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# AN INFIDEL IN A METHODIST PULPIT. with four heads and the wings of a fowl, a beast with iron teeth and ten turies that the Bible was the work of horns, a devil, a talking dragon, a God. It is time that this church was

Remarkable Scene In Union Springs M. E. Church, N. Y., Abandoned by Its Congregation.

THE PUBLIC TO THE "DEDICA- name of the Lord or man. TION" OF THE LATE METH-ODIST CHURCH "TO THE HIGH-ER USEFULNESS OF MAN, A BLACKSMITH SHOP"--HE DE-

Sunday Herald, was witnessed one Thursday evening lately by the good people of Union Springs, ten miles from Auburn, N. Y. A building, which for nearly half a century had been used as a meeting-house by the congregation of the M. E. Church of that village, was 'dedicated" as a blacksmith shop under the direction of ex-Supervisor James B. Burley, of Union Springs, a man who holds peculiar views concerning Christianity and the Bible, and who is gen

erally looked upon as an infidel.

The "dedication" had been well advertised and on the night in question, the old meeting-house was packed to the doors with men, women and children from all walks of life and of every religious denomination.

For the first time in the history of the ancient structure, a man stood up in miles and six feet deep, making thirty making the assertion: "I have said the pulpit where so many eminent and hundred million tons of quals. And it many times, and I want to go on record carnest Christian exhorters had stood before him, and in equally as earnes and apparently as sincere a manner, assailed the doctrines which his pre-decessors had preached.

The Bible was denounced as a bool written by man, and a very poor book at that. The patriarchs were characterized as scoundrels and rogues. The speaker's remarks were emphasized by pounding the pulpit, which never be-fore had been profaned by the hands of a disbeliever. His oratory was commanding and he held his audience in-terested throughout.

It was the most remarkable "sermon' ever delivered in the old church building. Many of the members of the M. E. congregation, which a short time ago moved into a new church, were present and apparently took as keen an interest in the speaker's remarks as the res of the spectators.

BEGAN WITH PHONOGRAPH.

The address, which was entitled "What I Believe About the Word of God," was prefaced by phonographic selections. The phonograph was in charge of a small boy, who delighted in such stirring tunes as "There'll be a Hot Time," etc. The phonograph was at one side of the pulpit, where formerly the church organ stood.

Promptly at 7:30 o'clock Mr. Burlew ascended the pulpit. He was dressed in a neat-fitting business suit of gray. There was a ripple of applause as the speaker faced his audience, and every neck in the room was craned towards the pulpit: The small boy stopped his squeaking phonograph in the middle of one of Sousa's marches, and the dedi catory address was commenced

Mr. Burlew prefaced his remarks by stating that in telling what he believed about the word of God he would necessarily confine his remarks to one par-ticular book of the Bible. In reading the Bible, said he, he found that his conclusions were different from the masses. The person who could declare, in the face of reason, of common sense and the intelligence of the nineteenth century that he believed the Bible to be of divine origin and authorship was the particular person whom he wished to reach in his address.

BIBLE SHOULD BE PERFECT. The Bible to be the word of God should be a perfect book, said he. It should contain nothing false, nothing wrong, nothing hurtful, nothing unjust, nothing unkind, nothing contradictory, nothing impure. It should be the acme

of simplicity of language and beauty of thought. "Is the Bible such a book?" he asked. "Is it superhuman in its nature and character? Let us examine it and subject it to the same tests as anplied to other books, and if upon impartial trial it is found wanting, let it re-ceive the same verdict that other books would receive. No one should object to

'No book has ever been read more; no book has been lied about more, than the Bible. No book has so long been the idol of the masses. No book has been studied more by man and yielded l this book to learn of the heavens?" the speaker asked. "Do geologists study it to learn of the ark, when the waters as dearly to life as an infidel." to learn of the earth? Do biologists to the depth of six miles fell upon the read it to learn the origin of life? Do earth in four days (quite a shower), or chemists turn over its leaves to find the elements of nature?

"As long as the human mind was confined to the study of the Bible it discovered no true knowledge of man's origin or antiquity. It was only when be commenced to study nature and na-ture's laws that he found the truth. ture's laws that he found the truth.

DENOUNCED AS LIARS. -

"The Bible is a peculiar book," continued the speaker. "No other book tinued the speaker. "No other book after nothing up to righted the speaker lived. Joshua was a man of blood, tells of so many creatures that never cles spoken of in the Bible, the speaker lived. Joshua was a man of blood, whose whole career was red with lived; no other book tells of so many next got down to the natural history things that never happened, and no of the Bible. "I will speak of some of other book tells of so many wondrous the animals mentioned in the Bible, works that were never performed, and You will discover that the natural his-

its statements are peculiar to itself."

Speaking of the book of Daniel and the Apocrypha, Mr. Burlew said that the writers prefaced most of the so-called divine: rayelettons with the specific and the so-called divine: rayelettons with the specific and the so-called divine: rayelettons with the specific and the

CAYUGA COUNTY CHURCH FOLK, Lord ever said a word to a human SHOCKED - PEOPLE FLOCKED being on earth. In fact, the Lord is no termed the obscenity of the Bible, and TO THE EDIFICE TO HEAR EX-longer authority for mankind. Man to-supervisor James B. Burlew, day tries everything in the court of treason, and whatever is condemned in OF SPRINGPORT, WHO HAD this supreme tribunal is rejected, no He spoke next of Adam a OF SPRINGPORT, WHO HAD this supreme tribunal is rejected, no He spoke next of Adam and Eve and matter whether it is put forward in the the Garden of Eden—how the serpent

man, all assistance has been rendered by man, and all sympathy has come from the human heart. Angels have come to earth in their bright raiment only in dreams, and devils have come to earth only in visions."

#### OLD TESTAMENT STORIES.

The speaker next alluded to the wonderful stories related in the Old Testament-of the creation, when God made the heavens and the earth out of nothing in six days. He did not believe it. He spoke of the rain of quals, men-

"Barnum could have done business with some of these monstrosities. If these things were ever alive, what has become of them? No one that I have ever met has seen any of them."

The speaker then referred to what he

tempted the woman, and she in turn "Thus saith the Lord doesn't make the man, and the consequences, it so. And the good sense of the world to-day hands down the opinion that whenever and wherever the name of the Lord is written, that name is a forgery.

"The Lord is dumb to-day: so I be-thou shalt bring forth children and thy BLACKSMITH SHOP"—HE DENOUNCED THE BIBLE AND DECLARED THE AUTHORS OF ITS
BOOKS MISTAKEN.

A most remarkable scene, says the
Sunday Herald, was witnessed one
Thursday evening lately by the good
people of Union Springs, ten miles from
people of Union Springs, ten miles from

"All knowledge has been learned by

the Lord is written, that hamle is
forgery.

"The Lord is dumb to-day; so I believe that he has never spoken a word
to man. The Lord assists no man toshall rule over thee.' (Hence man's
authority and woman's inferiority, and
to man's suffering, so I believe he has
never stooped to pity over a sick bed.

"All knowledge has been learned by

"All knowledge has been learned by 'cursed be the ground for thy sake; in sorrow shalt thou eat all the days of thy life.'

"So God did not give us much of a start. A father's curse to begin with is

not very comforting to say the least." Considerable time was devoted by the speaker in assaulting the doctrines and events related in the New Testament. The Golden Rule of Christ, he said was composed by Confucius 500 years before the birth of the Son of God.

CHRISTIANS LUNATICS, SAYS HE. tioned in the book of Numbers, "When Mr. Burlew next shocked the church these birds fell over a radius of six going members of his congregation by Mr. Burlew next shocked the church

JAMES B. BURLEW.

to destroy it. (Where was the agent for cruelty to animals?) The man who slew in a day 1,000 warriors with a piece of the world. We have a higher duty than to believe as some others believe, we

bone less than two feet long. (What a must set our reason free, policeman he would have made.) The "From my standpoint, any view that

man who carried the gates of the city I can take, there is nothing consistent

to the top of a hill thirty-three miles about Christianity anyway, because if

away. The man who pulled down a I were a Christian I should hope to die

building strong enough to support 3,000 this minute. I would want to get out people on its roof. The story of Noah's of this world of sin and sorrow before

ark, which was to hold two of each spe- I defaulted some bank or did something

way he prays."

ber of stories.

wasn't much of a season for qualls,

either," he remarked. "Of course, this

He next spoke of the exodus of the

Israelites out of the land of bondage. "Three million people left Egypt in one

night. That is, a procession more than 110 miles long, moving ten abreast, marched out of a country in twelve

hours, taking with them their flocks

and herds, besides the jewels of gold

and silver which they borrowed, never

The other marvelous tales which peo-

ple to-day were called upon to believe were "the story of Samson; the man

who caught 300 foxes and tied them

tail to tail and then put a firebrand be

tween the two tails and set them run-

ning among the corn of the Philistines

to destroy it. (Where was the agent for

policeman he would have made.) The

cles of living things during the flood, or about 5,000,000 animals, birds, fishes,

reptiles, insects and bugs; the story of

about 8,000 feet in about twenty-four

hours. The story of Joshua command-

ing the sun to stand still that he might

have time to kill a few more of his ene-

mies before dark; the story of Jonah

and the fish, that had apartments fitted

the Babel, and many other similar

SOME BIBLICAL ANIMALS.

After holding up to ridicule the mira-

tory must be believed."

to return."

as saying: To be a good Christian, that

is a spiritual one, one blessed by the Spirit and saved to the uttermost,' a

person must be mentally unbalanced—in other words, a little off. You can tell

the degree of insanity generally by the

Then followed quite a lengthy disser-

tation on prayer, illustrated by a num-

Continuing, the speaker said: "My

friends, to love your mother and reverence what she reverences is natural—

indeed, the same is true of brutes. I

would not for the world say a word-that would offend a human heart; but

facts are stubborn things. Your mother

and my mother were mistaken. Many

other mothers have been good and lov-ing, though they followed Buddha or

else that would land me in that hot

PATRIARCHS ASSAILED.

The speaker then called attention to

what he believed to be the vicious char-

acters of the patriarchs. "Noah got drunk," he said, "and lay around naked

in his tent. He cursed one of his sons

and doomed him and his children for-

ever to servitude. Abram was a liar,

n nolvgamist and a would-be murderer.

Jacob was one of the biggest cheats

and rogues imaginable. He had two

wives who were thieves. Moses was a

sorcerer, a mountebank and one of the

most bloodthirsty tyrants that ever

slaughter. Gideon delighted more in

war than in peace. He also had many wives. Samuel hewed Agag to pieces

thing, if not commit suicide, to

beast full of eyes within, et cetera, and made to stand squarely upon its assertion and take the consequences, and the authorship of the book be settled. I assert that this book is human; that It was written by man. That the good in the book is the goodness of human nature and the evil is the evil of human nature. It is a book of evolution, written by different authors and at different times. We need no God to account for anything in the Bible. I ask you to study and obey the immutable law and live for good.

RELIC OF DEAD PEOPLE. "The Bible is outgrown. It is a relic of a dead people, and our duty is to tell the truth about it. And I should be false to myself, and false to you, if I did not on this platform, in this church, once consecrated to the worship of the dogmas of the Christian religion, where so long from this pulpit (the coward's castle) was preached doctrine of super-stition, and now about to be dedicated to freedom and a higher usefulness of man—a blacksmith shop.
"I say I would be false to my race if

I did not speak the truth as I understand it; if I did not join the crusade now on, against the alleged divinity of this book, with all my nature. I would rather have the splendid possession of truth in my soul than to have the favor of society for surrendering my mind's independence. If I am wrong will some learned D. D. point out my error.

"I believe the day is coming when the sun of freedom shall rise in the world of mind. When the clouds of intellectual darkness shall roll away from the human soul. When arbitration shall take the place of cruel war; when reason shall take the place of faith; when woman shall take her place in human affairs and sex be not a thing of right or wrong; when all ecclesiastical property shall be taxed the same as other property is taxed; when spiritual geography shall bid the world a last and long farewell. And when that hour comes, the dreadful past may be for-given and forgotten, and the human race, hand in hand for brotherhood and the right, will keep onward and upward in the glorious, smiling light."

The address of Mr. Burlew has been

the one absorbing topic of conversation in the little village of Unoin Springs. It is said that some of the clergymen of the place will answer Mr. Burlew from their pulpits.

SOMETHING OF THE SPEAKER. It would not be out of place right here to say a few words concerning the man whom his delighbors are at present discussing. Mr. Burlew is a man of middle, life, and is one of the most highly esteemed citizens of the town of Springport, in which the village of Union Springs is located. He served the town for a number of years on the Board of Supervisors and has always been prominent in local and county

Both his father and mother were practical and earnest Ohristians. In his younger days Mr. Burlew was school-master, having taught school in many parts of the country. He is an enthusi-astic horseman and devotes the greater part of his time to his stables. He is a well known figure on the tracks of the National Trotting Association, and in his day has owned some of the speed-iest horses on the turf. The day following his sermon in the old M. E. Church he held a horse trot on the ice of Cayuga Lake at Union Springs, which was attended by horsemen from Auburn, Seneca Falls and Geneva.

In One Big Rally. The programme was practically com-pleted to-day for one of the largest gatherings of Spiritualists which has ever been held in the State. It is to be in what is known as Briggs' park, just east of North Park, and the meeting will last one month, beginning July 5 The Spiritualists' Fraternal Endeavor the local organization of Spiritualists has leased the park for a period of five years. It covers about ten acres. tificates exchangeable for season tickets to the meeting are being sold for one dollar each, and sales are reported from all parts of the country as far east as Boston, where the certificates have been sent. All the Spiritualist papers in the country are already advertising the event. It is to be in the nature of a monster camp meeting, and the money which will come in from the sale of certificates will be utilized in erect ing a number of buildings at the park One will be a seance hall, and another an auditorium with a large seating capacity, where the lectures are to be given. Still another building will be an extensive office, where the business affairs of the people in charge will be transacted.

Among the prominent Spiritualists who will be in attendance will be Margaret Gaule, of Baltimore, who is of all descriptive mediums. Mrs. Ma rion Carpenter, of Detroit, who lectured here last Sunday, will also take a prominent part. Farmer Rielly, who lives near Battle Creek, and is known the country over for his wonderful man-ifestations, will be here, as will be a great Indian materializer from the

West and an eminent phrenologist. The entire thirty days of the camp meeting will be devoted to Spiritualist work, although there will be little innovations in the line of sociability. It is the intention of the local branch to have the camp meeting held annually hereafter, and to make Grand Rapids one of the centers of the Spiritualist movement in America. The Fraternal Endeavor was organized last year at North Park. Its president is Benjamin Burniston. The programme for the month is completed but will not be given out just yet. It is stated that each day will see different features of words: "Thus saith the Lord." For horses of fire, saina, ravens which carbined he did not believe the Lord ried on a restaurant, a great dragon, a was a man after God's own heart. Sol- and instrumental music. The promoters of the says that the lord was a man after God's own heart. Sol- and instrumental music. The promoters of the says that the lord was a man after God's own heart. Sol- and instrumental music. The promoters of the says that the lord was a man after God's own heart. Sol- and instrumental music. The promoters of the says that the lord was a man after God's own heart. Sol- and instrumental music. The promoters of the says that the lord was a man after God's own heart. Sol- and instrumental music. The promoters of the says that the lord was a man after God's own heart. Sol- and instrumental music. ried on a restaurant, a great dragon, a was a man after God's own heart. Sol and instrumental music, The promoters ever said any such thing, and that the reporters lied when they accredited ing woman, a beast with seven heads such statements to the Lord.

"The truth is," declared he, "no sensible alors the rush of the such statements to the Lord.

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"The truth is," declared he, "no sensible alors the rush of the rush

#### BRACE UP!

It is All Surely Coming Our Way.

IN ALL DEPARTMENTS OF SCI-ENCE AND RELIGION THE SIGN-BOARDS POINT IN THE DIREC-TION OF SPIRITUALISM. During the past year a number of

very prominent and valuable acquisitions have been made to the propaganda of Spiritualism from the ranks of scientists and theologians. There is absolutely no question whatever about the final outcome of thought along these lines. All we need do is to strike for a higher standard of presentation of our truths to the world by weeding out from our beautiful green pastures the noxious weeds of fraud and imposition. Let us but do this, and our forces will the more rapidly increase, enabling us in a very few years to stand before the world an invincible army of representatives of a truth which will gladden, enlighten and liberate mankind.

It affords me great pleasure to note that Paul Gibier, A. M., M. D., the director of the New York Pasteur Institute, who was long an assistant to the eminent scientist, and also a student of the great Charcot and the no less great Luys at "La Salpetriere," has written a book on Psychism. have not yet seen a copy of the book, but I have read the author's notice of it under separate cover, as a kind of apology or explanation to the medical profession for having written it, from which I infer at least, that Dr. Paul Gibler's almost persuaded of the truth of Spiritualism, and like Prof. Hodgson is ready to announce it to the world. Let me here reproduce what he says

in reference to the book he has written: "The 'ignorance' of the medical profession on subjects not pertaining to its various specialties, and particularly or subjects of pure science, seems to have become an axiomatic or proverbial saying among those who like to be

called scientists.

"Indeed, it is no longer customary to find, as in last century, many cyclopedists among physicians. But is it the fault of the latter if the field of knowledge has taken the extraordinary extension which we are now witnessing? Is it the fault of the physician if the struggle for life and the necessities, the exigencies of the latter have attained proportions so appalling? Moreover, if the reproach may be addressed to a large number, let us say to the majority of the members of the profession, it is nevertheless true that among the ranks of our fraternity are found the most cultivated, refined and deep, minds of the times.

"However, we must admit that many a scientific subject is ignored by most physicians even when the knowledge of this subject is of the highest importreferred to we will name Psychism, l. e., the experimental researches which have been made in the last fifteen or twenty years on the psychical part of man's nature. Hypnotism, which is a new name given to a rather anciently known series of phenomena, has been introduced some years ago under the auspices of Braid, and later on of Lie-bault and Bernheim of Nancy, and of the great Charcot; yet how few know anything about it! "Telepathy is nowadays a well nigh

adapted acquisition of psychology, and it would be out of place to quote here all the names of the scientists who have contributed to its establishment. "Other phenomena, still more troublons, have been investigated and demonstrated by many men of the laboratory, and, indeed, not a few physicians are cognizant of their existence. Many scientists, as far as we know, are equally well acquainted with the exist ence, if not with the essence, of "psychism." Very few, however, have had the courage to come to the front to assert their opinion. This sort of cow-ardice, after all, finds its excuse in the very nature of men and things. It was brought about in this way: Phenomena. -let us say it afore all-will soon find their natural explanation, appear, at first, mysterious and supernatural. Charlatans are readily found who will make stock of them, and in this case they were legion in a trice. Spiritual istic frauds, spurious mediums, hysterical pythonisses and all the sad procession of mountebanks have compromised the subject, rendered it suspicious and caused honest scientists, jealous of their reputation; to shun it with ostentation and sometimes genuine terror. The charlatans have incurred a grave responsibility, but what to say of the leporine behavior of the others?
"For the honor of humanity let us hasten to acknowledge that in the scientific camp all the Achilli did not re-main under their tent, and that a

handful of them came bravely forward in the combat for truth. "Among the latter a man-be his name honored forever-stands forth pre-eminently; we refer to Sir William Crookes, F. R. S., whose superior scientific qualifications are too well known to be dwelled upon here. Sir William Crookes was chosen this year for the presidency of the British Asso-ciation for the Advancement of Science, whose annual meeting was held at Bristol. We read his address in a French scientific magazine (Revue Scientifiqe), but it is with pleasure we saw the New York Medical Journal (Sent. terms this remarkable address.

"Sir William Crookes, no doubt, leans towards hylozoism when he says: 'In life I see the promise and potency of all forms of matter. He affirms the existence of telepathy, the reality of psychlo had done two years ago in the same chair; thus, the question seems de cidedly to hold the floor in the scientific medium of old England. Yet we must not forget that it has first been raised in America.

"When psychic phenomens are defi-nitely admitted to the investigation of the laboratory, it will remain to the

latter to disclose their nature. It is in this particular line that over twelve years rago we commenced to study the matter, and a book was the result of our investigations. The English edition of this book is ready, and we have the honor to present it to the med ical profession of America.

"To those who might inquire how it is that we have chosen a subject apparently so distant from our professed line of studies, we beg to say that nothing compels the biologist to confine his investigations to one side of life, nor to become hypnotized in the pres-ence of the cell. Moreover, let us add that we had the honor of studying under Charcot and Luys at 'La Sal-petriere,' as early as 1878, and since then we have never ceased to be deeply concerned in the biology of the nerv-

For a "regular" physician of the "old school" of medicine to thus write on the subject of Psychology, means that complete without some knowledge of psychic science; that psychology is a very important collateral branch of medical study. The logical sequence of such study will be the embracing of the truths of Spiritualism
H. V. SWERINGEN.

# FRANK H. GOLLIER,

Who Was Supposed to Be Obsessed.

THIS EMINENT LAWYER, WHO AT TIMES WAS EXCEPTIONALLY stroy the influence of Spiritualism with its grand philosophy, and the exercise MIRTHFUL, EXCEEDINGLY FUN-NY, AND AT OTHER TIMES VERY MUCH DEPRESSED, ACTING AS IF UNDER THE CONTROL OF AN OBSESSING SPIRIT, HAS RE-GAINED HIS MENTAL EQUILIB-RIUM BY A SURGICAL OPERA-

To the Editor:—I believe that nine-tenths of the so-called obsession is the result simply of some pressure on the brain, or some disease thereof. Mr. Collier's case is a peculiar one. He is a awyer of wonderful ability. His cure is related by himself in the New York Daily Journal:

A wonderful psychological incident occurred as I regained consciousness af ter the operation.

I was told of it by my head nurse, Just as I was coming out of the ether-ization she told me that I said "Kraus Berry—come and help me, for God's sake. Three men are trying to kill me." Now, when I was attacked and just before the terrible blow of the sandbag was received by me, seeing the impending assault on me, my brain ordered my lips and tongue to call out to two evil will remain.

Triends of mine who were following me ance for man, if not for the professional man. Among the matters here telephone message to go to the Illinois

> These gentlemen were Adolph Kraus, a prominent lawyer of Chicago, and Captain Lewis P. Berry. Before that mental telegraphic message was delivered the blow was struck, my brain was crushed and the idea lay dormant in the brain until the pressure was re-lieved by taking out the depressed bone.

> Then the nerves carried the message to the muscle of speech and the impulse that was started while the blow was in suspense was finally delivered, and almost ten years afterward I cried out, 'Kraus-Berry-come and help me, for God's sake. Three men are trying to kill me!"

I respectfully refer this incident to the Society of Psychical Research for explanation, with my compliments. At once after the operation I felt a

tremendous pressure taken from my brain and I began thinking, acting, talking and doing just as I did before the 3d of March, 1889, the day of the

I became calmer and quieter, my judgment again sound, more dignified in my manners and conversation. My legal abilities were restored unimpaired and I think even improved by their long

My doctors said if I recovered, which they doubted, I could do nothing for a year, could not lift my head from my pillow in less than fifteen days, nor leave the hospital under sixty days, and so I continued all my Chicago cases and business for from four to eight months. Now, what was the result?

I got out of bed in the absence of my nurses, while they thought me asleep, and walked in my night gown to the other end of my room, for I had a surgical ward to myself, fifteen minutes after I came out of the ether.

I was discharged from the hospital in six days with the cranial wound entire ly healed up. I travelled forty miles that same night to this place, Elgin where I intended to spend a long vacation with loving friends, who had kind ly invited me.

But on the seventh day I was retained in place of another lawyer, and tried and won an important higher court case, getting a fee for the day's work

I have been engaged from ten to eighteen hours per day ever since and am trying cases of large magnitude and great excitement almost daily. One lasted eleven days, and two others four and three respectively, getting persons who were sane out of the Elgin Insane Asylum by habeas corpus.

I have had generally five or six lawyers against me, and I have won every case I tried except two, and one of these is appealed, and in the other I got

My spirits are good. I am dieting and already I am afty pounds lighter.

Spiritualists should be slow in ascribing obsession as the cause of pe-culiar actions on the part of individu-TRUTH SEEKER

## MOOTED OUESTION.

Critically Examined and Considered.

To the Editor:-As one of the readers of your valuable sheet, allow me to congratulate you on the publication of Charles Dawbarn's very able article in the paper of February 25. It certainly gave the best and most scientific explanation of the phenomena of ma-terialization which has ever been published. This is a mooted question among Spiritualists, and a matter of doubt to many whether any genuine materializations have been given which would stand the tests desired by skeptical believers. The article referred to, if carefully read, ought to satisfy any unprejudiced investigators. That there have been frauds practiced by mediums who have been tested previously by careful observers, is one of the unpleasant facts that cannot be denied. It is one of the puzzles which apparently attach to mediums whose power cannot be gainsaid. To one who mediums whose looks beyond the surface it would appear to be work of malevolent spirits from the condition of the earth sphere. who can exert an influence upon sensitives to a greater extent than is generally known, especially to those of a new or fresh development in this phase

of phenomena. In communications received, both by inspiration, automatic writing, or in-dependent voice, the knowledge that there are in the lower condition of the life beyond, many whose efforts to deof free thought and free speech while in this world has gone with them into the next, and they have not relaxed. their efforts to bring shame and dis-comfiture upon our philosophy. It is to the efforts of these malignant spirits and their influence upon sensitives that these fraudulent acts can be traced.

There are to-day mediums who have submitted to every test imposed and been denounced by prejudiced parties who were determined not to be con-vinced. There seems to be an influence pervading sensitive mediums that they must give a test, no matter under what conditions they may be placed, and this fear of failure in some cases, and in others the influence of greed, has caused the employment of confederates,, the use of paraphennalia, etc., much to the sorrow and disgust of those who have witnessed genuine exhibitions from the same parties where no possibility of deception could occur, in private sittings given impromptu with no previous intimation.

To condemn all for the acts of a few is manifestly unjust, but so long as the phenomena attracts the curiosity seekers who attend public seances, the

We have been long opposed to public travel over the country for what there is in it for their personal benefit, and the only real remedy for it is in the establishment of

#### HOME CIRCLES.

This has been brought to the notice of your readers often, and is perfectly feasible of accomplishment if Spiritualists themselves will set the example. Go to any public exhibition, and whom do you see occupying the front seats in numbers. None others than old Spiritualists who seem as greedy for the demonstration, and often more so than the skeptical curiosity seekers who are drawn there to see the show as something to amuse them.

That there are real genuine mediums, who can and do give incontrovertible proof of the return of visible forms, is well known, although one of your writers whose opinions have weight with many, has as good as declared that no real spirit forms can materialize in a tangible form. Mr. Hudson Tuttle, in a late answer to a question propounded, said that no spirit form

- GRABBED OR HELD.

by one of the audience; that the spirit would be conscious of the attempt and avoid the contact. If his premise is correct. I would like him to account for the cause of Harry Archer's death a few years ago when one of the audience seized and held a materialized form where he was the medium.

There are still many in the field who will remain to be seen and appreciated, and while we have such grand results as are given daily by the Campbell Brothers, the Bangs Sisters, and others, why need we run after questionable ones? We had here among us one "Sans peur, Sans reproche," bu has left us for Buffalo, N. Y. trumpet seances given in public havedelighted hundreds, and private sit-tings of both trumpet and independent voices, with long written messages on my own tablets in my presence, have been a source of pleasure no words can fully express. The lady in question is Mrs. J. D. Bartholomew, and the testimony of hundreds in her favor would be gratefully given if required. We all wish that there were more like her in the field and the numbers of convinced ones would increase. In the experience of many years it has never been my good fortune to encounter more than one other who was in most respects her equal. As the world grows older the relations of the spirit world to that of earth will become closer, and more frequent, and unless their communications fail of accomplishment, the phenomena of the coming century will far surpass any heretofore given. A. J. BUCK. St. Louis, Mo.

"Harmonics 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 espe cially interesting to Spiritualists. An excellent work, of deep thought. For sale at this office. Cloth, 463 pages, \$2. Why I Am a Vegetarian. An address als. In nearly all cases pressure on the brain, or brain disease, is the cause; rian Society. By J. Howard Moore, TRUTH SEEKER. Price 25 cents. For sale at this office.

As Received by the Shakers,

To the Editor:-The following is a communication from John Calvin, the Geneva Reformer, given at the Shaker Community, Shakers, Albany County, N. Y., in the year 1842. The medium's name has been lost, but it has been in the possession of a people noted for veracity for over fifty years. It was given at a time when there was a great outnouring from the spiritual world to all of the communities of the same faith in the country.

HAMILTON DEGRAW.

Shakers, N. W.

In my youthful days I did not possess a greater degree of temper than the thought to preach the gospel of ligion Christ, as I called it, that my name might be sounded far and near, and the was a great minister of the religion of

But this was in a dark age of the world, and but very few'then on earth knew anything about the gospel of in anti-Christian darkness. It seemed to be the prevailing spirit of the times, that as people increased in authority. so did their pride and ambition, and influence of this spirit, all feelings of

name of our Lord and Savior, and strove to justify the cruel acts of persecution by calling what I esteemed the ordinances of God and declaring that all who would not come to that way deserved to suffer death.

| Pride, I could have done a great deal of good in the world, though it would have cost me my life. Yet it would have made far better conditions for me in the world of spirits, had I opened some of the feelings and reflections of deserved to suffer death. But the spirit of truth caused those my soul to those around me.

the testimony of those proclaiming against anti-Christian doctrine, the I then looked upon the more enraged were anti-Christians and inhuman in their treatment. The light of God found no room in their souls.

As to myself, my pride and my ambition increased as my name was sounded abroad. I thought only of honor and fame, and in my own concelt there was none other on earth that understood the gospel of Christ so well as John Calvin. By this, my friends you may see the consequences of cherishing a haughty, self-sufficient spirit unrestrained-by superior power.

For my ambition and zeal in support ing what we blind anti-Christians conof persecution raged to its summit Papists burned reformers and reformers burned papists, and papists and reformers burned heretics, i. e., the real Christians, if any there were; and as the work of destruction went on, each party strove to justify itself and condemn the other. As I was an advocate my authority, I could execute upon times the roar of thunder, the awful papists or neretics whatever

lead me to. to feel the vengeance of those who did. But false accusations served the same in condemning heretics. Hence he

and possessed great influence, I knew while acting so wild and foolish and

change his feelings and cease to oppose united with me, it would greatly strengthen our cause, while if he con-

CALVIN'S CONFESSION God in relation to such evil deeds; they are the fruits of a haughty temper. I am thankful the time is near at hand when they will see and know that their boasted reformation will be of little consequence to them when they are brought to judgment. Let that be in this world or the next, they will find said reformation to be nothing but a cloak to cover their lusts. And behold the time cometh when their cloak will drop off and leave them without a cover for their abominations. When that time comes, I shall rejoice and be more zealous in pulling down the anti-Christian forms and plans than I ever was in building them, and I can now do it in a spirit that knows neither body nor soul.

AN ALARMING DREAM.

The spirit of persecution always exists in those who possess a high sense. This spirit having no bounds among us, was ever ready to defend itself in the most cruel and abominable ways that could be invented. After a time those bold enough to testify the truth were generality of my youthful companions. I was educated in the learning of that day and received the title of Doctor of acts afforded me time to reflect upon layer and a cessation from those cruel acts afforded me time to reflect upon layer seems. But I was so yould not be the companion of the com Divinity. This was my profession, but it was far from my works, which were influenced by a high mind and blind that I could not think aright as I now 'zeal instead of the true meek spirit of can. I thought myself a true teacher Christ, and the gospel that he taught, and propagator of the Christian re-As I saw my days drawing toward

their close, I began to think some of nations might know that John Calvin eternity, and to prepare for death. My reflections on the past and thoughts of the future, awakened a sense of guilt. The more I thought of eternity the more I feared death. Michael Servetus occupied my mind more than any other Christ aright. The few who openly declared the truth, suffered great persecution from the hands of those enveloped prehension the first time we had an interview, though I regarded him as an enemy for opposing my sentiments. As my day dreams increased, so did

the dreams of night, till I realized that consequently their darkness, Under the there was no peace for the wicked. Some of my dreams were quite terrifyhumanity were lost. They thought no ing. About a year before I left the munanity were lost. They thought no more of taking the life of a human being than that of a dumb animal.

This was the case with me. I could the lost of the lost at one time behold with composure a on account of my anti-Christian darkscene of burning mortals, and at another preach with boldness in the darkness and completely bound by name of our Lord and Savior, and pride, I could have done a great deal of

who possessed it, not to fear the devil nor his crew. Such there were who openly testified their faith, and boldly and saw in the middle of the field a openly testified their faith, and boldly declaimed against the abominations of anti-Christian darkness. They freely laid down their lives and glorified God in so doing. And the more the power feet. I approached from the east. Its of good struggled for liberty of con- top was perfectly smooth; upon the science, so much more did the power of east side was written, "Darkness, darkevil strive to subdue it. The more bold ness is upon thee, O earth, and dark-

I then looked upon the north side, and found these words thereon: "But longer will I strive with the wicked inhabitants that dwell in thee, O earth!" I found written on the west side: "Behold upon this side shalt thou receive light and peace first, and from this side shall it flow to the other three." Upon the south side was written, "For the mercy of God endureth forever and ever.'

Feeling weary I sat upon the stone to est. I queried in thought why this stone was placed there, and why it had not been discovered before, as it was in such plain sight. I also tried to solve the meaning of the writing and to sursidered the religion of Christ, I was mise who could have placed it there. I ranked among the bishops. The spirit thought so intently on these things that I soon forgot where I was. The earth began to tremble as with the power of an earthquake, and a voice from the stone spoke to me: "O, John Calvin, in darkness hast thou arisen, and in darkness shalt thou fall!"

At this the stone opened and I fell into utter darkness, I seemed to of the reformers, and in the height of falling for the space of an hour, and at screaming and mournful my haughty ungoverned temper might filled the darkness were indescribably terrifying to me. While falling I ex-claimed: "O my God! my God! where tims to my wrath, and with boldness I am I now?" The thunders answered: then justified the deed to my own sat- "In the same darkness in which thou isfaction and those who possessed the hast always been, only heretofore thou same spirit. And there were not wanting those who testified against such This was the sound I heard mingling with the terrifying screams. Then did I cry and mourn because of the peril I

After I ceased. I did not know which way to turn, nor how I should ever get out of that gloomy place. It seemed to me that I had fallen a great distance. those who refused to conform to it had There I stood, in deep despair, fearing to step lest I fall again, while the roar-He was also accused of denying the im- ing and terrifying screams seemed to mortality of the soul, which was false, be drawing nearer and to increase in number, till my fear became so great I purpose as the true, if they only aided thought each moment must be my last. Again I exclaimed: "O, my God! what shall I do?" The roaring thunders replied with increased fury: "Do as you have always done, remain in darkness." I then thought my doom was sealed, for saw no way out of this dreadful place. After a while the noise entirely ceased, and was followed by gloomy, death-like silence. I thought of trying to find a way out, and finally ventured forward,

thinking I might as well die first as last, if I remain in such darkness. matters. I considered this a great insult, and from that time determined he knowing what I should meet. I had should suffer the fate of a heretic. Ac not gone far when I stepped off from cordingly at the first opportunity he a precipice perhaps fifty feet in height, was arrested and east into prison. He soon made his escape and was concealed for a time among the papers. I strove to persuade them to execute him as a heretic, and contended to the contended to th that he was a most wicked man and guess he has lost his light, else he deserved death wherever found. The would not be tumbling here so care-authorities of Geneva went on with his lessly." Another called out, "John, trial and condemned him to be burned in a slow fire. As they could not obtain a slow fire. As they could not obtain a slow fire is your light that you have been talking about so long?" I felt ashamed, for my pride was so great, I would and several of his books. I have been rather be terrified than ridiculed. I did not answer this question, because I knew it would give more chance for to be reformers of the Catholic religion ridicule. So I walked on with greater speed than before, determined to find light or death. I had not gone far being through on his way home, and I replied that I sought light to find the prisoned. Soon false charges traveling?" I answered, "I do not." The spirit said, "It is the same road you have walked in years past, and the light you will find will be the light of hell." I said, "Well, I am willing to see I said, "Well, I am willing to see the light of hell for the sake of getting out of this darkness." So it bade me

travel on, and I would find it. quickened my speed and the next stumble I made landed me in the burning flames of light. In my terror I awoke, and behold, it was a dream. And thankful I was to find it so. Never dld mortals know this before. Had it not been for my pride and the fear of an ignominious death. I might have profited by this and by other similar warnings. I knew that (if I repented)

terror, as I believed that I knew in a measure what my situation would be after my entrance to the spirit world, for I regarded what I had experienced symbolic in feeling and dreams as symbolic thereof. Yet I had resolution to keep them concealed from every mortal but myself. In my last sickness, my bodily sufferings increased my torror of mind, and my terror of mind increased my bodily sufferings till separation came. Then I felt in their full severity the

terrors of a guilty conscience.

My sufferings were not diminished,
but increased, for I found myself in the darkness I had dreamed about. Yea, in that silent darkness, without any sound excepting what I made myself, I wandered around upwards of a hundred years. At length I was blessed with sufficient light to perceive that I was yet on earth. This light increased till and trees quite distinctly. But they were all alike to me. (those of a kind) and all seemed to flee from sight as

rible situation than ever. Darkness again gathered around me, filled with loud thunder, mingled with terrifying screams and doleful noises, such as I had heard in my dream. But with such augmented terror as cannot be described to mortal ideas, nor will those things ever be experienced except by those who indulge in a haughty temper, and do not repent of it in this world, At times those dreadful clouds would leave me and then return. In this situation I passed another hundred years. In the latter part of this period I was covered with one of those clouds of darkness quite unexpected in perfect silence. I was not long in this before I heard a female voice. I quickly turned in the direction from whence it came and saw a small light. Every word that I heard came like flames of fire, for they were the living truth of God. Another voice said to me: "Behold

I attempted to cry for mercy, but in vain. for I could not utter a sound. Then said the voice, "You would not use your voice to cry for mercy when it was in your power, and now, when you wish to do it you cannot. Remember your sufferings are not yet ended, for great is the tribulation you have prepared for yourself. I say you, for so it is. Righteous are the judgments of the Lord Almighty, and righteously will they be executed on every soul that merits them."

Thus was I left to wander again, and pondered seriously on what I had heard, till I began to feel that I would be willing to do anything to find again that little spark of light I had seen. I had not traveled far before I found myself chained and surrounded by burning flames. Then were my sufferings increased. It seemed to me a long while that I was in that condition, and I could do nothing but weep and lament in bitter anguish my deplorable state. I could hear no voice but those rejoicing in my sufferings.

After being in this condition several years, I heard a voice say, "For what dost thou cry?" I answered, "For mercy." Then said the voice, "How canst thou receive mercy?" I answered that I did not know, and I entreated the voice to tell me. I was asked if I would be willing to receive it in any way it should be made known to me. I replied that I would, for I did not think could be in a more deplorable situation than I was.

He then asked if I was willing to confess all my dark crimes to him. I said that I was. He told me I might follow him. I saw not the splrit, but my chains were immediately lossened, and I followed the sound of his voice through the flames for a long time. We came to a dark place, and then I saw a small light of the spirit which guided me. After traveling a long time in the darkness, the spirit stopped, opened a small door and we entered a very small

every quarter.

must labor for sorrow and repentance, and humble myself exceedingly ere I could be allowed any further privilege. I was left in that little room a long time, and saw no one but the spirit, whom I found to be the apostle Peter. He came to me every twenty-four hours, and inquired concerning the state of my feelings.

At length he asked if I was willing to ask the forgiveness of all whom I had ever injured, or vented my feelings upon. I said that I was willing to do it with all my soul. He then said I might go with him and do it. It seemed to me quite a distance we went but the road was straight, and led to a very beautiful white house. We entered the hall and passed to a room in the rear part of the house. There I found the company assembled, with Michael Servetus at their head. I knew Michael the moment I entered the room. Peter told me I could now do my duty. So on my knees in humiliation and deep sorrow of soul did I proceed, and

tears. Instead of rejoicing in my trib-ulation, he freely forgave me and plessed me, and so did all the rest.

After this I was conducted to another smaller room, and told I might stay there for the present. Peter came to see me every twelve hours. Michael came twice a day and brought me food, but did not speak to me. Once in a while I could hear music and dancing in the house. I did not know what to make of it, and I dare not ask what it meant, through fear of doing wrong, for I felt that I had suffered as much

I heard the music and dancing plainer than ever before; so plain that it startled me at first. Peter looked on me and smiled. This was the first smile I had beheld since entering eternity, and I began to feel a sensation of comfort I had never before experienced. I then felt free to ask the cause of so much music and dancing. Peter told me they were worshiping God in spirit and asked me if I wanted

He then led me into a very large room in the same house, where a large company of spirits were assembled in the worship. When I beheld the sim-plicity of those spirits, my tribulation was turned into mortification and I felt shamed of my pride, for I did not know as I should ever gain simplicity enough to unite in this mode of worship. It was entirely new to me but I thought it must be the worship of

Peter I was willing to do anything required of his, for I plainly saw that to be the only way I could make any spiritual progress. He conducted me into the next meeting, and great was the mordification I felt. Before the meeting dosed my pride was pretty well abased insomuch that I wanted

to unite again. I v. After this I did not see Michael for two or three years previous to the commencement of this spirit manifestation on earth. For Michael had traveled a great way beyond, and is still in ad vance of me. Thus was I gradually led along slowly, rising from one degree to

another. we will thankful for this gospel of light olt has done a great deal for me and for a great many others. My spirit has been so subdued that I can love and bless those whom I formerly cursed and willingly took their lives. And they can love and bless one who formerly refused to show them the feast degree of mercy. Michael and I love each other with the tenderest love, which is well pleasing in the sight of the divine spirit

About two years before the beginning

of this manifestation of spirits on earth, Michael and I were called upon to go and gather the anti-Christians that left the world and were searching for light. I esteemed it a great privilege to go in company with so good a man. We had a great work to do, and an innumerable multitude of spirits to speak to, for great was the work in the spiritual world at that time. We have been in this labor nearly all the time since. I have now satisfied my mind, believing the account I have given will be interesting to many, and hoping it will be a warning to those who are beset with a haughty temper and a proud spirit. I close with love to all, and will you receive it from a friend. JOHN CALVIN.

#### MORE ADVICE.

How to Effectually Settle the Counterfeit Business.

Seize upon truth wherever found, On Christian or on heathen ground; Among your friends, among your foes, The plant's divine where'er it grows," -Unknown

In my article in The Progressive Thinker of February 18, on this theme, fearing to encroach too much upon valuable space, I did not fully unfold my plans, or say all I wished, and will therefore conclude the subject (for the present at least) in this article.

Every society should have a board of examiners and no medium should be allowed upon its platform who could not stand a satisfactory examination by this board. The members of the board should be selected for their special knowledge of the modus operandl of fakirs. Each member of this board should carefully read at least the book I mentioned in my last article-"Instructions in the So-Called Physical Phenomena of Modern Spiritualism," and it would be well for them to read all information obtainable on the subject in addition, particularly another book which I will briefly review in this article. Since writing my last article, review-

ing the above-mentioned book, I have seen another important book called "Spirit Slate-Writing and Kindred Phenomena," by Wm. E. Robinson, from the press of Munn & Co., publishers of the Scientific American, New York, which sells at \$1. It contains 146 pages and 66 illustrations, exposing 14 tricks in slate-writing, nine in spirit photography and a large number of cabinet and other tricks—in fact nearly every thing in fakirdom excepting the most vital of all, viz., the subject of counterfeit materialization, which it does not directly treat at all, nor does it expose all the little detective dodges and other things known only to the fake profession. However, between a reading of this book and the one first mentioned with the magician Kellar and was also the right-hand man of the more noted magician and illusionist. Herrmann, In his book he not only describes and picen I had finished, he told me I tures the tricks of bogus mediums, but also for sorrow and repentance, also exposes many of Herrmann's famous tricks and illusions, making them very simple-if one has the paraphernalia. Mr. Robinson's address is No. 50 88th street, New York, The book can be obtained of him.

In conclusion, I wish to show a few well-meaning but thoughtless writers how ridiculous they are making themselves and the cause they advocate, appear to an intelligent public. We frequently hear the cry, "Exposing these grand truths and thereby damaging Spiritualism," or words to that effect. Did they ever ask themselves the question, "Can a truth be made less than a truth by exposure?" Of course not. All it asks is exposure. And the more it is exposed the brighter it will shine. The Anti-Spiritualist Association made more converts to Spiritualism among the clergy in six months than had been made from that class in half a century. Why? Simply because, as exposers they had to investigate, and they soon discovered truths that baffled them.

One scientifically demonstrated fact will have more influence upon the general public than a thousand jumped-at facts which fail to convince more than

a few uncritical, unscientific, unphilosophical observers. It is human nature for the average skeptical reader upon, picking up a Spiritualist paper and reading a wall of lamentation because there are exposers in the land, to at once jump at the conclusion that we really have deceptions which we fear will be exposed and that we are striving to shield them. Who can blame the skeptic for his erroneous conclusion? On the contrary, if we heed not the exposer, and smile at his vain attempts to prove the phenomena false, the people will at once conclude that we haven truth or we would not display so much confidence in it. We would then cease to be called "fanatical ignoramuses. "a"the offscourings of the earth," etc., asiwe hilve been frequently called in themast. 30.

Let the expasures go on, for they can no more dim one ray of spiritual truth than they can blotythe sun from the firmament. to ERNEST S. GREEN. San Francisco, Cal.

"Human Culture and Cure, Marriage, Sexual Development, and Social Up-building." By E. D. Babbitt, M. D., I.L.D. A most excellent and very valu-able work, by the Dean of the College of Fine Forces, and author of other im-portant volumes on Health, Social Sci-

PASSED TO SPIRIT-LIFE.

[Oblivaries to the extent of ten lines

only will be inserted (rec.] Passed to the higher life, Jan 20, 1899, Mrs. Sallie Westfall, in the fifty-third year of earth-life, at Rockford, Mich. after a long and lingering illness. She passed away firm in the belief of meeting her friends in spirit life. Dr. P. T. Johnson, of Battle Creek, Mich spoke words of encouragement to the friends.

Mrs. O. Hodges, of Battle Creek, Mich., passed on to the spiritual realm, Feb. 16, in her 84th year. She was a ploneer to Michigan and a pioneer of Spiritualism. She leaves two daughters who mourn her departure. Services were conducted by Dr. P. T. Johnson, who under the controlling spirit, gave words of cheer to all.

Feb. 26, after a long struggle. She was mother who misses her presence. Dr. P. T. Johnson, of Battle Creek, Mich., conducted the services.

life. Feb. 22, at the home of her niece. Mrs. Chas. Stafford, in Forestville, N. all who knew her.

Mr. Alfred Cooley, of Heart Prairie, Wisconsin, passed to spirit-life, August 11, 1898, aged 63. He was a staunch Spiritualist for many years. He had been a subscriber for The Progressive

the age of 30 years, at Colfax, Cal. Juanita was born in Buffalo, N. Y., and was highly esteemed by all who knew her. She had been sick for nearly three years with catarrh of throat and

Mr. Stephen Pond passed to the higher life, at the home of his son, at Morrison, Ill., Feb. 7, 1899, aged 90 years. He had been a life-long Spiritualist and was rejoiced to make the change. Services were conducted by Dr. J. A. Bailey, of Clinton, Iowa.

by the writer. MATTIE E. HULL.

cerebro-spinal meningitis, Mrs. Ger-trude Alberta Myers. This was the third death in this sorely afflicted fainfly within two weeks. Mrs. Myers was a fine medium and has done more to been a sadder task for a teacher than the one assigned here, to speak words of consolation at the death of three beautiful mortals called away in the flush of youth and young womanhood in the short space of two weeks. Only the angel world who warned Mrs. My ers of her death, can give hope and comfort to those left behind. After her baby passed over Mrs. Myers was sitting in her room when the strings of her guitar twanged twice. Immediately she was impressed to say: "There will be two more go out of the family a week from that day." Her brother was buried and one week later she was carried to lovely Fairview, the restingplace of Joplin's dead. She sleeps by her babe and brother, sweet sleep of peace for the weary body, joyful awak-

Dr. W. H. Nelson was born in Alexander, N. Y., March 18, 1822,, and passed quietly from earth life, of heart failure Feb. 18, 1899, after an illness of many months.

He became a resident of Paw Paw, world-wide repute.

He was possessed of strong individuality and nobility of character; and his was one of the gentlest, tenderest hearts I ever knew.

The following was written to him by a friend, and is voiced by many: "Few reach the human heart so closely, or breathe more consolation into it than you, my valued friend. Old and young, rich and poor, receive blessings from your hand and cultured mind."

ever-devoted wife, three daughters and many friends, and the quiet face of the dear one looked as peaceful as if he

By Abby A. Judson. This book is dedleated to all earnest souls who desire, by harmonizing their physical and their I possessed a great deal in my own opinion, but very little in Michael's opinion. Therefore I had him executed, those of my class would regard me as a scoundrel, and that consequently I should have to feel their vengeance. Many such things haunted my mind till try to justify such wicked deeds, because they were done by reformers. O that they could know the truth of FREE PAST, PRESENT, AND FUTURE. A POPULAR ACCOUNT OF

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fession. After I had opened about one any intelligent person should be able to quarter of my life, the spirit told me I might stop. I saw a fountain before matter what his or her phase of fakeme, and the spirit bade me wash in that list of her phase of fakeme, and the spirit bade me wash in that list or her phase of fakeme, and the spirit bade me wash in that list or her phase of fakeme, and the spirit bade me wash in that list or her phase of fakeme. A History of the Warfare of Science with Theology in Christendom.

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In 1842.

THE CONFESSION.

Many of my fellow mortals fell vicproceedings regardless of consequences. One John Gruet ridiculed my boasted reformation, saying that it was not was in. reformation but deformation, and John Calvin was a new pope. This man was accused of denying the Christian religion. We called it Christian, and

shared the fate of others. Michael Servetus, a Spanish physician, I deemed my greatest enemy. As he was an open, liberal turn of mind he could do me great innuence, I knew he could do me great injury if he opposed my sentiments, and this he did with a free mind. bold in his inquiries after truth: he pointed out to me in writing some errors in my own writings on religious tain his person they burned his effigy, thus particular in relating this, to show how inconsistent it was for us to claim

brought forward to condemn him. There he was, away from home, sur-rounded by a pack of wolves. For though he had friends in the place, no one ventured to plend his cause for fear of sharing his fate. I hoped he would my sentiments, knowing that if he strengthen our cause, while it he con-tinued to oppose, it would have great influence in the opposite direction. Michael possessed a firm mind and noble disposition, and therefore could not be turned from his principles, except by truth and sound reason. Of this I possessed a great deal in my own

could perceive people, animals, birds

soon as I saw them. I soon found myself in a more hor-

the little spark of gospel light in the midst of this great cloud of darkness."

The spirit said: "Now you may conless your sins in my hearing, if you will." In obedience I began my con-fession. After I had opened about onefountain and wait his return. In this manner I had to go through the confession of my whole life, washing at

humbly beg the pardon of each one, from the first to the last. After all the cruelty I had shown Michael, he could not refrain from

One time while Peter was with me, to see them. I replied that I did.

ence, Religion, etc. Price, cloth, Tec. "The World Beautiful." By Is an Whiting. Most excellent in their igh and elevating spirituality of thought.

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DARK DOOTOR—I can say nothing but praise for your
wonderful treatment, the Saus-Gare Gare. Any one to
have seen me three mouths ago, and see me now, would
do if it had not been for you, my Gatarrh was rapidly
going into Consumption; I had such, awful spells of
coughing that I would nearly faint. I can now sleep
well and my herres are as steady as they ever were hofore I got sick. The effects of the Gatarrh in my head
and chast has entirely headed the discharges havestopped and I am more fleshy than I ever was in my life. Three Months Home Treatment Free! To introduce the Sana-Gara Gue in every community and prove that it cures when all others have failed, I will for a limited time send medicines for a 3 months treatment free. Send a description of your trouble, name and P. O. address at once; or, write for Question Blank and prompt attention will be given you free. Address Dr. M. Beart, Print', National Dispensary, Dep't P 22. 125 W. 12th St., Cincinnati, O.

Mrs. Mary Heart passed to spirit life

Mrs. Sarah Eastwood passed to spirit Y., at the age of 80 years. Cancer was the cause of death, She was loved by

MRS. J. D. STAFFORD.

Thinker since nearly the first number. LAURA C. AUSLEY. Juanita, the well-known Gypsy medium, passed to spirit life Feb. 21, at

Mrs. Elvira Wilmer passed to spirit life, from her home, 2952 Cottage Grove Ave., Chicago, Feb. 24. She was a believer in spirit return and by special request, C. C. Henderson conducted

Passed to spirit-life, Mrs. Sarah Wheeler, of Wheeler Hollow, N. Y., aged 76 years. She was an old-time Spiritualist and had realized the consolations found in its philosophy as she was the last of a family of ten to pass to the other life. She leaves on this side sons and daughter who will miss her physical presence, but the sublime faith that cheered the departed mother in her sorrow in parting with dear ones. is the light that falls about the pathway and into the souls of her children. They will know she will minister to them as conditions will allow and send them loving messages from "the morning land." Funeral services were conducted at the late home of the departed

Mr. J. M. Harding passed to the higher life, Feb. 13, 1899, at Garden City, Texas. Many friends of Mount Pleasant Park, Clinton Iowa, will remember him as one of the old campers, and a member of the association for many years. A FRIEND. Passed to the higher life Feb. 28, at the residence of her husband and parents, Clarendon Hotel, Joplin, Mo., of

ening for the soul into the new hirth Galena, Kan. SARA C. SCOVELL.

Mich., in 1874. October, 1887, he moved to Marshall, Mich., and in October 1892 he returned to Paw Paw, where he had since resided. He was a successful clairvoyant and magnetic healer of

"What is loving and excellent is permanent It never dies, but lives and loves forever."

He was a contributing member of the N. S. A and charter member of the P. P. V. S. A. He has been a subscriber for years for The Progressive Thinker. Hon. L. V. Moulton, of Grand Rapids, conducted the obsequies at the residence, Thursday afternoon, the remains lying on a couch, partially cov-cred with a slumber robe, amid a pro-fusion of flowers, surrounded by his

dear one looked as peaceful as it ne had just fallen asleep.

The body was taken to Detroit Wednesday and incinerated Thursday forenoon at the Detroit crematory, according to his special request. C. N. "The Bridge Between Two Worlds."

#### What Are Our Friends Doing In Spirit Life?

THE QUESTION IS ELABORATELY ANSWERED BY PETER YOUNG, SPIRIT TEACHER OF ESTHER THOMAS, OF SEATTLE, WASH.

It has been the question asked so long by many who are seeking for light: "What are they doing—those who have passed beyond?" It has been a deep, dark mystery as it was in days gone by, when around the Spanish court gathered all the beauty and chivalry, and there came to them a humble teacher, understanding by a study of the forces of Nature the mechanism of the universe, and that there must be other lands. So, as unbelieving as the world was when Columbus taught them of the far-off country and persuaded them to give him the necessary equipments to bring about the desired result of placing themselves in touch with another world, are the people of to-day. It seems a simple thing for you, with the present tidal wave of civilization rolling over America, making it one of the proudest nations of the world and equal to any in wealth and power, that at that time it was almost impossible for man to accept the fact that there could be another world. So it is an almost impossible fact for man to accept that there is another world now where father, mother, brothers and sisters exist, and that this world is in communication with them.

I will say to you at the beginning of our lesson that money is a commodity that we know not of; and to understand furthermore you must accent the fact that thought is the motive power which moves the universe. If could accept that to-day you would not return to your counting houses and there depend upon the great march of prosperity to drop you a few filthy golden pieces. If you could understand the power that is inherent within yourselves-but you cannot; that is one of the works which we have to do.

So, to follow closely with us in our train of thought you must realize that there is not any buying or selling with us; that everything which we possess is built by thought. And in this life you are building a veritable Tower of Babel, but if you could realize that your thought builds more than brick or stone you would not be in as chaotic a condition as you are: Why cannot you ac cept that, as did Isabella the world of Columbus, and set yourself about to find the true path in the great ocean of life that will guide you to a new, and to you, undiscovered country? We can only give you a few instances of the condition of those who have entered into the first plane of spirit life, or the "spirits in prison" before they have learned their great lessons.

Our teachings have always been upon the line of charity and love (I. Cor., xiii), so if we deal seemingly a little harshly with some of the children of earth, remember it is done in the spirit of Paul in his address to the Corinth-

Like the surgeon who amputates the arm or limb, but does it with the expectations of recovery, so it may seem crue to you to hold up the weaknesses of the so-called dead; but it is the only way in which you can understand the condition of the first plane of spiritual life. Theosophy teaches you that it is only possible to have communication with earth-bound spirits. We are not here for argument, and will not say whether it is so or not, but we will try to show you in our first lesson who the earthbound spirits are, and what is their work. From necessity you are earthbound; you are tied to this plane now in your material environments. But would you like it said by some one who is in the next plane, that you are all evil? So accept the fact that the first plane of spirit life is composed of earth-bound spirits, and some may be seemingly evil, but as your unfoldment is entirely controlled by the law of evolution and that man's growth is from the tiny mograndly unfolded man, can you expect him to spring out from an imperfect body into perfection? Do you expect him to sing eternal peans around the great white throne when death has conquered the body? If you do, your expectations will fall, as it were, in ruins at you feet. It is no harder for you to discover this unknown land while yet in the physical body-not as hard as it was for Columbus, for he had to persuade Isabella to sacrifice all her jewels before he could receive that which he was compelled to have before he could start upon his arduous journey, that is It is not necessary for you, to look into this world, to have the lucre to pay for your journeys across the waters, but it is necessary for you to have a compass, and that compass must be knowledge. There must be an understanding that all the wealth that is necessary to pay for the voyage lies within yourself; that all the material which is necessary to accumulate to erect your home over there is within yourself. You must realize that, before you can possess much in the next plane

We state definitely that the first plane of spirit life is here around you everyday. We have no palaces, no laborato ries of science, no buildings beyond the first plane of spirit life, but which is not built by earth children. We are all dwellers upon earth in our new plane of existence; our homes are here. We are not in some far-off distant realms; we are living, existing, breathing, the same as you are; that is, if we are earth-bound. Now, in what does it consist in being earth-bound? Remember that I do not state that all are earth-bound, but before I finish you will find that nine-tenths of the communicating spirits have before they passed on, been earth-bound spirits, or those who are dwelling upon the material plane of life.

We will take, for instance, him who has lived a purely selfish life, who has had no thought but the accumulation of those things that are for his selfish enjoyment; who is sacrificing all that is necessary for the good of mankind unto the benefit of self; who may have, like Jay Gould, been almost able to span the world with steel rails; who could, at the touch of his finger, almost close the commerce of his country; and who may have had that one purpose of placing his feet upon a pedestal where he could feel that there was no power like unto his own. Now one who lived for that life, who had no thought but of the present existence and to enjoy to the uttermost his five senses, will retain his predominating characteristic in his next unfoldment. We will have to take for example those minds who have fig-ured before the world; those whose lives and ambitions you know, and then apply them to your own lives. Now remember, you are not graded according to the great amount of good you do; you are graded alone by your motive. We will take Jay Gould as an example of one because we know where his destiny lay. We know where he rested when passing from earth life. We stood

the expense of many, and therefore if you enter into spirit life with all the while we knew that we should see him ties of your loved ones and your affective. on the first plane of spirit life, we knew that he would not see us.

As I told you, in these lessons I am only going to give you what I have seen; not what some other spirit has een-not what some other guide has taught. For instance, England, Spain, Italy, and all of North and South Amerhave different habits, customs, forms of expression, etc. As varied as is here, so is it with us. I want you to understand the fundamental princi-ple which is the power of thought, the only commodity by which we build our

future spirit homes. Where do you suppose Jay Gould could go? Could he go to some beauti- and tell you the first condition of him ful palace? Could he find there a home who was so suddenly sent from this erected for him when he had only builded a home upon the material place of life, when his whole thought had been thrown in one direction—that of satisfying the material man? But he did not realize this.

He is one of our best examples. We ers, although not equal with him in wealth, but whose motives were equal

He had passed into spirit life with one thought only. The poor spark of divinity had never had its heaven-born ight to grow and blossom into beauty; it was neglected and starved; left to force itself up through the stone pavements of its prison house, Picciola like. What would the spirit world have but a dwarfed and stunted creature? When he awakened he was a poor, weak soul, far from his rails of steel, far from his counting-house, where, with one stroke of his pen, he could make all Wall street tremble-out in the desert naked, houseless, homeless, left to starve to death. You say he had died before. We know that his body had died. But remember this, that one death is not the only death that man must endure; it is not the only passing away which man must succumb to before he enters into heaven. So out in the desert, alone, famished, he died again. It was there his mother found him. She never for-No matter how far away, how small is the feeble cry, the mother an-

They never forget, they never forget, Though earth may change and wane, Though seas may dry and suns grow

They never forget, they never forget. For love is God, and God is love, And life is for all time;

And time and life are ours to live and to enjoy,

For God is love and love is God.

grandest souls that the world ever hurled a stone at, and still it shone like has assisted many, many souls in find-ing their own birthright; one of the grandest characters that the world has ever known. And that is Henry Ward Beecher, who took right from the lowest forms of life the slave, placed him upon his own pulpit, and gave forth to the world some of the grandest sermons on freedom that it has ever known. Let us see what was his motive for this. Was he actuated by that desire to place upon his head the bright diadem of fame, or was he spurred on by the burning fires of love and charity which he desired to extend to all mankind? We found that when he passed into spiritual life we was not an earth. bound spirit, because the great secret of all is the forgetting of self. The only way by which you can leave the first plane of life is by forgetting self; by forgetting the thought that you are working for the advancement of your own aggrandizement. So a soul, like Henry Ward Beecher, spurred on by that grand motive, that whether he be black or white, bond or free, he is his brother—such a soul will not stop upon the earth plane.

But to proceed, taking a poet or ar-

tist, the higher intellectual aspirations

of man. The poet may have longed to

give expression to that poor starved soul in words of living fire, or the artist may have been almost maddened by the beauties of nature with their calls produce them in phael. What was their motive? Was it fame—or the desire to feed some of hu-manity's starved children with divine counsel, or to lift the veil of fair nature's mirror and let some brother soul revel in her sweetness? If fame, the motive which is purely materialistic in its nature, we find him upon the material plane. Still naving revelled in his own thought world he finds wonders revealed, worlds laid out before him; the narrowness of earth life holds him no longer, but thought, with her white pinions spread out, bids him accompany her over land and sea. He visits Greece and Rome, and Italy with her wreath of beauty lures him to her arms. His soul thrills with the glories of the golden sunset and the purple rays like garments of royal splendor, and panting with the ardor of long repressed longing for fame he grasps the magic brush that is going to outrival the glories of Raphael's genius, and he finds the brush impossible to use; the canvas stands dumb before him. It is impossible for him to portray upon canvas all this thrilling surging beauty, and he stands aghast at his first knowledge of the workings of infinite law that whether or no, in time the soulymust work out its first law of perfect unselfishness. When he finds that he is helpless to bring to himself that fame for which his soul thirsts, he wishes he were dead, or that death were annihilation. Sick and disappointed he will gravitate to some sad, sick soul like unto himself, perhaps in some dark den of New York where the blue of heaven's dome is forever shut from his eyes, and around this weary bedside float beautiful, star-like faces that that soul longs to portray, and seeing that hunger unappeased our artist softly fans his brow, and some of the glories of the Italian skies float gently across his vision, and with a long murmuring sigh of joy the soul, seeing the longed for beauties before him, cries "I am going home," and our artist has learned his first lesson-doing for others. A sweet peace falls on him. His name may not live through posterity; he may be forgotten by man for all time, but he has earned the great lesson of life-forgetting self. Will be be called higher?

I see a poor, struggling artist, working for home and love; that one light of artistic genius given him but burning dim and low until the faces of loved ones are almost lost in the darkness. Suddenly a strange, new power comes to him; he feels himself thrilled and encouraged; his brush is dipped in magic colors; he feels he knows that another hand guides his brush in its masterly strokes. Fame lays her offerings at his feet; his loved ones grow rosy with health, warmth and light. In earnest gratitude he says: "Tell me your name, oh, teacher, so I can give credit where credit is due." A low vibrating voice replies, never to be heard again: "Nay, only a master.". Our earthly artist at once thinks that a Raphael or Angelo has visited his humble abode, not knowing that the greatest master is master over self.

Question—can our spirit friends know

ties of your loved ones and your affec-tions planted like a flower upon the soll of mother earth, the life beyond the

first step is like unto this? Explanation by Mrs. Thomas: The following is a very terrible case that transpired a day or so before our lecture, of a young married man who had ruined two daughters of one family and had a meeting arranged at the matinee with the voungest, only fourteen, when and killed him. In our judgment the judge did a just act when he cleared the father.

I wish to portray thought as it is viv idly printed upon the City of Seattle life when all his whole being was burning and teeming with animal fires and one preparation he was hurled into the next plane of life where he finds the opportunity for indulging in his old mate rial desires torn from him. What would could take for an illustration many oth- be the result of the natural workings of one of the spiritual laws of gravity, "like attracts like," but that he should be drawn to some one following in the same path which he was when all the material powers of enjoyment were wrested from him, and the power for evil as well as for good, as in the case of our artist, is doubled. That is the immediate result of taking a life when it is burning with the fires of life. It is like throwing a bucket of water into the fire-it only spreads the conflagration. His agony is intense when he wakes into spirit life with the knowledge that he has the same feelings, the same desires, but is powerless to enjoy them. Not until he realizes that he is making his own suffering can we aid him. Nature has never intended that man or woman should enter into the next plane of life until, like Gladstone, all the material fires of life are exhausted. Then without any struggle, but like a child in its mother's arms with a soft "Amen" breathed upon his lips his soul was wafted into the higher life. Not for the reason that he had spent such a noble life alone, for many do that and suffer intensely at death but because he had lived fully up to the age intended for him to live. All material was burned away and only the spirwith its snowy white garments will wait for the silvery-haired pride of his youth with all the love intensified and glorified in his new birth. If he had been sent there while young his life could have been perhaps what our ar-tist's was, and he would have had to remain here until his mission was fulfilled. We will go on now and find one of the

Question-What is my father doing in spirit life and what is my mother doing? In answering this you must draw mother living a life of unselfishness-no rificing herself for her children, but if she has allowed one other mother's she bears all babies can take the little absurd and unconstitutional. starved waif to her breast and give to Are bodies more precious than souls? him the life-giving stream, then her Let us honor and care for the health of home is not upon the first plane, but both by equal rights to help and heal. beauty, but for their beautiful remind-

gotten to make the home-coming com-

er of some scene of long ago.

Note From Prof. Lockwood.

The enclosed clipping from yester-day's New York Herald indicates that "the world do move" in the direction of Spiritualism. When such intellects as Dr. Abbott and others can be made to comprehend that Spiritualism in the compass of its philosophy comprehends not only the fact of co-relation between the mental spheres of life, but also the data of a spiritual universe, it will appeal to their intelligence stronger than proofs of "holy writ;" they will not be ashamed to come to the front and take a stand in its full advocacy. One of the great hindrances to the progress of the philosophy, is that the movement is largely composed of sinners from out the fold of ecclesiasticism, and being attracted by the phenomena, they bring into the ranks all kinds of pious superstitions which each person thinks must be compiled into the work in some general way. And so we have God and his son Jesus, and the old Bible, and God songs, and "Jesus, lover of my soul" songs, and prayers and petitions and invocations and invectives, all mixed up in a religious salmagundi, and this nondescript foundling is called Spiritualism, while the "Simon pure truth" is that Spiritualism would be true if the Bibles of the world had never been written. The only way to make the philosophy command the respect of the intellect is to rid it of its ecclesiastical rot. Its co-relations are a part of the universe and comprise its formula.

I am having success here. Two immense audiences a week ago yesterday, and although it rained hard all day yesterday, we had two fine and seemingly appreciative audiences. Mrs. Pepper, of Providence, R. I., has followed my evening lectures with tests, and she is one of the most convincing and clearseeing mediums I have met in my eastern engagements. Brother D. W. Hull's article on the Gods in last week's Thinker, is attracting the thinkers in this locality. W. M. LOCKWOOD. 630 N. 8th street, Philadelphia, Pa.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Dr. Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubileo of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 85 cents. For sale at this office.

"Cosmian Hymn Book." A collection of original and selected hymns, for libor original and selected hymns, for in-eral and ethical societies, for schools and the home; compiled by L. K. Wash-burn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50 cents. For sale at this office.

Mansill's Almanac, of Planetary Meteorology for 1899. This is the thirtyfourth annual publication of this excellent Astronomical Almanac. Valuable at the bler when he left this life. We of our joys and sorrows? In those on land and sea. By Richard in that he had enriched himself at Is it not answered when I say to you Mansill. Price 25 cents.

# THE HOME GIRGLE.

and this is the only way I have of exmove and tipped. It moved over five pressing myself, I like your paper feet in one direction and back again by very much and wish I could help exmy young friend, and whatever she tend its circulation till all could learn told them to do, they would do it. They that this life is not all; ibut that we tipped the table so that one end was or must prepare for the future. I can the floor, and the slates and paper were hardly wait from one week to another held in place, and we got short mes for the paper to come at read every sages on the state through my school word of it two or three times over, and girl friend holding the slate; I holding then let some of my neighbors read it the pencil for automatic writing at the till there is not very much left of it same table; also my friend got auto when it returns to me. in - w

Now, I wish to give you a little experience in home circle seance, that tran-ting and invited another lady friend spired in my house this last week, and a gentleman in to sit with us. Our which I think will be interesting for battery was made very much stronger, your paper, as I think everything that we had better manifestations, the table tends to help the cause along should be was moved twice as far and raised up told, and as I do not know of any other off-the floor and was suspended in the paper more progressive, I will send the air and moved back and forward and

ing with me this winter, who has never of the parties are very old in Spiritual only in private at my home, and was are at liberty to publish it in your valuyears of age, that has never had much of spiritualism without fraud experience in sitting with anyone but myself, this last year. On last Mon-

To the Editor:—I wish to aid you in day night we were sitting around my your advocacy of the Home Obcle, to table waiting for some spiritual manihelp overcome fraud. It wait much festation either on the slate or autopleased at the stand you have taken, matic, when the table commenced to matic messages.

rocked at her command. We also got I will have to give you a description slate writing, automatic writing and of the parties who were here at the raps. I always thought it took very tline. I have a young lady friend stay- strong mediums to do that work. None been to any seance or circle nor attend- ism; all are investigators like myself. ed any spiritual meetings of any kind, Now if this will be of use to you, you not in any way a Spiritualist. Also an-able paper, to show that the home cir-other little friend, a school girl of 14 cle is the place to test the phenomena

Grinnell, Iowa.

have any rights which doctors are

bound to respect. It is well known that

these proscribed persons have a large

blind injustice and pitiful blundering

Jesus healed the sick by laying on of

hands, and said of his disciples: "They

shall lay their hands on the sick, and

Christ or Paul were in Michigan trying

to do good to sick bodies and souls as of

old, should they be fined or imprisoned?
"Let us have peace" in this matter.
That peace will come when the doctors

stop urging these medical laws. When

they stop nobody else will stir; the really skilled and competent physician

or healer will have support, the whisky

and tobacco slaves with diplomas in

their pockets, and other professional in

competents, will fail, as they should:

the small margin of simpletons will still

be cheated by quacks with or without

diplomas; the great body of intelligent

people will be satisfied with their free

dom of choice, and " the world will be

Much more might be said, but this

must suffice. I have a just pride in the general good sense and fair conduct of

our legislature, yet feel indignant, as do

many others, at these poor efforts for

oppressive legislation-medical monop-

oly cloaked under the thin disguise of

protecting the people from quackery! I

have therefore written with frank plainness, hoping to be of some service in saving the representatives of the

people from flagrant disregard of the right of those they claim to represent. Detroit, Mich. G. B. STEBBINS.

P. S.—Our newspapers have long ad-

vertisements, with flaming and fright-

ful headings, of "sure cures," remedies

worth more than gold," for la grippe,

rheumatism, etc. The headings in large

capitals frighten impressible people into

lead the sick to spend millions for the

useless. Regular M. D.'s plan these

plots, write these puffs, and pocket the money. Thus are the people "pro-

WELCOME DEATH.

With none to love me, none to cheer,

My life is sad and lonely, I have never known a friend;

O. Death, my sadness end.

As I lay on my bed in sickness,

Gasping for every breath, prayed, "O, angels, send me The eyer-welcome death."

I saw my father and sister dear

prayed to join them there, "Oh, send me death," I cried.

"Oh, take me to the spirit land,

That I some love may share:

Oh, father, take me there."

I saw the angels o'er my head

Oh, send me death to-day."

Come from the land afar: And one was lovelier than the rest-

A bright and shining star.

Of the angel from above; .

"Poems of Progress."

And said: "Oh. daughter dear,

I lay and gazed on the smiling face

"Oh, give me death," again I cried,
"Let me live in the land of love."

poet of Spiritualism may be read in her

"Wedding Chimes. By Delpha Pearl

MAGGIE COLYER.

By Lizzie

He came unto my bedside

As near to death I lay:

death.

My earthly life looks, oh, so dark,

"Oh, send me death, most welcome

I saw a mighty white-winged throng

Who long ago had died;

G. B. STEBBINS.

tected!"

Detroit, Mich.

to legislate in this poor way?

they shall be healed."

the better for it."

#### "PROTECTED."

Fair Criticism of "Doctors

For the sixth time a "doctor's law" is and permanent practice among intelli-For the sixth time a "doctor's law" is gent people. I think there are more before our legislature. Four times these than fifty thousand people in Michigan, efforts have been defeated and the bills offered failed to pass. In 1883 a law equal to the average in capacity and was passed, comparatively fair and judgment, and some of them eminent moderate, but which was only meant as an entering wedge for more stringent employ these physicians and think they legislation, such as is now asked for. From first to last these efforts started Has the legislature any right to proitual remained, and the beautiful spirit with physicians who want a monopoly hibit this large class of our people from their free choice of healers? Is it not to cure or kill, scientifically, but not from the people whom these interested parties so kindly wish to protect. Their end and aim is to forbid, under legal penalties, any person from healing the sick unless they are graduates of some medical school, can show a diploma, and are examined by a state board. All this legislation is an unjust and unconstitutional interference with the inalienable rights of the people.

Suppose a bill should come before the your own conclusions. If you find that legislature providing that no person should preach, or be a religious teacher, love is purely unselfish while yet upon unless he or she was a graduate from the material plane, but a mother's some theological school, and had passed comes nearest it—if you find her living an examination before a board of cler a life seemingly purely unselfish, sacgreen made up of members from a gymen made up of members from a few of the larger denominations-Methodists, Baptists, and two or three child knowingly to suffer for what was could give it she has not builded a beautiful home for herself, but will others to oppose such a measure and would say: "We want no monopoly or would say: "We want no monopoly or would say: "The want no monopoly or would say in religion. Freedom child knowingly to suffer for what she others, for instance. The members of special privileges in religion. Freedom plane, a renter as it were; but if that of thought may bring dangers, but its mother, when her babe is pressed close benefits are far greater. Liberty of to her beating heart and the touch of conscience and equality of rights is the conscience and equality of rights is the baby fingers thrills through her being, best way to gain spiritual light and life can lay him in his snowy bed, rosy and and to save souls from error." Such a can lay him in his snowy bed, rosy and crowing, and for the motherhood which bill would be put aside at once as

Are bodies more precious than souls? unselfishness bears her away to the the ills of the one as well as the other. starry realms where are builded such To fine or imprison a man for the expalaces as a Gould or a Vanderbilt pression of honest opinions would take could ne'er dream of. The walls are us back to the dark ages, and all these hung with beautiful pictures of scenes "doctor's laws" belong to the dead past, hung with beautiful pictures of scenes drawn from some unselfish act of her The people do not besiege out state. life, faces of long-forgotten friends to house with delegates or petitions for whom she ever gave a kindly word of them, but medical societies start and whom she ever gave a kindly word of them, but medical societies start and help and cheer, floors carpeted with push them with concerted action. The flowers, loved not always for their Michigan Medical News (Allopathic), Michigan Medical News (Allopathic), Detroit, in 1878 said: "Physicians should exact a pledge from candidates Oh, the home of the unselfish one is to the legislature that they would sup-beautifully furnished; so many loving port" such legislation. It is a grave hands assisted that nothing was for mistake for physicians to urge such mistake for physicians to urge such measures, which are sure to react against them, and some of their best

men see this. An intimate personal friend of mine in southern New York is an "old school" physician of thir y years, honorable and large practice. I asked his opinion of their medical law, and if he would inform of infringements of it. He said: The law is absurd. A certain margin of people will be gulled, law or no law, but the great body of the people must, and will, and ought to Judge for themselves, and select their own healers. If doctor of any school has brains, and character, and pluck, he will get practice; If he lack these he has no business to ask for laws to help him and his like. Such laws prop up weak men, and are unjust to the people. I would not stoop so low as to inform of violations of the law."

Able and high-minded physicians, of whatever school, will win due respect, and he on fair terms with the people when they claim no exclusive privileges, which are sure to create ill feelings and popular dislike,

I would not underrate the medical education which our colleges give, but the assumption that all wisdom is with them is absurd. I do not find that Massachusetts, without any doctor's law-efforts for such laws having been repeatedly defeated there-is any more afflicted with quacks than other states. The "regular" surgeons who tortured Your life is yet unfinished, James A. Garfifield for months, by Oh, be contented here." almost daily probing for a pistol ball which they did not come within a foot or more of reaching, inflicted more needless pain than any surgical quacks have done for a generation,

The Medical Record, a recognized Allopathic journal in New York, quotes, without comment, from the Philadel-Doten. In this volume, this peerless phia Evening Item, March 12, 1885, as

different parts of the country who are just as bad."

Much like testimony from eminent physicians could be cited, but a word from Dr. Benjamin Rush, a great name, must suffice. He ophosed all such legislation as is proposed in our legisfacts he states, and his keen, scathing lature in these emphatic words: "Conferring exclusive privileges upon bodies of physicians, and forbidding men of equal talents and knowledge, under selver penalties, from practicing meditive problems, however sanc-lustrations. These lighter works of the

tioned by ancient characters, are the Bastiles of our science!!

Is it wise or honorable for our legis!

Michigan?

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Instrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and notice are combined, with the skill of master mind. Price \$1.50. For sale

On Friday night we had another sit

Laws."

poet of Spiritualism may be read in her follows:

"The conviction of Dr. Buchanan on a charge of conspiracy to issue bogus diplomas, suggests the inquiry as to whether it is more reprehensible to issue bogus diplomas to men, who are not qualified to practice medicine than the following chimes. By Delpha Pearl this to issue again the size of spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price \$1. it is to issue genuine diplomas to men Hughes." A tasty, beautiful and aptt is to issue genuine-diplomas to men equally unqualified. There is greason to believe that a large percentage of the doctors sent out from colleges are no better qualified to practice than Buchanan's bogus fellows. Hardoubtless deserves his punishment, but one cannot help thinking that there are a great many gold-rimmed college mofessors in different parts of the country who are just as bad."

Much is to issue genuine-diplomas to men equally designed for the propriate wedding souvenir. Contains marriage ceremony, marriage ceremony, marriage ceremony, marriage ceremony, marriage ceremony and propriate wedding souvenir. Contains marriage ceremony, marriage ceremony, marriage ceremony, marriage ceremony, marriage ceremony, marriage ceremony, and propriate wedding souvenir. Contains marriage ceremony, marriage ceremony, marriage ceremony, and propriate wedding souvenir. Contains marriage ceremony, marriage ceremony, and propriate wedding souvenir. Contains marriage ceremony, marriage ceremony, and propriate wedding souvenir. Contains marriage ceremony, marriage ceremony, and propriate wedding souvenir. Contains marriage ceremony, marriage ceremony, and propriate wedding souvenir. Contains marriage ceremony, marriage ceremony, and propriate wedding souvenir. Contains marriage ceremony.

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An interesting particular and propriate wedding souvenir. Contains marriage ceremony.

such institutions, however sanc- lustrations. These lighter works of the

Wat with the last of the last

GOLD DANGER Gonsumption Begins with Lung

MRS. S. E. INMAN.

#### bad intent of all these bills now before The cold weather has brought its the legislature, is to ignore and put down all magnetic and clairvoyant isual crop of catarrh, coughs, sore throats, etc., etc. It means death to healers or physicians. None of these

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#### · A PLEASING CONTRAST.

Attending a burial service the other day, where a noted Methodist clergyman ministered in the obsequies, we own to great pleasure in contrasting the discourse on this occasion with those by the average pulpiteer half a century ago. It showed the wonderful innovation modern thought has made in the church during the period named; for it was in harmony with discourses on similar occasions by clergymen of other Protestant denominations during the last few years. On this occasion the grand object

seemed to be, to comfort the mourners, and give assurance that there is no no death; that what we call death is a change from the mortal to the immortal; a reunion with the loved and lost, in a world where sorrow, suffering and disappointment can never come; that intellectual enjoyment constitutes the heaven of our hopes, with an infinity of worlds to explore, and an eternity in duration to gratify our desires. No devil or damned spirits were referred to, nor were the tortures of a Torquemadian hell even suggested. How very unlike a sermon of fifty years ago! Then it seemed the purpose how to surround the close of life with all the horrors an active imaginative mind, was capable of devising. The dying groan, the pale face, the last gasp for breath, the marble slab, the winding sheet, the coffin, pall and bier, the house of mourners, the open grave, the lowering of the remains therein, the rattling of the earth-clods on the coffin's lid, the the care of demons, with assurance from holy writ that endless tortures, associated with the devil and his angels, was his perpetual doom. Then followed the lesson and an exhortation to the mourners to fly to the loving arms of Jesus, accept him as a Savior, rely on his atoning brood, while leaning over the battlements of heaven they could look down on their suffering dear one in hell, and thank God that eternal justice is satisfied. At the grave, with the first shovel of earth falling on the casket the choir would sing in mournful strains, from Watts, "Hark, from the tombs a doleful sound," at the conclusion of which the exercises were ended, and the bereft friends retraced their steps homeward to cogitate on the undying worm, and the beauties of a Christian burial, which all coveted when the turmoil of life should end.

The most salutary influence of Spiritnalism has been to indoctrinate the churches with their own conceptions of death, showing it as a benefactor, and friend. The horror of the grave has been removed by demonstrating that the mortal body is only a worn-out and cast-off garment, from which its occupant has fled, realizing with Shelley,

"Death is a gate of dreariness and gloom,

That leads to azure isles and beaming skies. And happy regions of eternal hope.'

#### PREPOSTEROUS.

In conversation with a churchman the other day, he said: "The evidence of Jesus' bodily ascension to heaven was a reality, else five hundred persons who witnessed the occurrence were liars." We inquired: "Have you the statement of the five hundred wilnesses you mention, who saw the ascension? "No. but the Bible says so."

"Then, instead of five hundred liars it only required one, he who made the statement, to be a llar. If any one today should make a like statement, so inconsistent with natural law, all the world would say, 'It is false.' only blind, unreasoning faith, unsupported by a single ray of fact, that gives credence to such preposterous representations, even if found in the Bible, which is at best a human production.

#### INFALLIBILITY.

"A doctrine of the faith which God has revealed is not an invention of phil osophy devised for the perfecting of man, but a divine gift to the spouse of Christ which must be guarded faithfully, and held infallible."—The Pope.

It is the Vatican Council, over which the Pope presides, which declares the articles of faith God has revealed. hence their rulings and decrees are infallible revelations from God himself We don't wonder the Protestant reformers bolted such blasphemous declarations; but we do wonder that they received the Bible as the infallible word of God, the production of those same Catholic claimants to infallibility.

WHEN THE WORLD WILL END. Sir Robert Hall says the world will

some to an end when the waters of the sea break through a thin spot which must exist somewhere, and come in contact with the raging fires within the globe. This seems rational enough when one recalls the explosion they had over in the Indian Ocean some years ago, which sent a tidal wave around globe and actually engulfed an island or two.-Ex. This is perhaps the latest process de-

vised by religious scientists for destroying the earth, for they are still determined on its destruction; but this is no more practical than a multitude of other hypotheses they have set up. The most general theory is that the orbit of the earth is being gradually contracted; that the centripetal force which draws it towards the sun will overbalance the centrifugal, and then it will fall into that luminary. Information gathered from accounts of eclipses noted during the historic pe-

riod, and carefully subjected to mathematical demonstration, does not show the fraction of a minute in the length of that orbit.

These same busy-bodies maintain that the waters of the globe will ultimately be absorbed by the solid matter, and then animal and vegetable life will become extinct. With an ocean covering four-fififth of the earth, ranging from four to nine miles in depth, it is not best to be disturbed because of this prediction.

We saw it stated the other day that the oxygen of the atmosphere, which supports life and combustion, was being burned up at a terrible rate, and by and by there would not be enough left to sustain life. The projector of that calamity evidently forgot that the vegetable kingdom is constantly absorbing carbon from the atmosphere, and is giving off oxygen, so that what is destroyed by flame is reproduced by verdure. The oxygen imprisoned in water alone if set free would form an atmosphere around the earth a thousand miles in depth. About one-half the matter in rock is pure oxygen. With all these inexhaustible sources of supply, no one during the present generaion, need have any fears of the shortening of the supply of oxygen,

Without referring to the many other methods of destroying the globe, which have been suggested by sensationalists, that of the pouring of an ocean of water upon the internal fires, rapidly generating steam, and rending the earth in fragments, scattering them through oundless space, mentioned in the quotation, is quite as improbable as the other processes of destruction. Through all the myriads of years the globe has been in its present form, the crust between the ocean and the internal fires have been thickening. If there had been a "thin spot" it would have been reached long ago. We have an abundance of examples of the upheaval of islands in sea and ocean in our own times, and of corresponding depres-These giant displays of the forces of nature are ever going on, and ever will; but it is safe to trust in the future, regardless of the prediction of prophets or priests to the contrary.

That other glacial periods will be net with while some of the present continents will go down and others will rise, is more than probable. Regions now buried in what seems eternal snow will ultimately be clothed with verdure; while those producing tropical vegetation will be transferred to ice fields, as in Greenland, and as will be the case in Iceland before the close of another century. The temperature of Asia is rising, while in North America it is lowering. If explorers will be content a few million years they can visit where now is the North Pole without being falling tears, and agonized distress of interrupted by ice; for the continual near relatives, all were depicted in shifting of the pole is the cause of climournful cadence. If not a believer matic changes and of new glacial perithe inanimate form was consigned to ods. But these changes are so gradual in their movement the people retire from the advancing wave, and scarcely a note is made of the event in the history of the world, or of the race.

#### LET US BE CONSISTENT.

"The Truth has come; let Falsehood disappear," was the magic cry of Mohammed, as he approached Mecca, the city of his birth, ten thousand followers in his rear. The idols fell before him. "There is but one God, and Mahomet is his prophet," was the refrain of those who accepted his teaching. Since then all peoples recognizing the great founder of Islam as its head, refuse to worship idols whether of flesh wood or stone. They bow to no creature in worship. God-Arabic Allah-is supreme and he alone is worthy of homage. It was by the decisive and energetic action of this unlettered and untitled braye man, when the whole world was sunk in ignorance, idolatry disappeared from those wide regions where

Mahomet's influence prevailed. Will not the time come when the Western world will accept this grand faith in one God, and no more, rejecting all lesser and associate Gods by whatever name? This done they can soon unite in a common faith, which will be world-wide.

Spiritualism has done, and is doing much towards hastening such an event; but it will never be attained by magnithe character of a pretended earth-born son, or giving him a position any way pre-eminent to common hu

If God is God, and there is no other God but God, and all others claimed to be God are impostors, then why not so reason, so proclaim? Why carry water on both shoulders, be two-faced, practice a deception, when truth, and truth alone will be victor in the end? Laurels gained by hypocrisy are not enduring Victories achieved by surrendering con victions are ephemeral. To-morrow comes, and right triumphs.

CATERING TO FOOLS. There resided in London in 1698 quack by the name of Case, who plied his empirical arts with great pecuniary success; and soon gained a fortune. His sign read:

"Within this place Lives Doctor Case." At a public dinner Dr. Radcliff drank

to the tonst: "Here, Brother Case, I drink to all the fools, your patients."

"Thank you; let me have all the fools. and you may have the rest," quickly responded Dr. Case.

We have sometimes wondered if the fraudulent mediums were not influenced in their action by similar mosteeped as it is in fraud and crime, be tokens they have a large following. People cheerfully pay \$1 to be imposed upon by these impostors, when if they would invest that amount in a reliable Spiritual paper, and would read it

#### PRACTICAL WORK.

It seems hardly probable that any one who has become thoroughly cognizant, by experience and investigation, of the great sweet truths of spirit return, and the demonstration thereof by spirit phenomena, should not feel a leep and abiding interest in the spread of that great knowledge.

There are various ways and methods by which this desire may take form, and effect practical good in successfully furthering the cause of truth in this world.

It is a matter in which none should feel indifferent. The burdens that weight down the mass of the world's people are terrible to contemplate; and the worst and most unbearable of these are those which spring from two distinct sources, namely, the doubt that finds its headquarters in materialism, and the terrors inspired by ages of cliurchly teaching of endless damnation in a hell of torment.

Spiritualism, in its philosophy and its phenomena, is precisely adapted to verthrow the old materialism and the forrible doctrines inculcated by the

churches self-styled orthodox. Where Spiritualism becomes known and accepted, materialism of the souless sort is set aside, and the distinctive dogmas of orthodoxy are dissipated nto myths and fables, begotten by dark minds during ages of mental, moral and spiritual darkness.

The pure, humane, sweet light Spiritualism dispels the darkness of materialism and orthodoxy. The dread of dropping into non-existence, and the corrid nhantoms of fear engendered by church creeds and teachings, alike fade away in the shin-ing light of demonstrated actual spirit return, and the reasonableness of philosophy brought to light by teachngs from spirit beings.

How many a heart has suffered at the thought that the departed one wasperhaps-never to'be seen again-gon forever, into non-existence as an individual entity.

More terrible, harder to bear, more crushing in its unutterable burden of woe, have been the sufferings of millions of human hearts whom churchly teachings have filled with fear and dread lest their "dead" were "unsaved" and must suffer the torments of the damned forever. How many loving mothers have, after many years' bear ing this terrible burden, gone to their graves carrying this great fear and dread.

To all such Spiritualism comes as a great, cheerful, joyous light. Its incoming is as the coming of life to take the place of death; as a great light shining into the darkness and turning it into glorious day.

Truly such a work is worthy of love and enthusiasm. It is noble and good and glorious. It is deeply and sweetly humane. Entered into with pure and fitting thought, it is aspirational and spiritualizing, helpful toward the higher and better life.

And yet, seemingly little things may be effectively used to do this work. The spread of spiritual knowledge can be effected by

Family and private circles. Children's Progressive Lyceums. The family spiritual newspaper. The children's paper, expressly de-

voted to the children's culture. Other spiritual literature, books, etc. These will help spiritual societies and conduce to the spread and mainte nance of our great light, and the upbuilding of true Spiritualism.

WISDOM FROM THE PULPIT. "Too much time is spent by mothers and fathers on Sunday dinners, musicales and the like. Young mothers go too much in society. They get so they don't know their own children."

Thus remarked Dev. Dr. Rainsford, to his congregation in the St. George's Protestant Episcopal church, in New York, during a late Sunday discourse; but he did not destroy the force of his words by an accompaniament of impracticable observations which made nugatory all the good things he had said, as is too often the habit of clergymen. On the contrary, he continued:

"I want the boys of the parish to hold cross-country runs on Sunday. They need the exercise. Some of them work until 10 o'clock Saturday night and have no chance for the physical development that will bring them into a proper family life. When New York as proper rapid transit the men will be able to come to morning services and then on Sunday afternoons go out with their families or play golf or ride the

wheel." The logic of hell finds no place such a preacher's discourse. It would be a pleasure to listen to him, and the time would not be wasted if he is always as practical. Sunday, if used as Dr. R. suggests, could be made the happlest day in all the week, whereas de voted to idleness and uselessness, it is the most gloomy.

#### COST OF BURNING HERETICS.

The New York Literary Digest, quotes from the English "Windsor Magazine," the cash cost of burning "ye heretic" in the good old days, when the church was supreme. The items are taken from the municipal records of Canterbury, dated 1535, and are as follows:

For expenses of bringing a here-

him. 2s. 0d
For gunpowder. 1d
A stake and staple. 8d

Only \$4.13 for getting rid of an ob-noxious opponent, and this was paid by the municipal authorities, but his es tate escheated to the church for Christ's sake. And churchmen would revive those good old times if they could get God, Jesus Christ and the Bible in the Constitution.

#### A MODERN INQUISITION.

A Polish priest, Father Beljakevitch, has just been condemned by the Russian authorities to the Siberian mines for playing inquisition on his ignorant parishioners. To exorcise the evil spirits that possessed them, he subjected them, says the telegraphic report from Moscow, to the most frightful tortures The good father doubtless quoted the "Holy Scriptures" as authority for his acts, as did the Spanish Inquisitors, whose deeds he was imitating.

#### POINTED.

The holy papa, alids Pope, at Rome, in a late letter to Cardinal Gibbons, makes the crushing announcement that "An excess of liberty weakens authority." The distinguished father has learned this epigram by practical experience. By gaining an "excess. of liberty" the people have learned to do faithfully, they could be saved from spise the assumptions of the head of, such vile impositions.

## AN ADDRESS BEAMING WITH RARE GEMS OF THOUGHT

Words of Wholesome Advice to All Spiritualists and Mediums.

A Lecture by the Guides of Mrs. Cora L. V. Richmond, to the Church of the Soul, in Chicago, Feb. 19. 1899.

ANALYZES THE PRESENT CON-DITION OF SPIRITUALISM, AND POINTS OUT THE WAY TO COR-RECT ERRORS, RECOMMENDING priateness for all things. THE HOME CIRCLE AND THE METHOD TO BE ADOPTED TO SUSTAIN THE CAUSE AND RAISE IT TO A HIGHER AND GRANDER PLANE.

Beloved co-workers, dearly beloved congregation of the Church of the Soul, and friends all:-At such an hour when the power of the spirit has reached its height and heart meets heart and soul neets soul, after a season of great rejoicing and interchange of thought, to come to one's own, to be in one's own household and feel that all is theirs, and that the light of truth and love hath not died out, nor hath it been allowed to slumber, is one of the joys of even mortal existence.

This morning among the few who as sembled at the Sunday-school, we had the baptism of love, and we all met at a common altar, before a common shrine of truth, with a common message and purpose that is one and an immortality that is undeniable. Under these conditions and circumstances there would almost seem to be no need of any message save that silent interchange of ...

SPIRITUAL THOUGHT AND AF FECTION

that flows in kindred minds. In the creation of the sky, in the assembly of the heavens, there never is need of the spoken word, but thought to thought, spirit to spirit, soul to soul, they exchange the grand experiences of time and eternity; experiences that are shadowed in the earth state because of earthiness, that grow less shadowed as the spirit bursts the barriers of time and sense, and in the luminous and wonderful realm of the soul are clear and

It is said that the Parsee on journey ing from his native land bore with him a portion of that sacred fire that had been kindled by Zarthust, and that never, whether in India or China or wandering in the darkest parts of the earth did he allow that sacred fire to become extinguished, but that by powers known of the Milgi he was enabled to sacred flame; as the symbol of immortal life and love.

It is said in Scotland that the altar fire has never been allowed to die out, and that never since beacon fires were kindled has there been one shadow upon the sacred flame of freerom:

So, dear friends, we find that although we have been bearing the torch of truth and the light of this sacred flame to many places since we were here, and have endeavored to strnegthen and uplift those who work in this direction in the national capital, that still

THE VESTAL ALTAR FLAME is here, and you have kept alive your borne forward the strength and light and truth of this love, especially she whom we consecrated to that work in who need it more. the absence of your chosen pastor. But which has been in time and sense, but ists, but let

must listen to the voice that declares from within the soul. a state association which has lately city. The Spiritualists of Chicago have spoken in no uncertain sound about the testimony that they have concerning immortal life, and many of you who are of our congregation have added vour testimony in various ways.

But friends, the ages move on apace, the time is ripe for full fruition in many things, and at the close of this the nineteenth century it is best that

you shall understand that the great FLOOD TIDES OF SPIRITUAL

truth sweep forward more rapidly in their culminating years than in years that have gone, and that fifty years hence not only added knowledge but responsibility will come unto all who believe in immortal life as demonstrated at the present hour and all who accept the knowledge of immortality as

revealed from within the soul. If you as Spiritualists would not have this great theme of immortality taker from you; if you would not have it dispersed under a thousand other names (the truth itself being a blessing under any name): if you would not have the light that has been kindled as an altar fire in this century taken from you by those who have

DESPISED AND REJECTED IT,

you must not only be awake, alert, alive and rally to the great truths that have been given you, but you must pre sent those truths to the world in such a manner as will show that you are conscious of the culminations and of the results that have been given to the world.

Spiritualism is not an experiment.
Spiritualism is not an uncertainty
which people have to demonstrate at the present liour. It is only an experiment and uncertainty to him who has not investigated and has not received its light; but for Spiritualists to wait in their homes for the last one that shows doubt to be converted, and the last one who denies to be overcome with evidence, is to keep those who have known of the truth for many years in its primary state, in doubt; and there is no system of thought or teaching or education in the world that can advance

life is life, but the germ is not always the germ, the bud is not always the bud, the biossom is not always the flower, the mash is not always the sword, but the seed is the result of the fruition that bears forward the light unto succeeding generations of life. Happy are they who understand this; three hare aware that the light of this truth by the must spread by means and ways that have been declared and revealed, and by means and wars, that are in your that sat near the compass. Of course,

-4.38 . 1 7 . de

AN ADDRESS WHICH CRITICALLY | kinds in your midst, it is time that Spiritualists as a body outgrew their swad-dling clothes, the infancy of crudity of that which they expect to disappear, There is a time and place and appro-

THE IMPORTANCE OF THE HOME CIRCLE.

Most Spiritualists have become such, and especially in the first quarter of the century of Spiritualism fifty years ago, in the home circle; most Spiritualists became such because the child, the sister, the brother, the father, the mother had manifestations and revealments through mediumship that convinced the household. Certain ones were made the mouthpiece or instrument for the manifestation to a larger number of people, yet when we neglect the home circle and the home altar for anything else you stop the

SOURCES OF INSPIRATION

lmost at the point where they reach human life. Spiritualists would do well to remember every manifestation that an attestation of the presence of a ministering spirit, and the fact that the spirit survives the change called death s valuable, but every manifestation is not valuable in all times and in all places, and it is because Spiritualists as a body have not discriminated, perhaps as to a suitable time and place that much of the confusion has grown up in the ranks and much of the discredit oncerning certain classes of manifesta-

Spiritualists as a body are not over redulous; Spiritualists as a body are not prone to follow that which is of the spirit voice or spirit authority. But pardon us, dear friends, whose faces beam upon us with such loving kindness, Spiritualists as a rule are VERY FOND OF MESSAGES

t all times and in all places, and Spiritualists as a rule are very fond of

Now, there can be no new test added to that which has convinced you of immortal life, as a test; everything els that follows must be in the nature of a desired message and interchange be tween you and your loved ones, and should be so considered. And Spiritualists as a rule

SHOULD NOT SEEK FOR TESTS preserve through centuries of time that in public places where mediums are presenting the facts to those who do not know them. They should rather seek that those who do not know shall receive the evidence and those who are skeptical and doubting shall receive the testimony. These things, of course, cannot be regulated altogether from the human side, but each desire makes up very much of the atmosphere from which the message comes, and, rather unfortunately, oftentimes comes to you that which some longing heart that has never received a message, desired and cannot obtain. Much of the time and strength of the truly\_endowed and gifted medium is often occupied in messages to Spiritualists. sacred charge and many of you have ject to your seeking those messages whenever and wherever opportunity offers, provided it does not debar others

In this connection we would ask that truth belongs to no nation, no clime at any time and place where messages and no age, and if we would keep are offered or readings proposed you apace with its onward march in the keep back your personal articles and do world we must not only know that not send them forward, you Spiritual-

OTHERS SEND THE ARTICLES The Spiritualists of Chicago and of all to be examined or read, and let those the Northwest assembled here a year receive the messages. It is the skepago in this hall, and from this organized tic and the longing heart that it is desirable to reach. And this brings us to held its annual mass convention in this another point, and we believe that our honored and respected friend, our esteemed co-worker, the president of the National Spiritualists Association, will bear us out in this statement: That one well-attested fact of spirit communion is worth one million that can by any possibility be doubted. If you do not overtax your mediums they will be able to give one test to the doubter; if you insist upon having all the message yourself the medium may practice the system which, we are sorry to say, is sometimes in vogue, of information received from human instead of spiritual sources. Much of the responsibility

might perhaps be traced to this overweening desire. A medium says in an audience, "Let one person raise his or her hand;" straightway one hundred or more raised. A medium says, hands are "Let one individual present an article: straightway fifty start simultaneously from their places and the articles are all dumped together on the platform. Psychometry is a sensitive gift. If ar-

ticles convey any meaning whatever THEY CONVEY THE AURA

of the one that is last touched. If these things are piled together upon the floor, can the sensitive psychometrist trace one distinct line from another? You talk a great deal about these sensitive states and conditions. How much do you respect them; how much do you consider them?

It was said by some mediums that they were so pressed continually to give evidences of spirit return, even to those who had received them over and over again, that they became weary and exhausted, and then superficial and artificial stimulants were offered to them, adding, "Take this, you will feel better," and after years that result was clearly known. You, perhaps many of you, or those like you, had urged on, certain of the very result that has been brought about now. These mediums are extremely sensi-

tive to influences from both sides of life, and it is perfectly true that if you under that method.

Everywhere in nature the primary from the temptations to increase schools are founded. The first fact of number superficially or falsely. are such that they are absolutely free number superficially or falsely. It is perfectly true that mediums are not above the usual temptations of life in many instances, and that being sensitive like the magnetic instrument or needle they will deviate under a strong

will power that is near. A captain told us that his vessel went three hundred miles out of its course

ATTRACTION OF A LADY

many gentlemen have gone more miles Our friend has spoken of this testi- than that out of their course under simmony. He has also spoken somewhat llar influences, but it was not so much of its fruition. He bears forward this the charm of the lady as of the knitting message in both its relations to the needles that she held in her hands from children of earth as we do but after time to time, and that little needle of one-half a century of spiritual reveal- the compass was not at all responsible ment in modern times, after twenty for its behavior; it was attracted to the others who will not say that their first within, and philosophy that includes all five years of demonstrations of certain side that the knitting needles were con-inspiration was at this altar, and their these facts and the basis of truth.

tinually playing; there was nothing to first evidence came in messages from And so, dear friends, these small influences, these conditions in human life, this great demand for continued, per-

MARVELOUS MANIFESTATIONS

make up an atmosphere that draws the

nedium from the line of direct and dis-

tinct responsibility of spirit presences.

petual, unusual and

Let us clear away these clouds. Let us accept that which comes under such conditions that you know there can be no powerful or subtle influences, and above all let the mediums themselves help in this direction. Dear mediums, we have maintained that your cause is the highest and the best that ever has been bestowed upon the world. We know not only what you suffer by persecution from without, but oftentimes by betrayal from within the ranks of so-called Spiritualists, and we know also what demands are made upon your powers by those who seek oftentimes external things, or who thoughtlessly tax you beyond your strength. Let the mediums themselves help to make the conditions right: But mediums, you have arrived at that period in the history of this movement when every well-attested fact is known the world over. One individual's testimony, like that of Sir William Crookes, who

had the medium in his own family and SACRED HOME INFLUENCES

surrounded by

for the three years of his investigation, must be of more value to the world than thousands of testimonies not un der the same condition; not that Mr. Crookes' testimony concerning the facts is any more valuable than ours but that he was in position to know and knew that the fact was not supple mented by any human knowledge or human condition on the part of the me Now, the time has come when me

diums have nothing to fear, but it has also come when those who imitate these sacred influences, those who are discovered in supplementing the manifestations, those who are too weak to present the truth and only the truth, will suffer, and Spiritualists have made up their minds that this shall be so.

Twenty-two years ago we stood in our own church and defended an honest, upright, sincefe and faithful medium against a malicious attack from the ranks of Spiritualism. We have stood from that time to the present and stand there now, and whenever a medium is assailed, whenever a me dium is doubted or questioned, when ever there is aught imputed to the me dium falsely, we are as firm as adamant; but for

TRICKS OF CHARLATANS,

for those who assume to be mediums or fortune tellers, and for such unfortu nate ones as lead a double life and at one time exercised the gift of mediumship and another of charlatanism, we say remove your charlatanism or re move your presence from among the ranks of mediums. We say we will not do aught to harm you; we will not per secute you; we will treat you kindly we will urge you to exercise your true and legitimate gifts: we will give you the encouragement and strength, not only of the Spiritualists' Association, not only of the National Association, which our friend Mr. Barrett repre sents, but the Church of the Soul stands also fairly and squarely on the basis of these manifestations from the spirit world, and while we do not con demn, while we pity, we say we will no call that genuine which is not so.

Now, whatever you need, and even if you do not know that you need, of sympathy or encouragement is yours. Mediums, if you take this stand, as you undoubtedly must do, you are not afraid. You do not feel sensitive ove anything that is said or written. You do not think it means you any more than our medium thought Dr. Raylin meant her when he was talking about evil education of ignorant mediums. Everything that is said in the direction of a true and correct appreciation of the gifts and powers of mediumship is an advantage to every medium that and set clear in the light of spiritual in-

vestigation that which is true, uplifts and strengthens every medium that We are not of those who are hunting for frauds, but when we know from our

own personal knowledge that one has

ATTEMPTED TO DECEIVE under the garb of mediumship, we say to them, "We know this and we cannot introduce you as a medium." We have been blamed by many in the public manifestations for not inviting some. We have been blamed because certain ones were not invited. Just as fast and just as soon as Mr. Barrett or any of his co-workers know that any medium has imposed upon any human being, from that time they are simply elimi

Now, all there is to it is that the time is coming when the spontaneous manifestations of mediumship by the FIRESIDE AND HEARTHSTONE

will be more and more sought as it was in the early time of Spiritualism; that the philosophy and teaching will be given in the most public way, and that circles, mediums' meetings and gatherings, where there can be encourage ment and strength given to those who need it, will be planned, until finally we shall have a school, not for teaching mediumship-that cannot be taught but a place for encouraging, strengthening, uplifting and sustaining those who are mediums. Unto this altar of spirit ual light and teaching thousands and thousands have been thrust, and many mediums have been called out from their homes and their home duties under the impelling power of this light to demonstrate the truth unto the world. True to that light, even though it be but the smallest gleam, they go on and other light shall be added.

Now the next portion of our message As true as the sun that shines, as true as the stars that are above your heads as true as the fundamental principle of all science, are the phenomena of modern Spiritualism. As true as the system that shapes the mathematics of the skies and makes you know the position of planets, is the

PHILOSOPHY OF SPIRITUALISM: but it is also as true and as undeniable as this that neither phenomena nor philosophy can abide unless there is spirit life beyond.
Spiritualists, take your choice. The

great cry of spiritual truth that has come into the world has demonstrated and has wrought its work in the world, and while you, many of you, have been dwelling in that which was delightful and interesting, in that which was comforting and true, the message that came from your dear friends and the teaching that comes from them, the great stream of spiritual truth has wrought its way in the world, and others are bearing it from you. Twenty-five years ago a score of minds told of these truths that were coming, and you allowed it to pass out of your minds and hands into the lives of others who will not say that their first within, and philosophy that includes all

leparted spirits. We admire a man like Heber Newton, who can stand up and declare his

knowledge and belief in the com-munion from the skies, but we would admire him a great deal more if he would say that he received the instruc-tion and impetus to the declaration from messages written through

THE HAND OF A MEDIUM

in his own family. We admire those who give forth the teaching and philosophy of Spiritualism from pulpit and rostrum, now that it is perfectly safe to do: but we would admire them much more if they would tell you that they, have visited mediums for the last twenty-five or thirty years and knew that spiritual manifestations were true all the time.

We admire the Theosophist

WHO BURSTS THE BARRIERS of creed or of materialism and attempts to explore in the Orient for the teaching of Buddha and the light that shall come from the divine, but we would admire the Theosophists a great deal more if they would explain to you that their first teachings of the occult and their first ministrations came through some medium; or if Col. Olcott would tell you he found most of the occult in the seance rooms of mediums. We admire those who pursue the investigation of psychic research and the scientific phenomena that we have discovered, and sometimes even to the sources of that phenomena; but we

he does to-day that the manifestations came from spirit sources. Look at your facts, Spiritualists. Make your science as secure and as certain as the chemist's laboratory, as the astronomer's observatory, as the principle on which any experiment of science is made; not in the same way, but by those laws which Spiritualism has taught you, keeping your

would admire Mr. Hodgson a great deal

more in his great declaration if he

would tell you that he knew just as

well three, four and five years ago as

EXPERIMENTS CLEAR AND PURE and well guarded and protected.

What do you suppose Edison would do if a multitude of people would run in and out of his experimenting room all the time? Just what he does when he studies science, when he tells people of the things he has done and is going to do and shows them what he is doing But he lets no one into that room until

he is ready for his manifestation. Mediums, Spiritualists, you allow the most sensitive instrument in the world -the human organism and the sensitive system of a lady to be subject

TO THE VIOLENT SHOCKS,

not only of strangers, but, alas, of those, though wearing the human form, we would scarcely call human; and then you expect the best results; you expect facts that will be credited by science or by philosophy. No, whatever manifestation comes, let it be spontaneous from the realm of spirit; do not try to help that, and when it comes make the conditions as perfect as possible for the best and highest re-

sults through the medium. Look to your philosophy, Spiritualists, who have been busy demonstrating that the spirit is immortal beyond the change called death, while the Theosophists and all these people have been

quietly, behind the chambers OF SPIRITUAL ILLUMINATION.

taking the very truths from your philosophy that have been published from thirty to forty years and that you have neglected to read or know, and they present these to you as a new discovery, when years and years ago you knew it, or might have known it. The world goes forward to meet these things, and you also must press forward, and if you dwell simply in that which is pleasing to you from the human affection you will find that the higher and diviner thought will make

its escape from you. This modern movement is

ONE IN THE REALM INVISIBLE, and in the spiritual universe it has but one meaning and one purpose—the soul and its immortal existence! Through ministrations of spiritual beings, through powers and potencies of the higher order, through influences that reach the fireside, through that which brings the shadows, the grief or pain of personal loss, through all the revealments of mediumship, what is the message? Immortal life and eternal love! Soul that hath no beginning and no end, since that is the one condition of immortality; a life that leaps up from step to step and stage to stage, until it fills the entire realm of consciousness

with eternal love. Spiritualists, do not lose any portion of this. Do not allow it to escape your grasp by the destructive hand, by those who would fling it from you. Make your structure as broad as your foundation, as deep as the truths we have given you, and as high as the universe of life and soul that appeals to you. Do not narrow down the habitation of your soul to your little expression of what will just come into your next step beyond the change called death, but take up the great immortal theme; that will absorb the less with the greater. and that which is most inclusive will finally prevail. If you allow any system of philosophy or teaching to be more inclusive than yours, that will

finally prevail. We have always said to Christian Scientists: "Why, yes, we

ACCEPT CHRISTIAN SCIENCE, and there is room enough in Spiritualism for what is called Mental Healing, since spirits and mortals know it is true. You reject spiritual healing by the intervention of individual spirits, therefore our philosophy is greater than yours and includes always said to the Theosophist: "Yes. every Spiritualist accepts the immortality of the soul, and we have that which not only includes Theosophy, but bridges over that which Theosophy does not explain until compelled to do so by Spiritualists.

You have heard a great deal lately among the Theosophists about what THEY DO IN THE "ASTRAL."

You did not hear that a few years ago. The reason you did not hear was because they thought to introduce their system of teaching without the inter-vening agency and recognition of the spiritual life that is beyond this life. Often it means that they have demonstrated and explained what spirits do in the state beyond the change called leath; just as Mr. Talmage has been compelled by the onward march of time to tell the occupation of spirits in heaven. Heaven only knows how he found it out, for he closed the door of Heaven and opened the door of Hades in the face of Spiritualists many years ago, and if he has not found it out through Spiritualism he must have

found it out by mediumship. Now, then, in the light of these teachings and of all that has come to you, how vast, how luminous, how perfect is the way before you. Facts and demonstrations for those in material life that do not know of what is beyond and

THE CHURCH OF THE SOUL, do you suppose that name would mean anything if it did not include all this range that we have mentioned, and do you suppose Spiritualism itself would be a light unto the world if the one upon the platform said nothing about the next state of existence, and told you nothing beyond or before that? Nay, you would even then have still to receive revealments and know of the

soul's immortality.

By the light of this truth; by the love that we bear you, our beloved congregation; by the truths that are being scattered all over the world, be con sistent, be true, be sure and have the foundation deep and high and wide, and let the soul life illuminate itself until, like the sweet music of Apollo that came from the skies, it shall charm even the angels, and those who are in sadness and doubt upon the earth shall find in the melody of immortal life something that will adjust every human life and every human heart to the divine symphony of

#### BOSTON LETTER.

Preparing for Anniversary Celebrations.

The Boston Spiritual Temple (Berkeley Hall Society), of Boston, Mass., will celebrate the fifty-first anniversary of modern Spiritualism on a large scale, Sunday, March 26, in Odd Fellows' Hall. They have engaged at a large expense for that occasion that eloquent speaker from the West, Mrs. Mary Ellen Lease, who will make her first appearance before a Boston audience Spiritualists. They have also engaged that popular speaker, Mrs. C. Fannie Allyn, the Hon, H. D. Barrett, president of the N. S. A.; Dr. Dean Clarke, Mrs. Jennie K. D. Conant, the medium of the Banner of Light; Miss Lucette Webster, Boston's favorite elocutionist; Prof. George E. Schuller, violin and plano soloist; Miss Gertrude C. Laidlaw, Boston's sweet singer; Mr. E. Warren Hatch, baritone; Master Charles Hatch, violinist, and many others to be announced later. This will be the first of a series of celebrations, and the committee intend to make it one of the best.

Among other societies to celebrate, that the writer knows of, is the Massachusetts State Association of Spiritualists, which will celebrate all day Thursday, March 30, in Union Hall, 48 Boylston street. Last year this society celebrated the Jubilee in grand style and was second to none, not excepting the Rochester Jubilee that was held. It is the intention of the committee of arrangements to make this year's celebration as fine as last year's. They have for speakers thus far en-

gaged the Hon. H. D. Barrett, Dr. George A. Fuller, Mr. F. A. Wiggin (his first Boston engagement this season), Dr. Dean Clarke, Mr. A. P. Blinn, Mrs. Carrie F. Loring, Mrs. H. G. Holcomb, Mrs. Alice Waterhouse, Miss Gertrude C. Laidlaw, Mrs. Jennie K. D. Conant. E. W. and C. L. Hatch, Mrs. Hattie C. Mason, with many more to follow. These meetings will be opened free

The First Spiritualist Ladies' Aid Society will celebrate Friday, March day, at 241 Tremont street. They will have a host of speakers and mediums, and as usual will have a fine celebration. This society is the oldest in the State and has in years past held large celebrations, and this year will

The Helping Hand Society will celebrate the anniversary Wednesday evening, March 29, in Gould Hall, No. 3 Boylston Place. They will also have a long list of speakers and mediums, and a good time is expected then.
On Sunday, April 2, the Boston

niversary in Berkeley Hall in the afterngon. This will be the closing meeting of anniversary week, and a large programme of children and adults will be expected. George A. Fuller, M. D., will be the speaker during March and April, and H. D. Barrett is the speaker for

We had a two months' treat during December and January, when we had for the speaker in Berkeley Hall your able citizen, Prof. Wm. M. Lockwood. He never made such an impression as he did this year. Chicago should be, as I suppose it is, proud of such a man His friends were so pleased with his work that they presented him with a gold headed walking stick, as a small token of their esteem. The presenta tion took place at the Helping Hand Society, before a large number of his friends. The Professor was taken by surprise, and it was a few minutes fore he could speak. We are looking forward for a return engagement next HATCH.

#### RIDICULOUSLY SILLY.

The Christian National Reform Convention, in session as we write in Boston, announces by resolution, that "Jehovah is angry with the American people because Christ's name does not appear in our national Constitution."

If we are to judge by the record the Jews made of this tribal God of theirs, he is exceedingly petulent, but as he de-clared himself a "jenlous God," and directed his pets to have no other, we are suspicious these fanatics misrepresent We are the more inclined to this conclusion because of the fact told in Eccelsiastes 7:9, "Anger resteth in the bosom of fools;" while Paul, L. Cor. 4:10, writing for himself and associates, said: "We are fools for Christ's

Now is not that just what is the matter with these National Reformers?

#### A COLD BATH.

'A Marysville, Kan., paper says: "A" hole was cut through eighteen inch ice up in that county [Marshall], the other day for the purpose of baptizing seven converts, who froze to the ice when they were taken out of the water." Was not that too much of a good thing?

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

"The Universe." What Force Is The Beginning of Creation. What Matter Is. The Creation of the Earth. The Beginning of Life. Immortality. The Substance of Its Environments.
Psychic Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

"A Happy New Year; or Fifty-two Letters to The Banner of Light." By Abby A. Judson. Full of sweet-toned spirituality. Leatherette binding, scar-let and gold, 178 pages. 75 cents. For

# OUR EGLEGTIG MAGAZINE to take Christ as the ball the place was crowded. I never delivered a better broughts and information Selected From the

Valuable Thoughts and Information Selected From the Secular Press.

# SPIRITS CAN RETURN.

His Hopes for Futurity.

DR. HILLIS'S PREDECESSOR IN Vlous religious teachings. "There is certainly a beautiful PLYMOUTH OHURCH CREATES thought—a thought of wonderful in-DR. HILLIS'S PREDECESSOR IN A DECIDED SENSATION IN A PRAYER MEETING.

Dr. Lyman Abbott made a profound impression upon those who were pres-ent at a recent prayer meeting at Plymthose who have died. It was his last prayer meeting in the church, and consequently there were few of the members absent.

He spoke of the last supper and of Christ's great desire to be with the aiding him. It cannot offend even twelve apostles at that time.

"He wanted a last quiet conference with his personal friends," said Dr. Abbott. "He wanted to give his last utterances, not to the world, but to his Referring to the fourteent, fiftcenth

and sixteenth chapters of St. John he pointed out that they contained practically no reference to the past, no ap-peal to emotionalism, no reference to the impending tragedy of the cross.

"He throws them from the past into the future," continued Dr. Abbott. "The gist of his message is: 'I am going away from you and yet I am not going away from you. I will be more with you than before.'

SPIRIT TRANSCENDS THE BODY. "We are beginning to get some little hint in modern studies that the spirit transcends the body-that it runs beyond this present life, and rises above the horizon of its corporal limits. How far we can trust personal psychic science I do not know-certainly enough to know that the spirit of man exercises an influence beyond the reach of his hand or the sound of his voice,

even while on earth. "I do not know-who does?--what I can do outside the realms of corporal presence. I know that I can pray for the little girls placed their hands upon help, strength or guidance for another by some spiritual reality reach another with a wisdom better than my own. There is a spiritual presence which runs beyond the physical. I believe there is a spirit which death does not quench, but releases and makes

"I derive my belief partly from the Bible, partly from the testimony of another world, which in time estabothers and partly from my own experience.

DISCREDITS SO-CALLED SPIRIT-UALISM.

"I do not believe that those who have died have gone far away from us. They have passed beyond our ken, but we are not beyond theirs. If our eyes were open, who knows but that we could see those who have gone from us and yet that the evolution of Spiritualism is have not gone from us? "The more this faith comes to me the

ualism, the less satisfied I am with rappings and physical demonstrations. I next hand in hand with inspirational love to think my mother follows me speaking, when the person "inspired" with her eyes as she did when I was a spoke prose and poetry never written boy. I love to believe that the strange, subtle, inexplicable and indefinable influence that sometimes comes into my life is from her.
"I would not substitute that for table-

tipping or table-rapping. Men may ask me if I am not afraid I aid Spiritualism, but I think it is just the other way. Those who are gone are ministering angels: for that very reason I decline to go back to the inadequate physical manifestations.

is a real presence in the Christ. He is not departed, although the world does not see him. "I may know him; I may expect to

see him. How many times I have longed to clasp his hand to look up in his face, to have him sit down be-

"At other times I am glad he is not on earth, not to be seen or heard or

A COMMUNITY OF SPIRITS.

"Where there is a community of spirits it transcends all community of words. There is no husband or wife, child or mother, who does not know the experience of being closer to a soul in

silence than in talk. "Christ is present certainly as a won derfully increasing memory. America is fuller of Christ to-day than Palestine ever was. There is more of Christ's influence in the church and state and home than when he walked on earth and was cast out."

In closing his talk Dr. Abbott spoke of the Protestant misconception of two doctrines of the Roman Catholic Church. He denied any belief in the real bodily presence in the eucharist, but affirmed that in the mass Christ was really present in spirit. He said: There is the real spiritual presence

of a living Christ on the altar. I be-lieve profoundly that the Lord's table is a sacred memorial servace. I believe

A COMMUNION WITH THE DEAD I believe that next Sunday morning some, perhaps many, of those who have giveness of sins, but think by long condeparted will be there to share that tinued good living the sins can be departed will be there to share that tinued good living the sins can be holy communion with the living atoned for. There are other branches church. PART HIS FAITH, PART HIS HOPE

"Part of this is my faith, part my hope. In time to come, when I cannot sit here, I hope to be here in thought at least, perhaps in the same living in- Itualist paper in the United States. Mr. corporal presence, and when the time comes that I bid farewell to the earthly church I hope to come back, with the Father's permission, and in an incorporal presence commune with you."

Dr. Abbott within the last year has preached several notable sermons which have attracted wide attention, throned in the universe, all of which Last February he attacked the yellow journals, when he said that public sentiment should be such that no man the infinite. Truth leads us to know of would be seen with one. In May, at the immortality of every human soul, the close of his ten years' pastorate in We believe that eternal progression is Plymouth Church, he reviewed the the destiny of every person and every changes in his belief. He said he re-object. Spirit communion, through spected the old faith in others, although

he no longer held it himself. Dr. Abbott upheld the religion and theology of Professor Felix Adler in a sermon Dec. 5 last. He said Professor Adler's belief really contained all the feel for each other's woes and the enessential elements of the Christian religion and theology .. - Times-Herald,

pion of wide influence and power in Dr. written, 'Love thy neighbor as thyself,' Lyman Abbott—not the grosser form of The sort of love that is the lever by Spiritualism that is identified with which the children of men are lifted to table rappings and other theatrical and higher thoughts and more true and upspectacular features, but the form that right positions. We who believe thus is really spiritual and beautiful. The are simply 'Spiritualists.'

so-called common phenomena of Spiritualism could hardly appeal to a man of Dr. Abbott's intelligence and finer sensibilities, but many people who re-Dr. Lyman Abbott Explains pudlate these can meet him on the ground he takes without doing violence to their common sense and their pre-

> fluence for good that must appeal to everyone whose affections lie deep-in the following extract from his remarks in Plymouth Church, Brookly; 'I love to think my mother follows

me with her eyes as she did when I was a boy. I love to believe that the possible communion with the spirits of strange, subtle, inexplicable and indefinable influence that sometimes comes into my life is from her.' "In holding to such an idea as this

Dr. Abbott truly says he is not aiding Spiritualism so much as Spiritualism is those who do not believe, wherein it differs from the more material idea of Spiritualism, and when it is accepted by a man of Dr. Abbott's standing in the Christian world it must at least command the respectful consideration of everyone. The thought that loved ones who have passed away are yet near by, trying to exert an influence should have a tendency to make all better and purer."

#### SPIRITUALISM.

It is Growing in America.

PRESIDENT BARRETT, OF THE NATIONAL ASSOCIATION, TALKS OF BELIEF IN PHENOMENA, IN THE CHICAGO CHRONICLE. The attention of the world was first

attracted to modern Spiritualism fiftyone year ago, when the little Fox sisters listened, awe-stricken, to a series of taps on the dining-room table of their home in Rochester. New York. At first they were disregarded, but the raps continued on the table with great intensity when it, superstitious persons began to regard the phenomenon as an ill omen and considered that the children who could call forth such knockings without moving a finger were possessed of the "evil spirit." Scientists became interested in the matter and, taking It up, endeavored to prove scientifically that the "Rochester raps" were signals from lished a so-called Spiritualistic science, from which was deducted a philosophy that later developed in the Spiritualist religion of to-day, that has so great a following and is of such manifest interest to the world at large because of the mystery attached to it.

Step by step Spiritualism has advanced in its fifty-one years of life, each plunge ahead being so marked traced as follows: Spiritual rapping on tables or doors or walls was followed less I believe in what men call Spirit- by the development of clairvoyance and clairaudience. Trance speaking came or thought of before. Independent writing, or inspirational writing as it is usually termed, was the following step in Spiritualistic advancement. came automatic writing, where little children who have never attended school have been known to write "messages." and even compositions in different languages. Slate writing succeeded automatic writing, after which came spirit painting on slates of scenes, flowers or persons. "All this may be the result of Then came platform tests, from which imagination: I am not certain. I do not know, but of one thing I am sure—there is a real presence in the Christ. He is is materialization, which is considered the least because it is so easily duplicated.

MANY FORMS OF BELIEF.

There are many forms of religious belief among Spiritualists, but on two points most of them are agreed. First, that the Bible was not written by the command of God, but was written as an early day history by ordinary men, who received no greater inspiration than did Carlyle when he wrote his "History of the French Revolution," or De Maurier with his tale of "Trilby." Secondly, they claim that the spiritual manifestations and minor miracles of Christ's day sprang from the same origin as those of the present day and were nothing more or less than the beginning of the Spiritualism of the nineteenth century. Hence, the miracles of Christ's day are referred to by Spiritualists as "ancient Spiritualism," while the belief which they adhere to is called "modern Spiritualism." There is much difference of opinion among Spiritualists as to the life of the person "who has passed to the other side." Some believe that the spirits of the dead remain on this earth and live out their lives among us in an invisible form. Some think some special place in space has been allotted to them, where they shape their future destiny according to their life on earth, and many believe they journey to some one of the planets, or all of them in time. Heaven and hell, with most of them, are conditions of mind rather than places. They do not believe in the fororthodox faith of future existence.

of Spiritualists who believe in the Harrison D. Barrett, of Boston, is the president of the National Spiritualists' Association and editor and publisher of the "Banner of Light," the oldest Spir Barrett is of high education and leans more toward the psychic and philo-sophic problems of Spiritualism. In speaking of the religious side of Spirit-ualism Mr. Barrett said: "The Spiritunlists, among whom I am one, believe in life, love, wisdom and power enwe call God. We think truth should be the end of all mankind, for it reveals which we come in conscious relationship with our friends, is one of our strongest and most cherished ideals: he same as is sympathy, that refining element in human life that makes us tire brotherhood of the race. And we believe firmly in love, pure and holy Chleago.
The Chleago Evening Post, anent the or degeneracy, but love among men, among women and children, such as a mong women and children, such as a mong women the words were "Spiritualism has acquired a cham- was meant when the words were

universe.

irrhen there are the Theosophical Spiritualists,' who are at the half way station between Theosophy and Spiritnalism. They mix the reincarnation of handsome blind woman of more than the spirit of many wight the return of mortal beauty.' Two days later I respirits do and where they go and how long they have to wait around before rejucarnation occurs.

"The 'Phenomenal Spillitualists' form another brand in the Sreligion. They find nothing outside of manifestation and seek no higher. The four forms I

"Spiritualism is loaded down with fraud for mercenary purposes. I believe that in every line of Spiritualism there is truth and miracle, but I am sorry to say that the majority of mediums, able and in some one respect most gifted, profess to accomplish what after my lecture. form. For an incident take slate writing. There are from twelve to fifteen fraudulent ways to do it. Where the patron brings his own slate he is usually told to hold it under a corner of the table. In such a case the medium by some sleight-of-hand work will either remove the slate from the frame and substitute one already prepared or with a piece of lead which is pressed under his finger nall. Another way is to prepare slates in quantities with written messages by some chemical process, which does not show up at first. The caller is given several slates. and my mother not expected to live. I He first carefully washes them in took the next train home and remained water, then holds one in his hand, with her until her recovery. places one under his foot and perhan puts one on the table by his side and one on the mantelpiece, while the me dlum sits across the room.

SOME OF THE FRAUDS.

"In ten minutes or so the slates are opened and found to be covered with vriting, the water having brought out the chemically written characters. Another deceit in prepared slates is to cover the writing with, a fine rubbe canvas that cannot be detected. While the slate is held under the table the rubber is cut off by the medium's finger

nail or ring. "There are many tricks the test me diums practice. A body of people who give tests will employ one agent for all t them. This agent will collect names of people and investigate their private history, obtaining names of friends and relatives who are dead. When stranger calls on one of these mediums he is told that business is so pressing he cannot be seen, until the following day. Meantime the agent is called on for facts and a good hearing given the next day, the medium adding to what he obtains from the agent what he him-self gathers from his knowledge of physiognomy and mental telepathy. There is also a test exchange book secretly circulated called the mediums blue book,' in which correct names and tests are stated. Thus are many tests duplicated.

"When people are photographed sur-rounded by their spirit friends the plates are prepared first and a space left for the person's head and shoul-ders. Many of these plates are kept on hand and the variety is large, so a person can be photographed with merely one spirit or with a whole crowd, according to his desire.

"The test seaned is the worst fraud of all and employs the most trickery. Frequently a trap door is placed under the cabinet and when the medium calls for spirits they come up through the doo from a hole below, which is usually very small, but always neatly carpeted to keep the garments clean. Or the trap door will be behind the piano of

otherwise conveniently situated.

"The medium and her manager are as carefully searched by people called from the audience as ever a captured prisoner is searched before being confined in a cell. But the right person is never examined. One of the searching party coming from the authence will the spiritual garb under her skirts and the paraphernalia of gauze will be left in the cabinet unseen by the others

"I have seen genuine cases of materialization, but they are rare, very rare. I can detect a fraud in an instant, just as I can recognize the genuine. There have been many extraordinary instances of materialization in the Scientific Institute at Seffern, a sta tion fifty miles out of New York City. There was no chance for confederate or for the medium to talk for the spirits, for we not only bound her to a chair, but gagged her as well. In this situation she has frequently caused spirits to materialize before the pro

fessors of the institute and their assistants. There are instances of genuine slate writing as well as the gen uine in all other branches of Spiritualism. But we do not hold that one me dium can do all things. "Probably the greatest phenomeno of modern Spiritualism was when D. D. Home, an American, visiting in Lon ion, was carried by the spirits from a

fourth-floor open window and floated 180 feet over a London street and brought back to the place from which he started, but through another window. That was some time ago, in 1855. We have more modern miracles, but they are not quite so startling, perhaps, "I have a friend who took his own slates one day in 1887 and went for an independent slate writing. The medium sprinkled some pencil dust on the floor and threw the slate upon it. In ten minutes or so he picked up the slate and on it was written a message of love, with the signature, Your Sister, Anne. It is a fraud, he cried. I never had a sister Anne.

STRANGE OCCULT KNOWLEDGE. "The medium told him it was not a "The medium told him it was not a fraud and to write to his parents about it. He did so, and received word that there had never been anyone named Anne in the family. One day a medium remarked to him, There is a brunette woman following you, who calls herself your sister Anne." He then went for a slate writing and received the same message as he will before and same message as he mid before and with the same signature. On seven different occasions that same message came to him, until he was disgusted, as he did not think it genuine. One day in 1892 he was visiting his mother and told her of the strenge message he had told her of the strange message he had received, without telling the name. 'Did you ever have a child who died?' he asked her. 'Yes,' she replied, 'a little girl, who only lived a few hour The next question he asked was, 'Did you have a name Bicked out for her? His mother said, 'Had she lived ! His mother said, 'Had she should have called her Anne.'

"I was lecturing in New Orleans in 1893. One evening I saw the cynical foce of a man in the audience that impressed me so that I delivered a very poor lecture. That night I wrote home to my sister and told her to go to a me-

followed my directions. I was un-avoidably delayed half an hour and when I arrived at the hall the place spirits to this world. They treat God had finished a medium stepped up to as an individual rather than as a me and said, While you were talking I saw standing by your right side an old man with a long white flowing beard, seemingly an oriental, and evidently your guide, while to your left stood a spirits and forget to say what the celved a letter from my sister telling me the four of them had gone to the medium as I requested. She wrote, 'We were unavoidably delayed for half an hour. When we formed the circle is seemed as if my soul left my body and I journeyed through space-until I saw you. You were standing in a have mentioned are the leading large room upon a platform speaking.

I saw standing by your right side an old man with a long white flowing beard, seemingly an oriental and evidently your guide, while to your left stood a handsome blind woman of more than mortal beauty.' My sister used the exact language as did the medium

"One of my sisters has been dead a good many years. I saw her one day at a seance in Washington and she told me my mother was very ill. I asked if she would die, and Olive replied not if I went to her. She told me all about my people, whom I had not seen for years, and how the old farm appeared then. Olive had a strawberry mark on her left cheek that annoyed her greatly in life, and when she had finished telling me of the home she raised her hand and pointing to her cheek said. 'It's gone now, Harry,' and disappeared. I wrote home and learned that things were just as she had told me they were "I could cite instances where spirit

filends had permitted people to have visions of events about to take place that they might be prepared for great sorrows. I know of cases where lives and fortunes and home circles have been saved by spiritual messages. I where accidents have been avoided by watchful spirit loved ones. But perhaps I have said enough."

#### THE OLD ARMCHAIR.

"I love it, I love it, and who shall dare To chide me for loving that old arm-chair?"

As I sit and dream of the days long When life was bursting from out its dawn, When the sun of boyhood was beaming bright

And the heart, yet a stranger to care, was light, can see it modestly sitting there, That household treasure, the old armchair. And the kindly eyes and the sweet old

All seamed and wrinkled, yet full of grace, Of the aged mother, long since at rest In the old churchyard, and within my

The heart grows tender and thrills with As the thoughts soar up to that home

above. can see her yet as the soft sunlight Crept through the curtains so pure and And fell like a crown on her old lace cap

As she rested there in a noonday nap. How oft have I knelt by that old arm-And whispered my simple evening prayer, With scarcely a thought that the Lord would hear,

For I spoke the words to that mother's O! the world seemed dark and my heart seemed dead When I knew that the spotless soul had

To another realm, and the tears would rise
From the inner depths of my boyish
Whis book is bearfuly commended to the

well
To that old east home where the sunlight fell

Scarcely read it without specifies.

Price \$1. For sale at this office.

"The Dead Man's Message," an occult

by Elevence Marryat. The

And rocking contentedly to and fro, As rocked that dear one of long ago, With the head of a play-tired youngster

In a mass of curls to her mother's breast. And I gaze in the depths of her soulful

skies, From the home of the blest in the realms above The eyes of that mother must beam with love

As they rest on the features so softly Of the wife who sits in that honored By Ignatius Donnelly. Sums up all in-"I love it, I love it, and who shall dare

To chide me for loving that old arm-

chair? -Boston Globe. "Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal of more than common intrinsic value.

Passages of the Old and New Testamert Scriptures which prove or imply Spiritualism; together with a brief his-Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a verification 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 Mesmerize to Assist Development." By W. H. Bach. Especially ism. As its title denotes, it is a verification on the utilize the laws of mediumship and described by the succession of the subject, and should be read by every one. Price \$2, postpaid.

If you suffer from Epilepsy, Fits, Spasma, Spells, Falling Sickness, St. Vitus's Dance, etc., have children, relatives, friends or neighbors that do so, or know people that are afflicted my New Discovery, Epilepticide, will PER-MANENTLY CURE them, and all you are asked to do is to send for a FREE Bottle and try it. It has CURED thousands where everything else failed. My 90-page Illustrated Book "Epilepsy Permanently Cured," FREE. When writing, please give name, AGE and full address. All correspondence professionally confidential W. H. MAY, M.D.

May Laboratory, . 94 Pine St., New York City.

Gold Mine Seen In a Dream. A dispatch from Youngstown, O., says that E. E. Balcom, agent of the Wayland, will resign his position and go to Montana to prospect for gold, in pursuance of a dream he had, in which fabulous amounts of the yellow metal were spread out to view.

Balcom, after a hard day's work, retired and dreamed that he was taken by a guide to the top of a mountain range in Montana, near the border line of British Columbia. The sun was just rising and his guide pointed to a cer-tain spot which was literally covered with gold, The dream so impressed Balcom that

the next day he drew a map giving the mountains, valleys and rivers as they appeared to him, and the spot where he iad seen the gold. Balcom has never been in Montana and knows practically nothing of its

surface, yet the map is a perfect reproduction of that section and is pro nounced correct by experts, who have prospected there. Balcom has taken carbon copies of the map and one is in the possession of an official of the Pittsburg and Western

railroad here. As soon as Balcom can arrange his affairs he will leave for Montana and he expects to make a rich strike.

#### RECEIPT FOR A HAPPY DAY.

Take a little dash of cold water, A little leaven of prayer, A little bit of sunshine gold Dissolved in morning air.

Add to your meal some merriment, Add thought for kith and kin. And then as a prime ingredient, A plenty of work thrown in.

Flavor it all with essence of love And a little dash of play; Let a nice old book and a glance above Complete the well-spent day.

—Good Health.

#### TAKE NOTICE!

The N. S. A. has a number of copies able 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 these vol-umes to the N. S. A. has given permis-sion 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.

"Human Culture and Cure. Par First. The Philosophy of Cure. (Including Methods and Instruments)." E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well ful fills the promise of its title. For sale

This book is heartily commended to stu-Whenever I'd look at the old armchair, all who would gain a fair conception of Buddhism in its spirit and living princi-Long years have fled since I bade fare-ples. Spiritualist or Christian can well scarcely read it without spiritual profit.

On my boyish head in such kindly way romance by Florence Marryat, The And reverently kissed those locks of author's wide experience in Spiritualism and her study of occult Yet near me is sitting that old arm- have prepared her to write this romance, chair,
And the form of another is resting 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 churchly institution known as the Inquisition The animus of Romanism against all institutions, beliefs and parties not in And I gaze in the depths of her soulful conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devillabness 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." formation 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 Joslyn Gage. A royal volume ability; showing what the church has and has not done for woman. It is full

table encyclopedia of infomation on the utilize inc laws of mediumship and desubject. Price \$1. For sale at this velopment, and avoid errors. Price cloth, 50 cents; paper, 25 cents.

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

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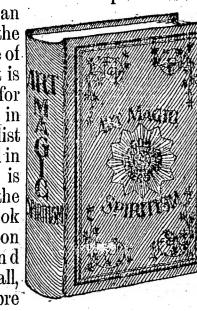
It is carried out in The Progressive Thinker office, a portion of the profits returning to each subscriber in the returning to each subscriber in the form of a valuable book. The Progressive Thinker one year and Art Magic costs \$1.20. The 20 cents only a little more than pays for the expense of postage,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

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



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

# .. 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 W. H. Miller writes: "The Progress-Linotype machine that must make ive Spiritual Church has been for a speed equal to about four compositors. That means rapid work, and it is essent in the swamps of Louisiana, in the tlal that all copy, to insure insertion in Crescent City of New Orleans, G. V. 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 please have your communications could by some one who is and oblige Association and the Light and Truth Association. copied by some one who is, and oblige The Progressive Thinker.

unlows this freedom of expression, be lieft in very capable hands. Dr. White lieving that the cause of truth can be occupied the rostrum for two Sundays, best subserved thereby. Many of the sentiments uttered in an article may be while Mr. Guckennese and Mrs. Lilly displayed the control of the sentiments of the senti diametrically opposed to his belief, yet Bell gave spiritual demonstrations that is no reason why they should be most creditably. On Sunday, February suppressed. No one person has the whole truth, hence kindly feelings ceived with great appreciation. We as 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 occu-

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 ad-

M. Whisler writes: "Sure enough, how could we keep house without The Progressive Thinker! Such a paper opens for explanation a diversity of opinions. It is a living encyclopedia." Mrs. Anna L. Gillespie (formerly

Mrs. Anna L. Robinson, of Port Huron, swer calls to lecture, attend funerals, etc. Her address is as follows: South Lang Ave., Sta. A., Pittsburg, Pa.

Campbell Brothers write: "We have Progressive Thinker that we would be in Chicago about the first of March. That was our intention, but owing to here yet, and numerous sittings for lifesized portraits, it will be impossible for us to meet our Chicago engagements until the latter part of March or the besuccess in St. Louis with our manifeswas packed to witness our demonstrations. The people here are very nice soon be with our Chicago friends, and

John H. Knight writes from Pittsburg, Pa.: "Brother Geo. H. Brooks has just completed a two months' engagement with us, and we are glad to report that both spiritually and financially his coming has been profitable. We are more than pleased to record this fact as it was feared by some of our members that unless the purely phenomenal was given more prominence it would be impossible to create and sustain an interest. But we are gradually learning the lesson that the heart and the brain are better things to appeal to than mere curiosity. True enough, some of the wonder-monger Spiritualists have absented themselves but this has been more than made up by new faces desirous of making Spiritualism something more than an entertainment. Brother Brooks is a builder, and given time and e, permanent work for any society that engages him. His lectures are plain, practical, dignified and forceful. They are calculated to move men to such services as I can render are thought and action and his readings, needed. I should be glad to assist any both in public and private have given society of small means to build up the great satisfaction. Independent and cause wherever there are a few willing. outspoken, without attempting to dog-workers and any encouragement to matize, he has declared to us the truth reach those who are now without a as it appeared to him and his efforts spiritual home. I can be addressed for have borne fruit in the addition to our a short time at Milan. Ohio." ranks of several new members. Many ranks of several new members. Many of us have felt it to be a privilege to Rapids, Mich.: "I mail you to-day unlisten to the words of wisdom that have der separate cover a copy of one of our

fallen from our brother's lips." live in the vicinity of Findlay will have taken a new impetus in our city. My Galveston. While with us an opportunity to attend her seances," time has been so engrossed with tamp several successful seances."

B. L. Eskelsen, of Rockford, has a class in clairvoyance at Mt. Carroll, Ill. He gives public lectures every two weeks on Spiritualism.

the paper, all other requirements being Cordingly has been filling an engage-Association, are fairly progressing. During his brief engagement Mr. Cordingly aroused their dormant condition CONTRIBUTORS:-Each contributor into action, and before he left his is alone responsible for any assertions efforts were crowned with great enor statements he may make. The editor thusiasm. His church in Chicago was allows this freedom of expression, be left in very capable hands. Dr. White should always be entertained for those a society wish to extend a unanimous vote of thanks to these worthy promulgators of truth for their efforts in our behalf. Our church is rapidly growing and its success is apparent. On Friday evening, March 31, a grand jubilee and the fifty-first anniversary of modern generally have to be abridged more or ess; otherwise many items would be Hall auditorium, 40 Randolph crowded out. Sometimes a thirty-line street. We have chosen a week night item is cut down to ten lines, and ten so as not to interfere with the Sunday item is cut down to ten lines, and ten services of any other society, and we clothing, and jerk them out—in all had hands on top of the table, and oth-kindly invite all to join and assist us in eleven up to the time of his passing ers looking on. The spirits first lifted our plans. Societies that desire to be represented may do so by sending the & Burroughs for a diagnosis of his case. names of their representatives to G. V. Cordingly, 3300 Wabash avenue, Chicago.'

Ida C. Craddock writes: "I am hold-

ing a series of Sunday-noon meetings (opening at 12:15), and expect to begin a series of talks on Bible Symbolism, beginning Sunday, March 5, with 'Sun and Dawn Myths," at rooms 615 and 616, Handel Hall, 40 East Randolph street. To Freethinkers who recognize the abundance of Pagan mythology in both the Old and New Testaments, it Mich.), is still in the work and will an- might be of interest to know that I purpose giving these lectures. I have made special researches in the folklore which bears on the subject, and I think I can throw new light upon certain scripture had many letters of inquiry, stating texts, even for well-read Freethinkers. that our numerous friends saw in The not only in this country (among other places, very exhaustively in Richard B. Westbrook's library) but also in the having so many engagements to fill British Museum for a year and a quarter. I have been delving in the subject of Bible Symbolism ever since I was a child; and looking back over my life. I cannot but realize now that ginning of April. We are having good my spirit guides very evidently planned my studies through long years with a tions, and on Feb. 21, Howard's Hall view to putting me in circumstances where I could absorb the knowledge that I craved, and absorb it like a and we like them very much. We will sponge. Sun and Dawn Myths cover a very wide field, and I deal with them wish to tell them our forces are becom- outside of the Bible as well as inside. so that my hearers may get a fuller understanding of their application to Bible Symbolism. It will require several Sundays to run through the subject. After that I expect to take up the 'Zodiacal Myths.' I would add that these talks on Sunday are free, except that I take up a collection. I expect to lecture Sunday, March 5, at 8 p. m., from the rostrum of Mr. M. L. Schaeffer (at the People's Institute) on What the Bible can tell us about Life in Heaven."

H. W. Boozer, Grand Rapids, Mich., writes: "Amanda L. Coffman, one of our best home mediums, is announced again in the field for public work, and is ready for camp or other engagements in this and adjoining States. This medium has done an immense work here with her sittings during her retirement from the rostrum, where she now takes front rank as a public test medium: and she is also an interesting speaker.' J. H. Taylor writes: "I am very

anxious to be in the work wherever

local secular papers. You will see by L. L. Bair, of Findlay, O., writes: the marked item that we intend boom-"Mrs. Maggie Tweedy, of Muncle, Ind., ing Spiritualism in Grand Rapids. I a trumpet medium, who is highly rec- cannot tell you one-half of the amount ommended, will hold seances in Find of good work Mrs. Carpenter has done lay, from March 6 to 11. Parties who and is still doing. Spiritualism has

arrangements that I have only read a portion of Art Magic, but the first paragraph of Part I, inspires a thought elevating and profound enough to repay anyone for the price of the book."

"Mr. and Mrs. G. W. Kates will conclude their work for the Spiritualist Soclety in Titusville, Pa., next Tuesday evening and will depart a few days later for their home in Rochester. Mr. and Mrs. Kates have spent the month in this city in the interests of Spiritualism and have made many friends during their stay." W. L. Gage writes: The above is but one of the many com plimentary notices given by the Daily Herald of this city of Mr. and Mrs. Kates during their sojourn with us the elegant To say that these grand workers in our cause 'took,' is putting it mildly."

Mrs. M. H. Boyer, North Lansing, the largest er is a necessary mental food to me. I have been a subscriber for severa teresting of years and it has been a source of much knowledge to me. It has done a great Dapers now work in educating the people who have been fortunate enough to peruse its the world. pages. I did not attend Sunday-School, but my good neighbors kept me pretty about one- well supplied with tracts and Sundayregular size school papers, and I read and enjoyed them, as I did all reading that I could get; but when I arrived to make the supplied with tracts and Sundaycover. It is get; but when I arrived to my sixteenth or seventeenth year, I began to have my doubts concerning some of the stories in the Bible. If Solomon and David were men after God's own heart, there was something wrong or contradictory and I could not approve of such a God; and since that time I have done my own thinking."

Mr. Jones, of Columbus, Ohio, has been holding some very successful trumpet and light seances at the home of Mr. and Mrs. O. N. Brower, of Plain-

J. D. Walte writes from Milwaukee Wis.: "The Unity Spiritual Society has been highly favored for the months of January and February, to have for its speaker Mrs. C. McFarland, of Winona, Minn. Thanks to George H. Brooks for inducing her to come here. We think her one of the most logical exponents of the true principles of Spiritualism that there is on the platform. Her lectures and inspirational singing have been listened to with rapt attention by many prominent people of the city and the hall has been packed to the door almost every evening. The society regrets very much that her engagement

Frank T. Ripley lectures and gives tests at Neillsville, Wis., the Sundays of March. He has the Sundays of April open for engagement. Address all letters for March to Neillsville, Wis. Will also speak at Funerals.

M. D. Thiebaud writes from Ander son, Ind.: "On the morning of March 2 T. C. Kennamoore and Emma M. Nutt. both of Muncie. Ind., called at the residence of Mrs. Lily Thiebaud, and were united in marriage, Mrs. Thiebaud performing the ceremony. The happy couple left to spend the day with friends in Alexandria Mrs. Kennamoore is one of our speakers and test mediums. Both are worthy of the best wishes of their many friends. They will continue to reside in Muncie, Ind." H. A. Kellogg writes: "I cannot afford to go without the best paper in the world, The Progressive Thinker, when it costs so little. It is my spiritual food, and I look for it as I would a very dear friend whom I had not seen for years.'

T. A. Mervin writes: "The article headed 'The Tobacco Habit,' so ably shown up in all of its bad points, by Mary A. Ingalls, induces me to give an experience coming under my observation in a fainily, of recent date—the sufferer a bright and pretty boy child, aged two years. For seven weeks he suffered untold agonies. The cause was wrapped in mystery. He was cutting some of his jaw teeth. The disease reached his mouth. The itching produced was so terrifying that he would catch with his teeth any availout. His mother wrote to Drs. Peebles They pronounced it blood poison. family physician would not agree. His father was an inveterate tobacco smoker. His pipe was out of his mouth only when working, eating or sleeping. Recently we have been told through spirit power that the father's blood was so saturated with nicotine that it pois oned the blood of the child. I write this in the hope that some father's eve may see this and be the means of saving his child a horrible death or suffering from

this accursed habit." Dr. George I. Betts writes from Milwaukee, Wis.: "Spiritualism has had here, a delightful uplift during the last two months under the ministrations of Mrs. C. McFarland. Her phase of mediumship is peculiarly interesting and educational. Besides being a lady of fine intellectual endowments and a sweet, pure, nobleness of soul, and unassuming modesty, her assistant com-municators from the spirit-side of life are of a very high order of intelligence, long experience, and extensive observa-tions of the realities of spirit-life, especially one Dr. Rhodes who speaks directly to the audience by the use of the brain and yocal organs of this lady, giving a logical and intensely interest ing elucidation of philosophy and phenomena of spirit life and spirit return This method at once arrests the attention and meets the anxious inquiries of the most intelligent students of this oc-

T. H. Hartley writes: "The First Spiritual Church of the South Side, held quite a jubilee of their own on Sunday, Feb. 19, at their hall. 77 Thirty-first street. The mass meeting having come to a very successful close, it was arranged to have it commemorated by special services. The afternoon service was crowded by an enthusiastic audience and listened to an elaborate address by Brother Barrett, president of the N. S. A. Dr. Bland, famous in his efforts to secure a rejection of the medleaf bill now pending before the Illinois egislature, gave an interesting sketch of its provisions, etc., and expressed his sincere conviction of its ultimate defeat. The evening service was held in the large hall when Dr. N. F. Ravlin, whose eloquence is known to all, delly ered a wonderful address. Mrs. Georgia Gladys Cooley, the pastor, followed with tests and messages, controlled by Mayflower, giving convincing proof of spirit return. At the conclusion, Mrs. Cooley seemed to undergo an entire transformation, both as regards person and voice, which penetrated every cor-ner of the entire building. A grander and more truthful manifestation never occurred by the great tragedian Edwin Booth, giving a grand poem which was dedicated to our brother, Dr. Raylin, who afterwards acknowledged the compliment, giving the best of reasons for the manifestation."

Mrs. J. E. Oldnight writes from Austin, Texas: "We have had the pleasure of entertaining Mr. and Mrs. Hatfield Pettibone for two weeks, and reluctantly parted from them on Tuesday, Feb. 14, when they left for Houston and Galveston. While with us, they gave

Mrs. T. M. Locke writes from Phila-delphia: "The Philadelphia Spiritualist Society have had for their speaker during the monthion February, Prof. Wm. M. Lockwood, who is doing a grand work for the cause in the demonstration of spiritual phenomena. He lectures for us twice on Sunday and through the week he is generous and kind and does all in his power for the advancement of the society. Mrs. May S. Pepper who is known all over this country for her wonderful psychic gifts, has followed the Professor's lectures with spirit messages, and has given many wonderful tests, and never made one fallure during the entire mouth. Bright Eyes, who is the control of Mrs. Pepper, is certainly doing a good work through her medium. Prof. Lockwood will lecture for our society during this month, followed by Miss Margaret Gaule, with spirit nessages."

F. S. Boosinger writes: "My library is much limited-my finances more sobut what few books I have are all in the hands of skentics and thinkers. I think literature of the proper kind is the best way to promote the cause. Mr. Thomas Grimshaw was here two nights, and gave us a treat in two lectures, which has started up the people and caused a number of them to begin to think, something they were never known to do before. Prof. Wm. M. Lockwood's books are the best I ever read, and within the reach of all at 25 cents each."

Mr. Tucker writes from Streator, Ill.: "It might be of interest to your readers to learn that I had a letter from that ever-reliable medium, 'Farmer' Riley saying that he is sojourning west of the Rockies, of Port Angeles, Wash. He writes that his health has been poor for some time and his friends advised the change. He says his health is improvng and we hope to have him again at Streator on his return trip. None have done the cause of Spiritualism so lasting good as did this grand, unassuming and honest medium, 'Farmer' Riley, I wish to also state that our Streator peo ple had the pleasure of welcoming Frank T. Ripley in one of his good lec-tures followed by a number of tests."

Mrs. Lucille Drumm writes from Texarkana, Ark.: "Sunday night, Feb. 26, we held a public meeting in the West Side city hall, which was largely attended by an intelligent, well-behaved congregation. Myself and husband are open for engagements through Texas or Arkansas, as trance speakers and est mediums. Address us as follows: No. 324 State street, Texarkana, Ark.'

A. E. Hutchins writes from Detroit, Mich.: "By this message, many of your readers, acquaintances of Warren Hutchins (my father), will learn that on Feb. 20, having completed his physical activities of this life of 82 years, he, passed on through the natural change, misnamed death, exictly leaving his mortal form at 8:15 p.m. His firm conviction of progression and natural law in which he had learned of the continuity of spirit life, and of spirit return was the reason of his perfect willingness to pass from material scenes to what he regarded as a sphere of greater activities and renewed life and infinite possibilities."

R. Spalding writes: Our meetings are quite interesting, We have good lec-tures afternoon and evening. Each session concludes with what we call a love feast. The lack of money is the great draw-back. However free the Gospel may have been in the days of its founder, the poor can have the gospel preached unto them with this amendment, providing they have the price of the half rent. Religion as well as com-

merce stands on the Am of a dollar.
Charles Carter writes from Lancaster, Ohlo: "There is an inspirational speaker and a materializing medium among the glass men here. Lancaster is having a real boom. There is another glass works coming, three in all. The spirits told all the particulars about the gas here long before it was discovered. I held a circle in my house. There was a bright light on the table and another able thing, even if it was his mother's one under the table. Eight persons clothing, and jerk them out—in all had hands on top of the table, and oththe table, then with a man on it, then with two men on it, tipping it back and forth to show that it was clear of the floor. A number of other manifesta tions were given."

The Gate City News of Texarkana Ark., speaks as follows of the good work of Mrs. Luchle Drumm: "Those interested in charitable work in this city will doubtless be pleased to learn that a lecture will be delivered at the West Side city hall at 7:30 p. m., to assist in rendering aid to the now de-pleted charity fund of the city. The subject to be handled will be 'Spiritualism,' and interesting tests will be given by Mrs. Lucille Drumm, who has a world-wide reputation in connection with her performances in this channel From the receipts of the occasion a liberal donation will be made to the charity fund of the city, and it is to be hoped that the attendance will be of a large and attractive character and thus afford relief to those in the city who are dependent upon charity for the few comforts that they enjoy. The resi dence of Mrs. Drumm is at 324 State street, where she will be pleased to receive visitors at any time during her stay in the city, and she can be addressed there for engagements."

Phenomenal musical test seances will be given at 33101/4 Rhodes avenue every Thursday evening, commencing March 9, at 7:30 p. m., by Mrs. Lora Holton, test medium and psychometrist.

Col. Strickler writes from Topeka Kansas: "This society: chartered under the laws of the state, of Kansas, to gether with the Church of the Good Spirit under its auspices, located at Topeka, Kansas, is in an exceedingly flourishing condition, with Mrs. Mary J. Tally as predident, Mrs. Laura B. Payne, vice-president and Col. W. H. Strickler, secretary. The church has engaged Mrs. E. E. Hammon, medium, commencing 1977-19. For one month commencing Jan. 19, for one month She gave such perfect satisfaction the society has re-engaged her. She is a good common-sense talker, and some of her tests have been marvelous. She is strictly an honest medium, and anxious to see Spiritualism brought to the high est moral standard. We can earnestly recommend her to all honest seekers after truth."

Cora Rambo writes from Newport "The Woman's Spiritual Aid gave a Martha Washington tea at my home Feb. 22. It was a success, both socially and financially. Mrs. Greenameyer, of Cincinnati, was present and gave many pleasing tests in a social way."

J. M. White writes from Springfield, Mo.: "The cause of Spiritualism in this city is having substantial aid through the magnetic healing, mediumistic un foldment of young mediums and life readings of Prof. J. A. Fox and wife He aids seekers for development to be masters of their own spirits. Meetings on the South Side have been interrupt ed by bad weather, but on Sunday night a very appreciative audience greeted Mr. and Mrs. Allen on the South Side. I expect to leave here soon, stopping at Moberly, Kirksville and Unionville in this state."

(Confluned on page 8)

## IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT OF THE EAST, CAL- years ago, is assuredly still with me, and blesses me.' CUITA, INDIA,

THE HIGHEST VIRTUE IS TO INJURE NO ONE."

This short motto of the millions

human beings in India, is full of deep significance and highest wisdom. It is regarded it through the course of ages. as the one unfailing guide of their conduct, and where occasions of choosing between life and a strict observance of this motto have arisen they have prehighest genius of philosophers and poets of old, are full of dissertations on this theme, and attempts have been made to impress its importance upon the mind of people by various methods, by philosophical discussion, by logical arguments, by allegorical illustrations, by stories. Instances after instances of great men of old have been brought to our notice, where life was regarded as mere nothing in the rigid observance of this maxim. In the Mahabharat, the immortal work of Vyasa, we read of a Raja who worked to save the life of a same book of Raja Yadhustra, the highpathway red." He was on one occasion offering his own body to be sacrificed lem; an instinct, not a deduction because he would not see an innocent Polarity in the needle and God in the goat killed for that purpose. It is soul are akin.
lamentable that some of the followers Law for the stars in their courses;

OF HIS DAY.

flesh-eating.

of Hellas and rose above it. Consider-ing virtue and plety to be the great pillars of the state, before undertaking any public office he first advised his friends on their duty to God and mankind, frequently displaying before them high and noble descriptions of the Divine power and goodness. "Apply yourself sincerely to piety and virtue, God sees all, hears all, and regulates and superintends all the events of the universe." In language reminding us the many wondrous works of which he night because we have need of repose, and excellently ordering the seasons for the fruits of the earth, of which we have such a variety, not only to supply our real wants but to satisfy luxury. The natural Theology of Paley or the Bridgewater Treatises is almost anticipated in his argument: "How wisely it is provided that since the eye is of a delicate make, it is guarded by the lid, drawn back when the eye is used, and covering it in sleep; and how well doth the hair at the extremity of the eyelids keen out dust, and the evebrows prevent the sweat of the forehead from and sacrifice, that the gods know better offerings of the rich than in poorer ones, because then the sacrifices of the wicked would often be more acceptable than the gifts of the good, are conceived in the lofty spirit of Isaiah or "To what purpose is the multitude of your sacrifices to me: I will ot regard the peace offerings of your

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

fat beasts; leave to do evil, learn to do

THE QUEEN AS A SPIRITUALIST. One of the most interesting signs of the times to us Spiritualists, who have been so long accustomed to be sneered at as dupes, ridiculed as fools, and even denounced as knaves by a section of the Melbourne press, is the increasing attention which is being paid to Spiritualism, and the respectful terms in which it is now being spoken of by influential newspapers in the United States and on the continent of Europe. We recently transferred to our columns an important article on the subject from the New York Herald; and we are now in a position to follow it up by another which appeared in the New York World. It refers to the spiritualistic beliefs of H. M. Queen Victoria, and is to the following effect:

"Like Mr. Stead, Queen Victoria is perfectly convinced that it is possible to communicate with the inhabitants of the invisible world. These ideas of the head of the Anglican Church, which are not very orthodox, she has expressed upon various occasions.

"A book entitled The Little Pilgrim in the Unseen, written by Mrs. Oliworld of spirits, that the late Lord Tennyson was indebted for the esteem which her/majesty entertained for the those who are living on the earth, and nesses is a fit custom to abolish. wander round the planet upon which they have been incarnate, then "they are still with us, while we are lamenther marriage: The light which the sun this office. Price, cloth \$1.

"The Relation of the Spiritual to the

"These ideas of the Queen are a terrible heresy in the eyes of the strict doctrinaires of the Anglican Church; and they reveal certain phases of the Queen's character which are otherwise inexplicable.

"The intimacy which existed between the sovereign and her favorite, the an expression of profound speculations Dean of Westminster, was due to their in philosophy and replete with loftiest mutual belief in the presence of spirits ethical considerations. Millions have by the side of the living. According to the Queen's half-sister, the Princess of Hohenlohe, the Queen was convinced that her husband, the Prince Consort, whom she always deplored so deeply, watched over her and consoled her in ferred the latter to the utter disregard her afflictions. She has often said to of the former. Books which form a the Princess Hohenlohe that the of the former. Books which form a the Princess Hohenlohe that the stupendous literature, the product of Prince had promised her he would do so, on his death bed. During her long widowhood, she has never doubted for a single moment that he kept his promise, as he fulfilled every pledge he made while living,"

#### LIGHT, LONDON, ENG As mirrors reflect material objects, so

the governments and religions of nations reflect the intelligence and morals of their peoples. The rulers who govern are no worse than the average in telligence and morals of the governed: was cutting the flesh off his own body the worshiped God is no better than the to satisfy the latter. We read in the loftiest conception possible to the worshiper. The benighted African est ideal of man on earth, who was whose fetich is a fish bone is a devotee flinging away, the felicity of the heaven to his highest ideal, equally with him because he would not suffer his dog to who worships the Father in spirit and perish in the snows of the Himalyas. in truth; the God of each is a mirage In the Raghuvansa, one of the great within the microcosm of his own soul works of Kalidas, the Shakespeare of Velled by the impenetrable glory of Veiled by the impenetrable glory of India, Raja Daleep is seen offering his his infinity, God the Absolute remains own body to a lion in order to save the forever hidden from the finite. Nature cow of his Guru. The great Buddha, has no mirror to reflect the face of the the embodiment of love and sympathy Almighty; no telephone to voice his to the whole creation, is a great exspeech. Sphinx-like, her mutterings
ample. He is the man "for him no life make for the bad God as well as for the was ever shed to make the conqueror's good. Bridgewater treatises are failures. God is an institution, not a prob-

of this mighty man have now taken to law for the soul through its night! God is law; his universe is law! Engraven on the face of the firmament, enstamped on the face of the soul-un-BORDERLAND, LONDON, ENG. erring, inexorable, exacting—the law of the soul and the law of the planets SOCRATES AND THE RELIGION are one. Souls are not saved by proxy. "Self-redemption, self-redempproxy. "Self-redemption, self-redemption!" thunders inexorable law. And Socrates made the best of the religion the purchase price of a soul is the soul's own self-sacrifice.

Law for the stars in their courses; law for the soul through its night! What then is redemption; what the mission of Christ? The mystery of Christ is the mystery of man. Incarnation the mystery of Christ; incarnation the mystery of man. Christ was an incarnate being. Generic man is an inand you will soon be persuaded that carnate being; two in one; the soul-man born of the spheres, the earth-man born of the earth—two individualisms in one personality. The soul-man born to live; of the Hellenist prophet of Tarsus, he the earth-man born to die; and the taught that God was visible enough by trend of the soul is to die with its beast! Incarnation means temptation; is the author, giving us light, without incarnation means the evolution of the which we should be as the blind, and soul. The survival of fittest the law of the species; the survival of fittest the law of the soul!

#### THE TWO WORLDS, MAN-CHESTER, ENG.

Where do the "spirits" originate? The inductions of modern empirical spiritism in this respect amounts to this There is no generation of new spirits in the other world; the spirits are sexually unproductive; they all have originated in our sphere of life. The life of every running into the eye to its hurt, and how are the fore teeth fitted to cut off proper portions of the food, and the problem considerably, because we need grinders to reduce the content of the food of the problem considerably, because we need problem considerably. grinders to reduce it to a convenient smallness." "Let all this therefore teach you not to neglect or disbelieve plain the cause and object of organic the Delty because he is invisible; learn life. The Darwinians have made a to know his presence and power; be great stride forward to this end by persuaded of his universal care and providence, and be sure to worship and evolutionism, which is now a settled feat of solones. But Described in the positive proofs of evolutionism, which is now a settled feat of solones. But Described in the positive proofs of evolutionism, which is now a settled feat of solones. serve him." His utterances on prayer fact of science. But Darwinism is limited specified that the rate in the second specified that the rate is now a section ited to the realms of inheritance and than we do what things are really good for us, or that it would be injustice in cause and object of organic life. It was a natural supposition that organic life offerings of the nich than it. originated from the inorganic, but the proofs for it have been furnished only in late years.

Experimental science has produced organic substances from inorganic, and has bred new simple organic bodies without sperms from unorganized organic substances under perfect "test conditions." We will believe in the scientists' "test conditions" at one end of organic life, though they do not be-lieve in our "test conditions" at the other end; yet the time is not far off when they will believe us too.

It is, therefore, evident that inorganic life is the basis of organic, and that all,

the features of the latter are but complications and compositions of the elementary forms of inorganic life.

Kissing the Bible.

Magistrate Poole of the Morrisania

court of New York, has turned the Bible out of his court, says Harper's Weekly. He is quoted as saying: "I won't swear anyone on the Bible, or tell them to kiss it. There is no law to compel anyone to do so. In court all manner of persons kiss the Bible, which in such places becomes a breeder of dis-So bereafter he will swear folks in his court by having them hold up Court Bibles cannot be nice kissing,

and a police court Bible, after a day'

work, must be a nice thing to be handled with tongs. There may be, and probably are, persons who feel that they can speak more truthfully after kissing the book, and perhaps for them a Bible ought to be available. But the habitual kissing of Bibles in court is a dreary and unsanitary performance, which ought to fade out of every court just as soon as civilization in that lophant, was the origin of the Queen's friendship for that popular novellst. Everybody at the court knows that it was likewise to his own belief in the world of spirits that the leave to the court with the leave the witness ences the witness' mind, are just as effective and just as binding as those in which the Bible is kissed. In spite of poet laureate. In one of his letters to the higher criticism, the Bible means a the Queen, recently published, he great deal to the average man, and per-wrote: If the dead, as I have often haps its presence in courts is useful, had the impression, are more alive than but the formal kissing of, it by wit-

"After Her Death. The Story of a Summer" By Lilian Whiting. No mind that loves spiritual thought can ing that we no longer have them with mind that loves spiritual thought can us in our homes; and if so, the husband, fall to be fed and delighted with this book. Beautiful spiritual thought, comthe son and the daughter whom your majesty has lost, may still be gladdened when the people acclaim their Queen. the mind anyerd into the purer atmos-"On another occasion, the Queen wrote to the poet, who had congratulated her on the anniversary of book for the higher life. For sale at

our eyes, is full of obscurity, nevertheless it gives us a feeling of joyful gratical universe. The Law of Spirit less it gives us a feeling of joyful gratical universe. The Law of Spirit less it gives us a feeling of joyful gratical universe. By Michael Faraday. Price itude. He who quitted me nearly thirty 15 cents. For sale at this office.

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

NOTICE,-No attention will be given anonymous letters. I'dl name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially let-ters of inquiry requesting private an-swers, and while I freely give what-ever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

A. Buerstatte: Q. Since 1881 have had various phases of mediumship, and have talking in unknown tongues and automatic writing in a strange language. I send specimen, and ask for an explanation. Is there any medium

who can translate it?

A. This phase has been recently discussed in this department. Of the hundreds of specimens sent from widely remote localities, there is a remarkable sameness, as though all were written after a well defined system. Yet their value appears to be only that of practice of the hand in galaing control. In most cases this proves a failure, for the hand as it were falls into the habit of writing these characters and year after year does not improve. Translations, have been made, ostensibly, but it would be far more profitable to write in a language understandable, and if this phase cannot be outgrown better to liscontinue the seances for a time.

L. H. Kittridge; Q. How many dif-ferent religious beliefs or sects are

A. It is difficult to determine the exact number of sects, which will appear from the fact they have been estimated all the way from 1,000 to 3,000. The difference depends on how slight a variation in belief is recognized as sufficient to constitute a sect. In the early centuries of Christianity there appeared to be even greater diversity and conflict of opinion than at present, and the recognized method of settling such differences of belief by physical means instead of discussion, emphasized the

Most of these sects had their day and like stranded monsters lie along the coast line of the stream of time, hideous, grotesque, pitiable in the mire, the shame, the torture they have wreaked on credulous humanity. The dend sects vastly outnumber the living. Altogether they form an appalling commentary on the ignorance, credulity and weakness of mankind.

"Astra" gives several instances where others have seen a spirit attending her, her exact counterpart, and asks an ex planation of this "double."

A. It is to be explained not on the theory of "double appearance," a manifestation which these instances do not parallel. "Astra" is a medium for the best form of materialization, that is, etherealization. This spirit, so like her-self, is present with her almost constantly, for she is not only a cousin, but a spiritual sister in harmony of mind. Entering into "Astra's" sphere, she is at times made visible, unconsciously to herself. This explanation covers a multitude of instances which have been observed and recorded.

Warren Miller: Q. (1) What is the condition of the spirit of one entranced? What, while unconscious with fever? The condition of the spirit while

in trance, is as various as the profundity of that state. It may be in the beginning able to communicate its feelings through the physical organism. It may go on until it depends almost entirely on its spiritual senses, and has no control over its physical body. The thoughts, ideas, impressions, etc., received in that state, may or may not be retained by memory on its return to the normal physical state, dependent on its relations to the physical life. Fever and all diseases which produce unconsciousness, affect the mind through its dependency on the state of the physical body. Related as it is to that body, it is not only refused expression through the brain, but its activity is paralyzed or distorted. When, as at death, the separation comes, the physical condi-tion is reflected on the spirit, and for an indefinite time. Yet it is surely thrown

C. G. B.: Q. I am sitting for a trance speaker. I want to know if I can succeed, without education. I haven't

A. Education does not affect the state of trance, but the character of the trance and its value depends on the training-education-of the mind entranced. You would not take a halffinished violin to an Ole Bull, and expect perfect music. You would feel that you dishonored the musician if you did not take the best instrument. world is exceedingly foolish and ignorant, but a lecturer going out with nothing mut his desire to speak, and imperfect trance or inspiration to assist him, will find it better informed than

Inspiration is a wonderful assistance, but it is not alone the royal road to knowledge, and it comes not for the asking. It demands devotion, concentration of purpose, and sacrifice, and the toil of having it at its best estate, is equal to that of education on other

The school of the trance and inspirational speaker is the circle. Before the circle the employed speaker can test this value of his utterances. He can become developed, and learn the true value of his gift. If he is able to instruct and interest the circle, it may be enlarged and out of it grow the public meeting, when the inspirational speaking will be judged at its real value.

If he takes his spirit guides as teachers, and avails himself of every source of information, with the humility of a child, and infinite patience, he may hope to achieve success.

J. S. Arthur: The adhesion and re pulsion of paper when rubbed is purely an electrical manifestation.

After "sitting for 18 months for physical manifestations," it would be well to sit passively, without any expectation, and passively receive what may be found expedient for your spirit friends to give. The feeling of loss of strength, ewinging, indicates a phase of mental mediumship rather than physi-Take in some new members to your circle.

Student, Ponca Olty, O. T.: Q. By what exact method can clairvoyance be induced in a subject, sensitive and easily put into the hypnotic state?

As clairvoyance is a higher state

to carry the subject beyond suggestion, and have him independent in his spir-itual perception. This will be accom-plished by successive steps. The sublect should be hypnotized or magnetized at stated times, each time the impression must be left that the next

trial will go further. A sensitive in this condition will develop in clairvoyance more rapidly by sitting in a circle, when a strong spiritual influence will be excited, to carry the subject beyond the control of phys

ical conditions.

If the magnetizer, however, depends on himself, he must patiently await the awakening of the spiritual perceptions. No formula of passes is of the least value, except as concentrating the mind and sustaining attention. The state cannot be forced.

A. L. Studer: Q. What causes reflex

action?
A. What is known as reflex action in the nervous system, comprises those movements which are not recognized or controlled by the direct thought, as the novement of the heart, the breathing, etc. If the head be cut off from a tur-tle and a coal of fire touch its foot it will withdraw just the same as though not injured. In this case the nerves of sensation only reach a ganglion of the spinal cord, and communicate with the return motor nerves which cause the muscles of the foot to contract. No impression reaches the brain. So in case of the heart, the impulse goes to and returns from the spinal cord, and the brain proper does not receive the impressions, nor transmit the force, which comes from appropriate ganglia in the spinal cord. This is reflex action. It is the much talked of, most ignorantly talked of "subconscious self." The au omatic action of the spinal cord, send ng up no messages or only scant and mperfect ones to the central brain. A great share of physical activity is referable to this reflex action, another large portion is referable to the same mingled with a more or less controlling consciousness. For instance, breathing s under partial control, yet is compulsory. There are sufficient nerve fibres ascending to the brain to give it this partial cognition and control. It is true that many mysterious psy

chic phenomena may be explained by this "subconscious self," this action of organs, unrecognized by the conscious ness, but when applied to the phenomena of Spiritualism it is a ridiculous

T. A. Parkinson: Q. What specific new psychic or moral elements have been introduced by Spiritualism in the past fifty years, which alone or com-bined with the teachings of Christ, constitute a new religion for this age

A. Spiritualism affirms that spiritual beings are originated and sustained by aw, in contradiction to the old belief n their miraculous character. That of tself overturns all the past with regard o Spiritualism. So far as the mofality of Christ is concerned, Spiritualism makes it its own. Yet it can never unite with any system of religion to make a future religion. Its mission is the destruction of ignorance and super stition, which is the foundation of all religions. Its adoration is for man, its

#### GREATLY NEEDED.

A History of American Spiritualism,

As fifty years have passed since the electric rappings at Hydesville, N. Y., of devotees has evolved therefrom, is i not quite time that we had a careful, consecutive and well-written history of American Spiritualism? Such a vol ume is certainly demanded, and i should be written while some of the old pioneers are yet living in their bod-These were witnesses of the beginning of phenomena that at first startled and has since converted the

voted to Spiritualism in Germany. France and Great Britain, and its last chapter to American Spiritualism, a re-versal of the order of time. Spiritualism, conceived in heaven, was born in America. Here it passed through the struggles, trials and persecutions of all great reform movements. It is now a power, a mighty power, modifying old theology, and building for itself a temple immortal. Its history should be written carefully, critically and conscientiously. And who shall do it? Harrison D. Barrett, the efficient president of the N. S. A., in one of his official reports suggested that Lyman C. Howe be the man to undertake this project, and I think it met with the unanimous approval of all present at this gathering of the association. Personally I felt that it was just the thing to be suggested and accomplished. Mr. Howe is one of the old pioneers; he has never shrunk from the battle, and when wounded or scarred the disfigurements were all in front. He is a medium, a scholar, a logical writer, and a most eloquent platform speaker, just the man to write this history. Will he undertake it? I have no assurance that he will, because in doing it he would necessarily have to leave the public platform where he is in such demand and is so much needed in defense of a true and liberal Spiritualism. Now, then, would he not drop his platform work for, say two or three years, if he could be assured of a fair and satisfactory remuneration for the time occupied in writing

the proposed history? I know nothing what his idea upon this subject is, or would be, but I am sure that funds products of all climes. could be raised from these millions of Spiritualists to amply reward him for his labors. Such a book would not sell at first as would some shallow silly novel, all aftre with love and murder; or, as would some illustrated tale of adventures in Darkest Africa-although the book would pay in the end. Not at all timid in assuming responsibility in this line of inquiry, will Lyman C. Howe inform the public if he would un-dertake this work providing the necessary finances were raised to enable him to support himself and family during

volume? Let us hear from him.
J. M. PEEBLES, M. D.
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the time occupied in writing such a

A B C of Astrology. By Prof. G. W. Cunningham, Chicago.

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author.

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# THE NEW AGE.

The Czar's Proposition for Peace.

[Automatically written by a spirit purporting to be Alex von Humboldt.]

BY HUDSON TUTTLE.

There was a time when for one tribe to go out and slaughter another tribe, and hold a feast on the dead bodies of the slain, was believed to be the crowning glory of man.

It has passed. There was a time when to capture a neighboring people, confiscate their wealth and make them slaves was rearded as a divine right.

It has passed. There was a time when every one outside the tribe or nation was regarded as an enemy, and to destroy such was bravery and received unstinted praise. It has passed.

The time was when it was believed that the prosperity of one nation could be gained only by the destruction of others. The triumph of Rome was the destruction of Carthage.

National glory was conquest of sur-rounding nations, holding them by

armed force in vassalage.
It has passed. All these savage be liefs have passed with the night of ignorance. Mankind has grown into the sphere of the higher moral forces. There is no more hunting men as game for slaves, for robbery. Slowly and surely the conviction has come, that one nation cannot permanently gain by the destruction, the loss and suffering of another. On the contrary, the loss of one is the loss of all, and hence the responsibility is forced on each great government by the constantly augment ng complexity of national relationship, to urge and compel, if need be, the preservation of peace between civilized nationalities. Coming down from the sav-agery of the past, we have the waryet dominant, and its tinsel, gaud and false glory taking the fancy. The tiger in man is not yet subdued by his righteousness, and breaks out a fancied insults and roars for blood. The vast standing armies which confront each other on the frontlers of the kingdoms of Europe, with all the gigantic preparations for defense and as-sault which have absorbed the energies of the nations, are part of the dismal heritage bequeathed this age by the Nine-tenths of human life has gone to the forging and use of swords cannon, forts and battle-ships, and the training of men in the arts of destroy ng each other; one-tenth for human

happiness. It may be held without question that willized nations, however refined and eaceful, must for their own safety be prepared to repel the attacks of sur rounding barbarous peoples. It should not be accepted as true that civilized nations must arm themselves agains the encroachments of each other. The contrary doctrine has been received and acted on, and as the equipment of one compels that of all and every soldier added to one army calls for a soldier in each and every other, there is a reck less chase to gain advantage by superior armament or number of regi ments. It needs no argument that this strained situation has a limit of ten sion. There is a limit to the number o men equal to the demands of the arm and to the supplies which can be fur nished by those who are enslaved by the enormous burdens imposed by thi task. The attempt to hold the nations in this condition of "armed camps," ex hausts their vital energies and rapidly brings ever-increasing destitution, fering and abject wretchedness at the

foundation of the social structure. Are armies needed to protect the ulers and governments? The govern ing power which outrages the rights of the governed, in this age, cannot long preserve itself by armed force: For defense against other nations?

ere is not one that wou brainiest portion of the world to a knowledge of a future existence. The fact itself is above all price.

Mrs. Britten's book, "Nineteenth Century Miracles," was useful in its time, though its first three chapters were devoted to Spiritualism in Germany. ness instead of strength and hence nothing is to be gained and all to lose by conflict.

It is a masquerade, a pretense most costly to maintain and a constant men-

ace to the arts of peace.
It may be said that every able-bodied man belongs to the armies of Europe and to keep the actual soldiers in the field, the women of Germany are re-duced to drudgery, and feed their children black bread; the peasantry of Russia mix straw with their scanty allowance of meal; the wretched sons of Italy, with less independence resort to beggary and brigandage.

The Czar has seen and felt all this. It is not with him a whim of a day, but a conviction of the eternal right which has grown up within him, and strength-ened by observation. He has said to himself, what if all these armed milllons who eat, wear and destroy, were turned into the ranks of workers, of creators, and all those who now have to do double and triple tasks were allowed freedom to work for themselves; what bundance would come to all!

No more black bread mixed with straw for the people. No hovels for the laborer! It costs the state more to rear men, than aught else, for man is the costliest product of nature. What folly to waste this product as a target for ball!

The Czar would divert the inventive powers from cannon, fortifications and battle-ships, and build broad harbors of refuge for the reception of commerce and gird the empires with ways of steel for transportation and exchange of the In the proposal he has sent out, he

shows himself to be the most far-seeing statesman, and one having the welfare of mankind in view. If a consensus of the competent were taken, his views would be unanimously sustained as the burning demand of the hour, although they might not be considered as prac-

Yet his is the only practical way to inaugurate the movement for peace.

If he can say, with honorable candor, that he is weary of the waste of maintaining the empty show of war, and desires to apply the resources of his em-pire to its internal improvement, and the amelioration of the condition of his people, ought he not to be met with the same laudable spirit by those equally interested?

Peace congresses have met, and the desirability of forever abolishing war has been eloquently discussed. The members and advocatés were indefinite in their views, divided in purpose and too much absorbed in generalizations to succeed in special work. Here, how-ever, is a peace convention, which the enders of the civilized world are requested to attend, with power to control the destinies of nations and mark the beginning of a new era for the world. It is not for theorizing, or speech-making, but practical effort.
It is to be most ardently hoped that

war will not be resputed to teach its purposelessness, utropeakable horror

The Spanish American battles faintly indicate the awful destinative power of the modern engines of slaughter. Had the combats been equally sustained on both sides as they i would be between English and Russian German and French, it would have been mutual destruction. Bravery: poposed to the recent engines of wards foolbardiness, and courage another name for resignation obr:

In this great convention the United States takes by right an honored place. She has fought the only war ever waged for the purpose of maintaining divine justice. England, with all, her colonies will join hands with the United States. By language, by race, by every tie they are one, with inseparable in terests. Russia has been most fraternal and there is every reason for her joining this triple brotherhood. What ever may be the fate of a consolidation of the other European states, these three can stand together. Their interests are identical. Yet those other states, Italy, Ger-

many, France, Austria, Sweden, Denmark, Turkey, would they not have everything to lose by not joining this Brotherhood of Nations? Let the twentieth century be heralded by the disarmament of the millions of

soldiers, their return to their families and the inauguration of peace.

Peace means abundance. Peace means civilization at its highest and And yet it is said, no plan has been

drawn whereby this result is to be com-

It is not wise to propose such a plan now. The members of that august convention should assemble unpreju-

"Historical Testimony."

To the Editor:-Would it be wrong for us to put our friend "Mack," of Cincinnati, on his feet a little in regard to history? In his article in No. 482 of The Progressive Thinker, among other things he says: "The greatest Roman historians, Livy and Theodoret, testify to the following facts and commen upon them largely:"
"In the Western Empire lived one

Eugenius, an aspiring man, who from keeping a grammar school had risen to the office of Lord High Treasurer. This was in the year 23 B, C.," etc. Now, Brother "Mack," Theodoret was not a Roman historian. He was a Freek, born at Antioch about 390 A. D. a theological writer who wrote some church history, A. D. 423, he Bishop of Cyrrhus, a city in Syria. He died about 460 A. D. His writings should be read with caution and re-

ected with care. Titus Livius, the Roman historian, was born 59 B. C., and died 17 A. D. He wrote 142 books of Roman history, of which 35 have come down to us intact, and fragments of others (all valuable). He could hardly be ex pected to write about Theodosius, the Great, a Spaniard, born A. D. 346, or about Valentinian II., the one you refer to (there were three Emperors of the Western Empire by that name). He vas strangled by order of Arbogastes, a rebellious general, A. D. 392. Arbo gastes placed the rhetorician Eugenius on the throne of the Western Empire They were subdued by Theodosius and slain, A. D. 396. Theodoret may have written about these people, but Livy never. But go slow on Theodoret and all early church writers and church his

By Drs. M. E. and "Nature Cure." convention should assemble unprejudiced, uncommitted and ready to meet family. Cloth, \$1.50 and \$2.

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torians.

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If you are not a subscriber, or if the time for which you have paid has expired, then these remarks are intended for you. We would be delighted to have your name added to our list again for the coming year. It will be a continued feast of spiritual literature. The price of the paper for one year is only \$1, and by sending 20 cents additional with your yearly subscription we will send you Art Magic, a very valuable book for your library. This book has been sold as high as \$25. By subscribing for The Progressive Thinker and securing the premium each year, you will soon have a valuable occult library, and at the same time aid in sustaining The Progressive Thinker. The interesting articles to be found in this paper are surely worth far more than the price of a year's subscription. Every Spiritualist should aid in sustaining the Spiritualist press, and thus keep in touch with the great liberal movement. Read this paper carefully, then send in your subscription. You are missing the soul-feast of your life.

on a composite plan, the result of their Farmer Riley at Port Angeles

that war among civilized peoples is the unleashing of all the passions; the legalization of robbery and murder; the return to the month of the first passions; the dead of winter for the last six weeks, having made the long journey from Michigan to Puget Sound, in the dead of winter for the sound, in Let them not for a moment forget return to the mental state of savages.

War is not the last resort. It is the first; of the tiger, the savage, the ruffian, the murderer.

The last resort is this high court of the United Nations, before whose tri-bunal all differences are to be adjudged, impartially and without appeal.

WASHINGTON'S BIRTHDAY.

A mighty nation doth to-day Its homage to a great man pay Because of his distinguished worth, And that to him it owes its birth: For he was leader of the men Who bravely fought with sword

pen, That they might set their country free From foreign rule and tyranny. 'Tis well that we should sacred hold In memory those men of old, By whose great toll and sacrifice Our nation had its firth and rise.

'Tis but the meed of honor due' To noble heroes brave and true, Of conquering a tyrant host. 'Mong all our great men now gone on,

But one has equaled Washington, One man, whom all mankind revere Our noble Lincoln, was his peer; The nation's praise alike is due Its "Father," and its "Savior," too, The first from Briton set us free, The last, from negroeslavery.

Our country needs such statesmen nov Who unto Mammon will not bow, But who in all they say and do To self and country will hig true; Who when they make or unmake laws Will faithful serve the people's cause, And never will their trust betray For sake of office, or of pay.

Let us, who now enjoy the fruite Which have matured from Fredom' roots, all site.
Remember how our fathers fought To gain the end ther noble sought. That we might reap what they had

And have a country till our own-Remember, too, it all was won By leadership of Washington. Great God of earth, of stars and suns,

We pray for other Washingtons As brave, as noble, wise, and just, Whom all the people now may trust, To save our nation from the toils Of all who seek for power and spoils; Oh! give us now such god-like men.
As blessed our country there and then! Boston, Mass. DEAN CLARKE.

"The Commandments Analyzed. By W. H. Bach." The Commandments are

"The Infidelity of Beclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psy-chic science. Demonstrator of the molecular or spiritual hypothesis of nano narrow prejudice or selfish interests ture. Scholarly, masterly, trenchant, ly treatise. Paper, 25 cents. For sale will defeat the consummation of this Price 25 cents. For sale at this office.

Farmer Riley, the noted materializing

health, accepting an invitation to come from Mr. and Mrs. Schrake, of this city. Mr. Riley has held a number of materializing circles since he has been here at different places and in our various chance for fraud or deception, and we the Spiritualists of Port Angeles, most cordially indorse him, wherever he may go.

One evening at the residence of Prof Seymour, a noted skeptic, was called into the cabinet where Mr. Riley was sitting, to take hold of his hand, and while there saw the controlling spirit materializing beside Farmer Riley, and as he, the skeptic, and Mrs. Seymour who was also in the cabinet, left the room, the materialized spirit followed them out, and as they parted the curtain and passed out, there stood the ma terialized form right behind them, so plain that all in the circle plainly saw it as there was a fair dim light burning in the room. Other spirits also materi alized, handing out from the cabinet (a small bed-room) small bouquets of flow ers, to different ones called up to the aperture. Once D. C. Seymour was was called, but before he could reach the curtain, the spirit partially dematerialized, sinking down to the floor, so that only the head and the uplifted hand holding the flowers remained above the floor, Prof. Seymour thus having to stoop low, to receive his bou quet. Farmer Riley has created a great sensation here in this "land of the set ting sun." on the shore of the straits of Juan de Fuca. Mr. Riley has never been exposed as an impostor or fraud, or even accused of it, for his open, manly countenance and honest ways inspire every one immediately with his genu-ineness. He is an old soldier, having marched for four years under the folds of "Old Glory" in the war of the great

PROF. D. C. SEYMOUR. and eighteen others.

"Religion as Revealed by the Material and Spiritual Universe. By E. D. Babbitt, M. D., LL.D." A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1, cloth; paper 50 cents. For sale at this office.

The Principles of Nature, as Discovered in the Development and Structure of the Universe. Material and Spiritual Magnetic Forces. Laws of Spiritual Manifestations and Mediumship. Spiritual Manifestations and Spiritual Manifes itual Planes and Spheres, Given inspirationally, by Mrs. Maria M. King. In not only analyzed, but contrasted with three volumes, 8vo. A remarkable other Bible passages, showing great inwork; among the greatest in the liter-congruities. Price 25c, ature of Spiritualism. Price reduced from \$1.75 to \$1.25 per volume. Postage 12 cents.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincar-nation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and master

# Words from Massachusetts.

J. R. Francis, Editor of The Progressive Thinker.—Dear Sir:—Enclosed please find \$1.20 for renewal of my subscription for another year, together with the premium-"Art Magic"-which you offer. I don't now see how I could very well get along without your valuable paper, so interested have I become in reading its contents from week to week.

It is certainly a great mystery to me how it is possible for you to publish such a paper as The Progressive Thinker for so little money, to say nothing of giving so rare and valuable a book as a premium. Your proposition announced in each issue to do this must be regarded as a philanthropic act of the highest order by all candid and thoughtful readers, especially if they have the slightest knowledge of spiritual unfoldment. CHARLES A. DAY.

Wollaston Heights, Mass.

# A Voice from Ohio.

To the Editor:—I see by the tag on my paper that my subscription expires with the next number. I have read the premium, (Ghost Land) with quite a degree of interest. How you can give so many copies of so much valuable information for one dollar I do not know. To reciprocate your kindness and generosity, I send you to-day eleven (\$11) dollars. You will see by the list that I send you \$1, to have your paper placed in the public library at Greenville. Greenville is almost without the knowledge of Spirit communion, and I know of no better way to enlighten them than to place The Progressive Thinker and Art Magic in their library for one year, hoping they may prove an impulse and guidance toward truth and goodness.

German. O. LEE WOODS.

For sale at this office. Cloth, 50 cents OYS BEYOND THE THRESHOLD. A Sequel to The To-morrow of Death. Interesting, instructive, spiritual, fascinating. Will bring joy to

thousands. By Louis Figuier. Price \$1.25. ANGUAGE OF THE STARS. This important work is the first practical exposition of the Astro-Magnetic forces of Nature—in relation to manyet issued. Price 50 cents.

IFE OF THOMAS PAINE. Illustrated with views of the old Paine homestead and Paine Monument at New Rochelle. By the editor of the National, with preface and notes by Peter Eckler. Price, cloth, 75 cents. IFE AND LABOR IN THE SPIRIT-WORLD. Being a description of Localities, Employments, Surroundings and Conditions in the Spheres,

through Miss M. T. Shelhamer. Price, cloth, \$1.00. No. 6 of the Library of Liberal Classics. Exact and perfect in every detail and beyond adverse criticism. By Edward Gibbon. Price 25 cents. AHOMET THE ILLUSTRIOUS. An apology for the life and character of this celebrated prophet of Arabia, containing 118 neatly printed pages. By Godfrey Higgins, Esq. Price 25 cents.

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TROM NIGHT TO MORN, or An Appeal to the Baptist Church. Just the thing to put in the hands of church members, and of all inquirers. Does not antagonize, but wins. By Abby A. Judson. Price 15 cents. FROM SOUL TO SOUL. This beautiful book of beautiful poems is all that the title indicates—profound sublime and tunefully poetic and restful in its variation. By Emma Rood Tuttle. Price, cloth, \$1.00.

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Maple St., Battle Creek. Mich.

The following is an extract from a let-ter from one of the leading women of the country engaged in reform work, and

is similar in tone to many received by

us, expressing approbation of our little

The following is an extract from a let-

ter from one of the prominent workers in the field of Spiritualism and a speak-

Dear Doctors:—I wish to thank you for the little volume I received by mail. I have read it through carefully and must say that its style is admirable, the information condensed, and given in such as way as to be appreciated by every tree woman and readily comprehended by those not familiar with medical terms and Latin phartes. Every, woman should possess a copy of it, and we know that your good work disseminates useful knowledged Your work meets appreciation and you will readily a right ready for your

riation and you will receive a rich reward for you labors in behalf of humandty. Yours very truly,

Mrs.

Remember to Address

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Healing, Causes and Effects

Dr. W. P. Phelon's latest book, is a

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Under the head of "Causes and Effects" are made plain many hitherto

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lines of spirit power, attraction, repulsion and overcoming.

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thing to say of elementals, and man's power over the unseen. The Helpers and Hostiles of the Invisible World are described, and their abilities specified.

Astral conditions, with the process of

going out on the astral currents are explained by one who knows. The sub-

ect of Fear occupies one whole chap-

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 evi-

dently understands his subject. The booklet of 100 pages, is proving its in-terest by its sales. Sent on receipt of fifty cents. For sale at this office.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa:-Your

Thank the spirit for us, 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

Your true friend and brother, ERNEST R. SYDOW.

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For 80 days I will send a sample package of Magnetized Compound for

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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

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peat 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

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Hotel Palmerston.



## DR. G. E. WATKINS' SANITARIUM

at Ayer, Mass., can accommodate after April 15, six more patients. Among the many advantages this sanitarium has over others are, it is a Spiritualist Health Home where they can go for rest and health. It is known far and wide as the Rural Health Home, where chronic diseases are cured by new and more natural methods than by the old antiquated physicians. It is under the personal and assiduous care of regularly educated, natural and experienced physicians and is a pleasant and attractive home where invalids can re- a fine programme. gain their health under favorable conditions, and the overworked and nervous can find rest and recreation.

It is situated in a historic, picturesque and healthful region, one mile from Ayer depot in the town of the same name. Ayer is the junction of the Fitchburg (Hoosac Tunnel route) and Boston and Maine railways, thirty-six miles from Boston, twenty-eight from Worcester, and eighteen from Nashua, N. H. It has pure air and water from the Shaker Medicinal Spring, which ac-cording to the analysis of the State Assavers of Massachusetts and Maine. surpasses the celebrated Poland Mineral Spring water of the latter state; perfect sanitation and beautiful country roads lined with stately elms, over a gently undulating intervale of wood and fine farms, where the philosopher, A Bronson Alcott chose his earthly par-

Terms for board and treatment from \$1 a day upwards. Send all letters to DR. C. E. WATKINS, Ayer, Mass.

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

Mrs. Mattie E. Hull writes: "I cannot express the disappointment Mr .Hull felt that he could not attend the Chicago convention. He was down with la grippe. It has, however, left him in good-shape; he is the best in some respects he has been for some time. He ventured to start for Ohio yesterday to attend a funeral. He wrote me from train that he was feeling better than the day before, so I conclude the trip will not injure him."

Dr. P. T. Johnson writes from Battle Creek, Mich.: "I am truly pleased with the contents of the noble smiling face of The Progressive Thinker. I think that if each Spiritualist would read Art Magic, it would open their eyes so they would understand more of the philosophy of Spiritualism."

C. M. and Josie Folsom desire engagements with camp-meetings the coming season as lecturer and test mediums. Address C. M. Folson, 1134 Robberson ave., Springfifield, Missouri.

Cortland Ball writes from Indianapolis: "Dr. W. O. Knowles, of Grand Rapids, Mich., occupied the rostrum of the First Spiritual church during the month of February. Preparations are being made for celebrating the coming naniversary in a manner well befitting occasion. Mrs. Austin B. Gates, president of the Ladles' Ald, gave an after-noon tea in the parlors of the church, Feb. 23, which was a great success. These afternoon tens, given by the Ladies Aid Society, are becoming very popular. Many of our best mediums are always present, and give tests that are very satisfactory. Many members of the Christian churches attend these gatherings and receive for the first time, a few spiritual crumbs from the real genuine bread of life."

E. Parsons writes from Salt Lake City: "I received the Art Magic, and thank you very much for it. I cannot express how delighted we are for such valuable and interesting present

Geo. H. Brooks resumes his labors for the Unity Spiritual Society, Milwaukee, Wis., for March. His address will be 420 Grand avenue. He writes: "The society has been well served for two months by Mrs. McFarland, of Winona, Minn., and I desire to thank her for her services. My two months' work in Pittsburg, Pa., closed the last Sunday in February and it was a very success ful engagement as well as a very pleasant one. I will respond to calls for funerals and week-night meetings. Send all telegrams to 420 Grand avenue, Milwaukee, Wis."

Lyman C. Howe writes from Cleve-land, O.: "I speak to night (Wednes-day) for the Lyceum Society of Brookyn-a benefit. Mr. Figuers gives platform tests. Last Thursday eve we held forth at Elyria, and had a splendid audience and excellent attention. I speak again next Sunday for the West Side again next Sunday for the West Side Society, Cleveland. Mr. Figuers gives tests. He is drumming for a building fund, and they hope to own a temple by and by. I do not expect to remain after next Sunday. Carrie Twing serves the society in April. She is a forcette born. Leave and the services of the server of t favorite here. I am glad to see The Progressive Thinker grappling with live issues and turning the search-light

on the dark ways of conscienceless pretenders, and seeking the root of things to solve complex problems in mediumship and psychic experiences. The scintillations from Chas. Dawbarn and Dr. Peebles awaken thoughts on lines that reach deep and wide. I, think some of Mr. Dawbarn's theories may melt away before the rising of the new day, but in the now they supply a need and show genius, as well as independence." The First Spiritual Church of the

South Side have secured the auditorium at 77 31st street for Sunday, March 26, and anticipate holding a two-days' meeting, the 25th and 26. Dr. A. B. Spinney, of Reed City, Mich., and J. C. F. Grumbine are to be among the spenkers, and several others are to take part. Full programme will be given in due time. The enthusiasm caused by the late mass meeting is still maintained and the cry for more such meetings is going out from the people. The First Spiritual Church will endeavor to do their share towards satisfying the demand, and cordially invite the Spiritualists of Illinois to aid them in their efforts. Mrs. Cooley will be present throughout the entire session, and we know the public will look for Mayflower with her sweet messages from the spirit

Mrs. A. L. Tarr writes from Maine: Please let me through your much-beloved paper express my heartfelt gratitude toward our brave and noble sister, Clara Watson. I for one, glory in her spunk, and I only wish that this world contained many more like her. I believe that every one should have freedom to express their thoughts as they see fit, and I join hand in hand, and heart to heart with her in the statement she has made in connection with that old book called the Bible.".

friends.

Mrs. A. E. Sheets is gradually gain ing strength at the hospital in this city, and expects to return soon to her home at Grand Ledge, Mich.

Dr. Carlos Wright, Baker City, Ore. wishes to say to the Spiritualists of Oregon and Washington: "I have now entered upon my missionary work among you. I have lectured at Plano, and organized a class in development, with Brother Mit Prescott as leader. I am now engaged in this city. My purpose is to go to places where there are a few struggling for the light, lecture, organ-ize the mediumistic element into classes and instruct them in developing their talents into practical use; then on to the next place, asking only my traveling expenses and entertainment, I am at your service. Let me hear from you. Address me here during March, or write Walter P. Williams, secretary New Era

Camp Association, Salem, Ore." For the benefit of the Spiritualists' Home, 33101/2 Rhodes ave., G. V. Cordingley will hold a psychometric and test seance, March 8, at 7:45 p. m. Bring your friends and have a good time and also help a good cause. Admission only 25 cents. Good music and

C. T. H. Benton, secretary, writes: "The Ladies Home and Aid Society will hold two business meetings this month. The first will be the 15th at 2:30 p. m., and the second will be the 29th at 7 p. m. All members are urgently requested to be present."

Mrs. C. H. Mullins writes: "A company of fourteen met at my home the 23d of last month, and organized a new society, naming it "The Freedom.' We call the meeting to order at 2 p. m.; two lours are given to the spirits to manifest in whatever way they can. We have organized this society for development to help the spirits, also the mediums. We invite strangers and investigators, as there is always a band of spirits to give messages to those seeking for the proof of a life beyond. We meet every two weeks. The next meeting will be the 9th, at 746 Adams street, near Robey. All will be given a hearty wel-

Mrs. L. J. Vaughn writes that the Second Church of the Soul, which has held meetings in Van Buren Hail, corner of Madison street and California avenue, has changed its name to the First Christian Spiritual Union Society. Meetings will be held there at 3 and 7:30 p. m.

"The Occult Forces of Sex." By Lois \$1. For sale at this office. Waisbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advance social reference. Price 50 cents. For sale a: this office.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit this office. Price, cloth, \$1.25; paper, cesses, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. "The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-price of the distribution of the Spirit this office. Price, cloth, \$1.25; paper, 50 cents.

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.

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

"Ancient India: Its Language and Religious." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated many brief narratives and anecdotes, in a way to interest and instruct all which render the book more interesting readers. For sale at this office. Paper,

prio 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.

"The Priest, the Woman, and the Conressional." This book, by the well testimony. Price 15 cents. For sale at this office.

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This work contains an account of the very wonder facts. In compete to spiritualism of the spiritual spiritual spiritual spiritual spiritua

Sunday Spiritualist Meetings in Chicago.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Englewood Spiritual Society holds services every Sunday in Hop-kins 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

t 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services. The Spiritual Investigating Society neets at 3228 Cottage Grove avenue, under the direction of Dr. Carr. Lec-

meetings in Washington Hall, Washington Boulevard and Ogden avenue,

ture and tests at 8 p. m. The First Christian Spiritual Union Society will hold meetings every Sunday at 3 and 7:30 p. m., in Van Buren Hall, Madison street and California avenue. Always good speakers and test mediums present. Address all communications to Mrs. L. J. Vaughn, secretary, 247 W. Madison street.

Sunday evening talks, commencing March 12, 1899, will be given by John K. Hallowell (Friend John) in hall 809 Masonic Temple, Chicago, Ill. Subject: "Some Occult History and Incidents." Doors open 7 p. m. Exercises commence promptly at 7:45 p. m.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 400 Handel Hall, 40 Randolph street. Services at 7:80 p. m. The Gross Park Spiritualist Society

iolds 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 of 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, 1620 Clark street, corner Fletcher street. Meetings conducted by Carl A. Wickland and wife, assisted

by other mediums and speakers. All

Dr. J. M. Temple will hold meetings every Sunday at 4308 Cottage Grove avenue. 2:20, conference. 7:30 p. m., lecture and tests.

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

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

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

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Cooléy, pastor. Spiritual Church of All Souls. Services at 7:30 p. m. in Garfield Hall, Garfield avenue near Lincoln and Cleaveland 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. Irene Dobson and others will speak. A welcome for all. Admission, ten 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.

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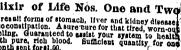
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