parkersburg, Iowa. He was born in Truro, England, Sep. 22, 1827, and came to this country when an infant. For more than half a century he has known the return of spirit to be a fact and has always been an outspoken Spiritualist.

The funeral services were largely attended at the residence, by his fellow townsmen and friends from distant towns, showing the high esteem his many acquaintances had for him.

Geo. F. Perkins, of Dubuque, Iowa, conducted the services, assisted by a quartet of singing. Rev. Mr. Shultz, of the Congregational church, made appropriate remarks regarding the upright and manly character of Mr. Waters. G. F. P.

NOTES OF WORK

In Kansas and Missouri.

We wish to express our heartfelt sympathy with Chicago Spiritualists in the loss of the bodily presence of another dear memory. Brother Bethel Jenifer will be a green spot in the hearts of all Spiritualists in Chicago, and especially of those who attended the meetings at Bricklayers' Hall, which he so faithfully kept up year after year, in spite of all the discouragements he met, financial and otherwise. Many have left our ranks, but none that will be missed as this noted worker. May the angels reward him more than mortals ever did.

Through The Progressive Thinker we keep in touch with Chicago work. Our efforts here in behalf of the paper are gradually bearing fruit. Several friends to whom we loaned our books and paper have decided they must have the paper and books for themselves, and have subscribed, thus adding those five volumes to their library of occult works. Our work in Joplin has been a success, and a very flattering one, considering the opposition all spiritual workers find in towns grounded in the old orthodox ideas, even during the extreme cold and blizzards which have prevailed, we have had a good attendance, and our children's service and psychic science class have been well patronized.

We are eight miles from Joplin, Mo., and can only give Sunday morning and one day out of the week, Tuesday, to this work, but even with this small effort our society is increasing in numbers and credit.

Now about that Bible question, which seems to agitate the minds of so many of your writers and readers, I stand with Brother Hull. If we discard the Bible and its phenomena we lose our power with the orthodox world. It is our only weapon to reach those who believe in it. As true Spiritualists we understand the lessons taught in all their beauty. In the Bible we find clairvoyance, clairaudience, trance, slate-writing, psychometry, healing, etc. All the phenomena Spiritualists claim exist to-day existed in and through the mediumship of Christ. Let some believe him a God, if they desire to; they are but children yet, and cannot comprehend such powers, belonging to a mortal, therefore do not unduly despise this illusion. Perchance you might not be able to convince them of present phenomena, and thereby drive them into materialism by pulling their prop too soon. Then let us not tear down, but rather build a higher truth from this foundation than any yet conceived by other teachers. Whatever repulses us, set it aside, but if it pleases others, let it alone until by gentle reasoning you have won them from their idols. Rude or rough means will only cause those groping souls to retreat into their old ideas and refuse to seek farther; but with quiet logic such as "Our Moses" understands how to use, and with his quaint humor to save the sore, the soul is led away from the darkness into a brighter and more glorious day than it ever dreamed of when he lay in bondage by some ironclad creed or dogma.

We do not like our pet hobby sawed apart with a hand saw; its rasping sets our teeth on edge, but we prefer the gentle yet firm cut of a Damascus blade which will sever without crushing out our very existence at one blow. Softly and gently lead the seekers after truth, and when it once breaks upon their understanding, they are ready to accept and fight our battles as they fought the battles of orthodoxy.

Would there were more Moses Hulla in the field, but this cannot be; there is but one Moses to fight on this line, and therefore let this Moses, like Moses of old, "hew the rock" and through this Bible the sweet waters of eternal truth will gush forth to help and to save. Mr. Scovell joins me in good wishes to all true and faithful workers, and while our lives in life at different somewhat from the best our hearts are with the cause and all its friends.

SARAH C. SCOVELL. Galena, Kans.

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, \$1.50. For sale at this office.

"The Wateka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lumancy Vennum of Wateka, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15 cents.

"The Indian: His Language and Religion." By Prof. H. Odenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, price 25 cents.

"Progression, or How a Spirit Advances in Spirit-Life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at this office.

"Man the Microcosm—His Infinite and Celestial Relations and Spiritual Powers." Of this pamphlet by a Spiritualist of thought and experience, Lyman O. Howe speaks highly. Mrs. Mary A. Livermore, a most competent judge, tells of the delight and benefit to her husband and herself in reading it. The booklet, by G. E. Stebbins, is for sale at this office. Price, 10 cents, postpaid.

"The Priest, the Woman, and the Confessional." This book, by the well-known Father Obliquy, reveals the degrading, impure influences and results of the confessional, as proved to the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office.

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Sunday Spiritualist Meetings in Chicago.

Church of the Star of Truth, Wicker Park Hall, No. 601 West North Avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindse. The Baywood Spiritual Society holds services every Sunday in Hopkins' Hall, 528 W. 63d Street, at 2:30 and 7:30 p. m. Lecture and spirit messages at both services. Mrs. Lora Holton, pastor. Seats free to all services.

The Second Church of the Soul meets in People's Institute, Van Buren and Leavitt streets, at 3 and 8 p. m. Address all communications to M. L. Schaeffer, chairman, Clark and Lake streets, City.

The Christian Spiritual Society holds meetings in Washington Hall, Washington Boulevard and Ogden Avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services.

The Spiritual Investigating Society meets at 3228 Cottage Grove Avenue, under the direction of Dr. Carr. Lecture and tests at 8 p. m.

Meetings every Sunday at 3 and 7:30 p. m., at Van Buren Hall, California Avenue and Madison Street. Dr. H. H. Johnson and Mrs. Vaughn, the regular speakers.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 400 Handel Hall, 40 Randolph Street. Services at 7:30 p. m.

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

The Church of the Soul will hold union services on Sunday school and church, each Sunday morning, in Room 608 Handel Hall Building, No. 40 Randolph Street. Church services at 11:30.

The Lake View Spiritualist Union meets every Sunday evening at 7:45 in Wells' Hall, 1029 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.

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. Bromell, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at two o'clock. Ladies will bring old clothes to be made over as per instructions of committee; also bring lunches. Supper at 6 o'clock. Tea and coffee served. Evening session called to order at 7:45.

Questions answered by Mrs. Ashton. Other speaking. Always an interesting and instructive programme.

The First Society of Rosicrucians, J. C. F. Grumblin, 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 Sunday. Seats free to all services.

Spiritual 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 Avenue electric cars, Logan Square and Humboldt Park trains on Metropolitan elevated to Robey Street.

Church Students of Nature meet 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 will hold 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. Services at 7:30 p. m. in Garfield Hall, Garfield Avenue near Lincoln and Cleveland Avenue. Mrs. Squire, pastor.

The North Side Light of Truth Spiritual Society holds meetings at Schiller Hall, 601 Wells Street, second door South of North Avenue, Sundays at 10:30 a. m., and Thursdays at 7:45 p. m. Mrs. J. C. Dobson and others will speak. A welcome for all. Admission, 25 cents.

The West Side Spiritual Society meets at Occidental Hall, corner of Madison Street and Sacramento Avenue, every Sunday at 2:4 and 7:45 p. m. Mr. Grupp test medium. Good speakers in attendance.

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

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

TO SPIRITUALISTS.

The writer, well-known as one of the best and most successful mental and physical mediums, desires to engage at a salary in some regular employment, thereby enabling him to place his sacred gifts upon a higher plane than commercial, business mediumship will admit of. Knowing there are many employers of men and heads of businesses of various kinds who are Spiritualists, I cannot but believe that you will give preference to one of your own belief. My high work and sacrifice for the cause of Truth I believe deserving of at least this recognition. I can give you the very best references as to character and ability, from bank cashiers, editors, congressmen, judges, physicians and secretaries of corporations who have known me from boyhood. I possess decided business talent, good address, industry and perseverance, and can make myself of value to you in a responsible position. I inserted a notice in this paper four months ago but nothing definite came of it. I have tried in other directions with same results. This is not as it should be. Probably you would have been discouraged, but I am not. I have not yet lost faith, for maybe you who are now reading are the very one who does want me. Let me ask of you not to pass this request to one side, thinking it does not concern you. Take a personal interest—think of it—look around you, see if you cannot give me a place yourself or cite me to a Spiritual friend who can. Don't think my mediumship detrimental; fact is, it gives me greater adaptability to business, and my intuition, insight and penetration might mean thousands of dollars to you. At least write me and let me explain to you more in detail.

For obvious reasons I do not give name here. Address simply,

MEDIUM, Care of 577 Cedar Avenue, Cleveland, O.

"Who Are These Spiritualists and What is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

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

"Edith Bramley's Vision." Vivid description of a Jesuit spirit conjure, and other interesting and cooperative phenomena. Price 15 cents. For sale at this office.

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This work is an account of the very wonderful spiritual developments at the house of Rev. Dr. James Stratton, Conn., and similar cases in all parts of the country. This volume is the first of the author's directly upon the subject of "Spiritualism," and has had the test of many years. Cloth, \$1.50. Postage 10 cents. For sale at this office.

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BY GODFREY HIGGINS, ESQ.

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

The whole field of man's relation to the forces bringing either the health which is harmony, or the discord which is disease is handled by one who evidently understands his subject. The booklet of 100 pages, is proving its interest by its sales. Sent on receipt of fifty cents. For sale at this office.

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B. F. Poole, Clinton, Iowa—Your Elixirs Nos. One and Two cured myself and wife of the grip in four days. Thank the spirit force that gave you the formula to prepare it, and we wish everyone knew of its virtue as we do. Enclosed find \$3.20 for Elixirs and Magnetized Compound. We wish to have the remedies on hand.

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