

mediumistic trickery about it? Second did you ever have a spirit message that told you something you did not know, but which you afterwards verified? Third, did you ever have a spirit message telling you of something to happen that was of importance to the welfare of you or yours, and which message prevented either loss or injury to those concerned?"

The doctor listened with a smile to these three questions and then said: "I can say yes to all three. But first let ne preface my remarks by saying that I. like the greater portion of Spiritualists, repudiate the mediums who bring discredit on the belief and of whom about one in a thousand is not an impostor. I never go to their seafces. My only medium is my wife, whom all you gentlemen know, and any manifesta-tions of spiritual presence that I have received have been in my own house and are therefore removed from the taint of fraud.

"Now, in response to your first ques-tion, 'Did I ever have a direct message from a spirit?' I had a brother, three vears younger than myself, and twenty years ago or more, when we were together a great deal, we made a compact that if one of us should pass over to the other side, that one, if it was possible, should give the other a sign that would be beyond cavil. My brother went away to California about fifteen years ago, and after the interchange of a few letfers I lost track of him. He was a bachelor and shifted about from place place, and although I frequently tried to trace him it was useless

THE DEATH OF THE BROTHER.

"Three years ago I received a message from a physician in St. Louis, say ing my brother was very ill there, that he could live but a short time, and that if I wished to see him alive, to come there without delay. I started that same night, but when I got there my brother was dead. I found, however, that he had married about two years before, and from my inquiries of the widow I deduced that my brother had not prospered in life, and had therefore hid himself from all his relatives, not letting any of the family know of his marriage or whereabouts. There were no children and after the burial I urged the widow to come home with me, but she was a German girl, and her family lived in St. Louis, and she preferred to stay there, so there I left her and re-

turned home. "I had been home a few weeks and often thought about the compact with my brother, as yet unfulfilled, when one evening I was reading in the library, my wife, who was lying on the sofa, b gan to talk. I looked at her and saw that she was 'under control,' or in a trance. I stepped over to her and took her hand.

"'Who is this?' I inquired. "'It is I, Martin,' was the answer.' "'Oh, is that you, brother?' I responded. 'You have come back, then.

in accordance with our compact?" Yes! was the renly. Then he gave

(Continued on page 7.)

deformed human being physically or mentally is just as certainly such by immutable and uncreated law as are the most desirable specimens of our race, the varied or negative conditions causing the evolution of monstrosities, able citizens, the slates were opened like unto all other existing evils, but after Dr. Comfort had carefully exam-ined them and declared they had not plays its part and functions in evolution of the grand stupendous 'whole been tampered with. Hence, to my mind, there is no such Four of the seven messages were thing in existence as chance, as a con-trolling power of the remotest atom,

signed by spirit friends of the Doctor. the one from his father closing with and a designer or first cause seems to these words: "My dear son, I hope that me as absolute figure-heads or as stumyou will no longer defy the invisibles." bling blocks piled in the path of prog-This was all published in Dr. Comfort's ress by the priesthood for the purpose home papers, the dailies of Buffalo and Bradford. Here are stern facts. The of fleecing their flocks. Mr. B. asserts that the first designer writer was at the camp at the time the writing was gotten, and knows whereof

was the first cause, but he fails to inform us as to what accident happened he speaks. Mr. Robinson says he gives twelve to-wake Mr. Designer from the eternal repose which he had evidently been enfraudulent methods of slate-writing in joying prior to the possible existence of his book; it matters not if he gives any cause. Or was he awakened from twelve thousand methods, for they canhis stupendous do-nothing condition by not all upset one established fact. I

chance; or did this designer, this infinite will guarantee that not one of the source of infinite existences, pop up like twelve methods will solve the question as to how the writing got on the Morris Jonah's gourd and start one cause a whizzing and then gourd-like, wither slates. Now if this great exposer will be so kind as to tell the readers of The away?

My mother answered my infantile Progressive Thinker just how it was questions by saying that God made this and that, but later on I found such andone, and produce writing under the same test conditions and show it to be swers very cheap and indefinite. Deoutside spirit power, I will order and signer is only a different expression of pay for five hundred copies of his book the same idea, and to say that it is raand distribute them among my deluded tional, proper, systematical and orderly, friends. Kellar, the magician, took his first lesis a preposterous assumption, in my way of seeing the question, for prior to the existence of this Mr. Designer space son in the black art from my old friend, the "sage of Cassadaga," Hon. A. B. did not exist, matter did not exist, the Richmond, of Meadville, Pa. When law of cause and effect was not ye born. And now, just how and where Mr. Designer endowed and clothed with the audience and offered Kellar \$1,000 a full array of infinite attributes, came if he would get writing under the same from, is a question that shows no more test conditions as he had obtained it ground for me to stand on than does the with the Bangs Sisters, and the challenge was refused, but the next mornthoughtless proposition, chance. I cannot fathom the idea that space is boundless but I believe it is, from the ing Kellar called at Judge Richmond's office and explained to him that headver tised to expose Spiritualism in order to fact that were it bounded the bounds draw a crowd as people delighted in be must be a composition or substance of

some kind, and then that same material in ghumbugged and the greater the humbug the larger the crowd. or substance would necessarily be I would like to mention a few well-es boundless. Even so is my conviction tablished facts concerning materializawith reference to the law of cause and effoct: It never had a beginning and tion, but not wishing to weary your pa tience, will close. W. L. GAGE. will never have an end. But I must close, with due respect for Mr. B's views, realizing that mistaken ideas are prevalent on this low-down outskirt of a mundane sphere. Possibly we may soon meet on a more exalted plane and realize that we are renewing former ac quaintances, and that we have with at this office. hosts of others enjoyed each others' so-clety for cycles and ages of time and

those times repeated an infinite number MOSES WHISLER. of times.

"Religion as Revealed by the Mate-rial and Spiritual Universe. By E. D. Babbitt, M. D., LL.D." A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by sale at this office. every student and especially by every Spiritualist. One of the very best books on the subject. Brice, reduced me a sentence of six words-it is im. books on the subject. Krice, required in to \$1, cloth; paper 50 cents. For sale sale at this office. at this office.

ten between those slates through 'the members, and that in the Methodist churches of all the cities in the country mediumship of Schultz Brothers. The last year there was a net gain of only slates were expressed to Dr. C's. home and in the presence of himself and wife one-half of one per cent: Mr. Atchison said there had been au the city editor and several more reput-

effort to account for this condition of things by referring it to the universal pruning of the church rolls. But the question then arose: How came the church rolls to contain so much driftwood? He was willing to admit that the world, the flesh and the devil had been at work, but he was afraid the trouble was in the attitude of the church. Had not the church narrowed the door too much by departing from John Wesley's formula of admission, "a desire to flee the wrath to come?" DOCTRINES DO NOT ATTRACT.

In the twentleth century, he said, the church would pay less attention to nonessentials and more to essentials. Doc trinal preaching was no longer useful, for ministers who pounded the Bible and preached the old doctrines could no longer make an impression. The emphasis hereafter will be laid on the ethical and spiritual teachings of Jesus. Certainly some new source of inspira-tion and enthusiasm must be found. time had come when it was the mission of every man to rediscover Christianity. In the twentieth century there will be a tremendous reassertion of the essentials of Christianity.

In the discussion of the paper Rev. T. W. Strobridge admitted that for Christianity "the tide is out," and that the liberals had captured the field by proving that there was no need for any church. He thought the doctrine of Kellar was exposing (?) Spiritualism in hell ought to be preached more. Rev. Meadville, Brother Richmond arose in W. E. Tilroe admitted that a revolution W. E. Tilroe admitted that a revolution was in progress in the Ohristian church and said its movement was toward Christ: Rev. C. H. Zimmerman said it was true "the tide was out," and the reason was the church was shedding no light on the social and economical problems of the day. Rev. John Nate said the mistake was that the doctrine of the Holy Spirit was not preached.-Times-Herald.

> Titus Merritt writes: "The last subscribers who obtained Art Magle are highly pleased with its perusal, and state that every Spiritualist and Free thinker should subscribe for your valu-able paper and obtain the book."

"Historical, Logical and Philosophical Objections to the Dogmas of Reincar-nation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and master-ly treatise. Paper, 25 cents. For-sale through, yet as far as I have gone, I have not only been interested, but-found it very instructive. I think if this work could find its way into every "Cosmian Hymn Book." A collection of original and selected hymns, for libhome it would not be long before our eral and ethical societies, for schools philosophy would be inderstood and recognized in its true light, and take its and the home; compiled by L. K. Wash-burn. This volume meets a public proper place in the world. I shall make want. It comprises 258 choice selections. every effort to introduce your valuable of poetry and music, embodying the highest moral sentiment, and free from paper and this instructive book every where I go."

all sectarianism. Price, 50 cents, For E. De A. Blakeman; writes: "The beautiful book Art Magic arrived two days since. I find it intensity interest-"Who Are These Spiritualists and unys since. I find it interiners interest. When this transpires we can enjoy free the Prepared for constraint subjects freated. I thing and no pessimist will need to com-would not part whet the book for five plain because the world is hollow. A ration was am elikhart, Tail. C. H. MURBAY. What Is Spiritualism?" A pamphlet of a0 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For

The entire portion of space in which there is anything embraces a sphere eight thousand miles in diameter, and he outer limits of this are occupied by the shell of the earth; for, mind you, the Teed earth is hollow and we live on the inside of the crust. just as a microbe might exist on the inside of a pumpkin. Teed tells us that this crust is one hundred miles thick. We don't know how he found this out, but as science has nothing to do with ignorant assumption we must drop science, and accept what Teed tells us. It is but fair to believe that he has sources of information that we know not of, and very likely God told him all about it, as God is an intimate friend of his and Director General of all the revelations that Teed gives to the world.

The earth hangs in its place and never moves, as there is nothing to move it. The inside of the shell,—our place of residence, is divided into land and water just as we know it. Outside of the crust there is nothing; no heat, no cold, no light, no darkness, no fools:the disciples of Teed being all on the inside. The sun, planets, and stars are all above us in the hollow globe. The stars are merely-incandescent light that it pleased God to fasten up to add to his glory. The sun, moon and planets move around in a complex system that God has revealed to Teed and that strictly complies with the language of the Bible. The earth shell does not move but is established forever. Inside of the seven thousand eight hundred miles diameter of the shell there is everything that God ever created, and in the center of this space God himself has his throne and sits in glorious majesty contemplating the magnitude of his works. His limbs extend down until his feet rest upon the earth, for the Bible says the earth is his footstool and the Bible never jokes nor tells a falsehood. This gives a God, when erect, about five thousand miles high; which is certainly as great as anyone is capable of outlining in his mind; and the great advantage is that deity is located and his extent can be comprehended as an established personality n definite space. In this respect Teed's diagnosis discounts the efforts of some of our Spiritualist writers who have been furnishing expositions about "The Nature of God." In explicitness Teed's Mrs. L. S. Nagell writes: "I have re-description has only been equaled by ceived my Art Magic, and although I have not had time to read it all angel Azrael, whom he describes as of-

> his eyes is equal to seventy thousand days' journey. Teed demands that we cease teaching the atheistic Copernican philosophy in our educational institutions and substitute his cosmogony, and then God's footstool will be illumined by the rays of divine approbation, and humanity will be rescued from the abysmal guifs into which it has fallen; and the very peans of the angels may then be heard as they chant among the stars; and when this transpires we can enjoy free

such stature that the distance between

Spiritualism. It is my sincere belief, that in years to come, if we do not find some victory over these unsavory and excoriating words and sentiments, we shall look back at our present experiences as burning cinders of desolation. This will not be an agreeable but a painful retrospect, and why not now set out to avoid it while we are able to make for ourselves paths of joy or sorrow as we choose? And if we desire it, to practically live now, and act and speak and write so that in days to come we may be able to rejoice in all the good way in which the Divine intelligence has enabled us to travel in our spiritual pilgrimage to higher and holier realms of perfection and glory. It seems as if these thoughts and suggestions might awake an interest and zeal in some at least to endeavor to come up to a little higher ground, and to practically make ready to sow and

attain to. Union Village, Ohio.

HAB DEY QUARANTINED DAT MANSHUN ?

reap a richer harvest of Love and Peace

than heretofore we have been able to

SALEM.

Oh, I wondah ef St. Petah, when 'pears at dat big do', Jes' bekase my skin am cullud, will jes' pint me down below, Wid de ordahs for de sarvints, dat dey

habn't eny room

Hab dey quarantined dat manshun 'gin de souls dat would git in, 'Kase de place am so infected wid de

holy saintly skin? Hab dey closed de do' agin us, dat has allus been ajar.

Fer de sperits dat am pures', an' no mattah who dey are? Do dey draw de line on cullah, where

de faddah reigns above? Do de angels feel mo' partial fer de white man's soul ob love? Has de Gawd ob all dese nashuns made de culluh line a bah-On de road an' in de manshun; gib de white folks special kyar?

Oh, I kaint exactly b'lieb it, wid a con-, shence free an' clair, Dat a ruler wid all knowledge is so partial an' unfair.

An'I kaint belieb de angels, while recordin' people's sins Will record a word agin us on account

ob cullud skins. Ner I kaint belieb my muddah, dat wuz pure beyant er döubt, Kaze ob culluh er religion has by Petah

been kep' out; But I b'lieb de shinin' sperit ob de black

man an' de white, Will be landed in its stashun by de brightness ob its light.

DR. T. WILKINS.

A Pike county woman who wanted to be prepared for death had herself bap-tised in an ice-covered river. The prep-aration was ample. She is dead.-Kan-

where may be in a wine-room, and that wine-room may be attached to the saloon or it may be beyond its limits. My sincere and kindly advice is for everyone to study and practice the principles of morality. The world will then be better."

Big Snake Stories.

The two biggest of all snake stories are recorded in the Moslem Scriptures, to which our Holy Bible seems to have remarkable relations. The Arabian chronicle tells us that Adam entered Paradise (not an earthly, but a heavenly place) on Friday, and dwelt there five hundred years. Eblis, a failen angel, sneaked into the premises in the mouth of a serpent, which had four legs and was the most beautiful creature next to Adam. Eblis tempted Adam and Eve to eat of the forbidden tree and caused them to fall. Then Adam Eve, Eblis, and the serpent were chased out of Paradise by four branches of the tree, which miraculously detached themselves and became switches. The serpent's legs were taken away by Allah, so that it had to cravil on its belly. Adam, after four hundred years of exile and sorrow, was pardoned by Allah, who sent him down to the earth, where he became an agriculturist in Hindostan

The other Arabian snake story is thatwhen Musa (Moses) appeared before Pharaoun with his magic rod he cast it Up in hebben for dem niggans till dere sperits am in bloom. lower law on the throne of Pharaoun and was going to put its upper jaw on the roof of the palace so as to carry it bodily away, when the monarch cried out with fear. Then Musa seized the serpent by the neck and it again became a rod.

In the Biblical story Aaron's rod becomes a serpent only big enough to swallow the snakes produced by the Egyptian conjurers. But this part of story, like the other, is beaten all the hollow in the Arabian chronicle, which says that Pharaoun sent and gathered together 15.000 magicians for a trial of skill. Seventy of their number were selected for the performance. They prepared an apparatus of sticks and cords by which they contrived to represent serpents raising themselves to attack the spectators. Then Musa came forth and cast his rod. which became an enormous serpent, and swallowed up all the other suakes. This miracle con-verted the magicians to a belief in Allah, but the unbelieving Pharaoun condemned them to death, and they died as willing martyrs to the true faith. W. H. BURR.

Great mischiefs happen more often from folly, meanness and vanity than from the greater sins of avarice and ambition.-Burke.

The street is full of humiliations to the proud.-Emerson.

The largest society in the world, the easiest to get into, and the best one to get out of and avoid, is the Society for Setting Other People Straight.-American Sentinel.

ANNIVERSARY ADDRESS Spiritualism the World's Religion.

Address by Dr. Dean Clarke, at Union Hall, Boston, Mass.

The permanence and value of any system of philosophy or religion, deends upon its general adaptation to human nature, and human needs. That religion is best which contains most truth, and meets the most wants of mankind. The religion that is most rational, scientific, philosophical, and eth-ical, must ultimately prevail on the principle of "the "survival of the fittest." Most if not all of the religions hitherto prevalent have been enshrined in dogmas, and embalmed in creeds too narrow and rigid to admit new ideas and principles, and hence progressive minds have outgrown them.

In the natural evolutionary order of human events, old things that have served their time and purpose must pass away to give place to ideas and institutions adapted to new conditions, and the larger needs of growing humanity. Religions are no exception to this universal law of mutation. This is pre-eminently an age of reason and of investigation, and every freethinker challenges all who presume to teach by authority, be it human or divine, to prove the truth of their doctrines and theories. "Thus saith the Lord" in any alleged "Word of God," proves to the enlightened reasoner, acquainted with "The Higher Criticism" of modern theologians, nothing but the ignorance, credulity, and audacity of those who cite such dubious authority to prove the

truth of their doctrines. The voice of Science speaking through the phenomena and facts of Nature, is a thousand times louder and more authoritative than the thunders of Sinai, the groanings of Calvary, or the papal allocutions of Rome! SPIRITUALISM THE RELIGION

NEEDED.

In accord with the great law of demand and supply, and in harmony with "the eternal fitness of things." Modern Spiritualism was born to meet the needs of this intellectual age, and to answer the prayers of all growing minds like Goethe's, for "light, more light." To all illumined minds whose intuitions are clear enough, and whose scope of thought is comprehensive enough to embrace its genius, its full significance, and, and its world-wide purpose, it pos-sesses all the elements and qualities of a universal scientific and philosophical religion.

Granting that mere Spiritism, embracing only the fact and phenomena of spirit intercourse, is not religion, but only a factor of it, we contend Spiritualism in its fullness, is the highest and most perfect religion ever revealed to mankind.

It is based upon the facts of Nature, all of whose phenomena it regards as the sublime and stupendous manifesta tion of Omnipresent Spirit.

It accepts science as the authoritative revelator and interpreter of the only "Word of God," Nature. the aid of reason and intuition, we philosophize upon the facts and principles which science reveals, and formulate a religion "which takes no private road, but looks through Nature up to Na-ture's God," as the Infinite Spirit embracing and permeating every star and sun in the universe.

True Spiritualism rejects the atheism of materialistic science, which discovers no primal cause, and teaches that "God is in his holy temple," the universe whose every atom vibrates, with the pulsations of Eternal Energy, which'

"Warms in the sun; refreshes in the breeze, Glows in the stars, and blossoms in the

trees, Lives through all life, extends through

all extent. Spreads undivided, and operates unspent."

No pent up creed "contracts its pow-' but it is a universal eclecticism embracing all of the truths of all other religions and philosophies, and opening its arms of welcome to every new dis-

eve manifest is all the relations of human life. Spiritualism is a religion whose ethics teach equality of rights and privileges in every social, political, and commercial relation of human soclety, and enforces the duty of honesty justice and philanthropy toward al men, and the cultivation of every and spiritual virtue. It holds that, as time is continuous, no day is more sacred than another, but that all days should be made holy by pure thoughts, high endeavor, and noble deeds that ex-alt the individual, and bless humanity.

It teaches that work, not words, is wor ship, and that the only service we can render to the Infinite. Spirit is to obey all the laws of our being, and thus be good, and to render all the aid possible to our fellowmen, and thus do good, and that these two services embrace

the whole religious duty of man. TWENTIETH CENTURY RELIGION. Spiritualism is an up-to-date religion, being the latest revelation from divine LUNATICS. sources, together with the latest discov eries of spiritual truth evolved by en-

ightened human reason, and therefore it best meets the religious demands of to-day. It not only embraces all of the great questions involved by past religions, but it fully meets the great issues that

now confront philosophers and reformers, pertaining to life here and here after With an eye to its effects on his future life which is evolved from this, it seeks by a rational education, to make

the most and best of man as he here finds himself. It lays the axe at the root of the tree of evil, which springs from the soil of ignorance, and begins its work of "salvation" with Right Generation, carries it on by an all-round system of education, and completes it by spiritual bap-tisms from ministering spirits, which stimulate the growth of the moral and spiritual faculties, till they control the vagabond,' 5 Geo. IV., C. 83, sec. 4. animal propensities, and thus evil is

overcome by good. Its "means of grace" are not magical. miraculous, or supernatural, but are normal mental and spiritual growth enabled to forecast future events. This aided by spirit influence awakening moral energies latent in all souls.

It teaches that we have no heaven or hell by arbitrary decree, but only such as we make for ourselves, by right or conduct. Our Savior is he or she, who work out our own salvation, but no one can die or suffer for us. We must pay the penalty of our own sins. "Atonement" cannot be made by another any more than they can eat or sleep for us. Freed from all the barnacles of error, vice, folly, fanaticism, and wicked fraud that, from whatever source, have fastened to Spiritualism, it will yet rise oar excellence the evnosure of all religlons-the most rational, comprehensive, and natural; the most comforting, inspiring and progressive; the most ethical, reformatory and spiritualizing that

has ever been revealed to, and evolved by the denizens of earth. It is the only religion that does not in some way antagonize reason, logic, and nature; the only one_that takes "truth for authority, not authority for truth;" the only one that proves man to be a spirit now, and demonstrates, by incontrovertible facts. his future existence: the only one that has so completely robbed death of its sting and the grave of its victory, that wipes away the mourner's tears, and lights with joy the visage of fear and doubt: the only religion that brings heaven to earth, and receives ministering spirits as welcome guests at the family board-the only real "communion table." It is the only religion whose basis is knowledge. not faith, that can present its credentials of truth in those spiritual gifts which evince a living faith justified by works wrought by spirit power.

This alone gives it pre-eminence over all its competitors, and when its vicegerents are faithful to their sacrod trust, and follow St. Paul's needed advice to "covet earnestly the best gifts," and use them unselfishly for the good of all; when we seek after that which is spiritual, more than after that which is sensuous and sensational; when we seek communion with angels rathe than with spirits who are still "of the earth, earthy"; when we grow up to the exalted ethical and religious plane of pure and undefiled Spiritualism Itself,

A grand religion such 44 ours. The highest noblest ever seen. Upheld by all the heavenly powers, Should be by mortals crowned the Queen: She ought to be enthroned for worth,

And loved for goodness, truth and grace; Her realm should be the whole of earth Her loyal subjects, all our race!

IT MEANS YOU. To the Spiritualists of Mich-

igan. IN THE PEOPLE V. ELMER, 67 U. W. R., 550, GRANT, J., STATES

THAT CERTAIN PEOPLE BE-LIEVING CERTAIN THINGS ARE Arthur Elmer was convicted of being

disorderly person. He advertised imself in an Ionia paper, which reads "Will arrive in Ionia, Mich., July 23, "Will arrive in Ionia, Mich., July 23, 1895. A Modern Day Seer, the noted Dr. Arthur Elmer, Clairvoyant, Trance Medium and Healer, etc., etc.," stating

what he can do. The respondent also advertised himself as a "Magnetic Healer" and "Clairvoyant Physician."

Grant, J. (after stating the facts): The undisputed facts in this case establish the commission of the offense. It is idle to attempt to draw distinctions between professing to possess a power and pretending to exercise that power spite of all. This respondent did both. The precise point is decided in Penney v. Hanson, 16 Cox, Cr. Cas. 173. The English statute, under which conviction was The circular upon which the respon-dent was convicted stated that 'by the could not move he could do both. The cords were furnished and the patient positions of the planets in the nativity, bound, then the Doctor took a red-hot and their aspects to each other.' he wa poker and burned the poor patient's sores, and told them there was nothing circular had been issued in response to the matter but severe burns. He then an advertisement as follows: 'Wantedwent to work and cured the burns. Everyone to have their own nativity

cast yearly. Advice given and astro-logical questions answered.' The Court, la grippe set in to finish me. A phywrong thinking, and by good or bad in deciding the case, said: 'No person sician who is death on la grippe, who was not a lunatic could believe he by precept and example helps us to (the respondent) possessed such power, work out our own salvation, but no one * * * The advertisement and direction cular amounted to pretending and professing to tell fortunes.' This language is especially applicable to this case. No sane, intelligent juror could come to any other conclusion than that reached by the Circuit Judge."

Now, are you a lunatic? Are you a medium, a clairvoyant, a magnetic healer? Are you an astrologer, a clairvoyant physician? Can you foretell future events? If you are and can do any one of these things you are a lumitic. If you believe that you can heal, see, and calculate, astrologically, you are a lunatic. If you are neither of little; I attempted to fill two or three these, but believe that others have such country appointments, but if my aupowers and can see, heal, and look into

the future, you are a lunatic. Clair-voyance and mediumship were involved I was, I pity them. in the Michigan case, and Judge Grant said that the language of the English case was especially applicable to this case.

The above cited language of Judge Grant was entirely uncalled for in this case. The facts produced by the people on the trial wore undisputed. The conclusion was one of law, and under the statute the act of the respondent was a misdemeanor.But Judge Grant wanted to give yent to his narrow, superstitious year never costs them a penny. mind on such things; things that he knows nothing about, and so he thought it a good time to give himself relief. This is a free country and the people have a right to believe, religiously, as their consciences dictates. Judge Grant has misused the power given him by the people, in calling anyone a lunatic simply because he may believe, re-ligiously, something that he does not believe or comprehend. Medlumship is a part of the religion of Spiritualism, and therefore he drives a hard blow at the Spiritualists of Michigan. Judge Grant is asking the people of Michigan to re-elect him to that high and honored position that he has so shamefully degraded by his language in the above

Pan-American Jottings.

BY MOSES HULL. 31 411

Well, after I had suffered indescriba-

ble torture continually for many weeks,

took all other ailments along.

our strength by sitting still.

but never known.

went

Dear Thinkers All:-Everything here have been made, I believe, with Presis Pan American; that is All American. dent Barrett, Mrs. Robinson-Gillespie Especially "is this so since the de ind others from out of the State to termination to get up a show here that will make such little exhibitions as you had in the village of Onicago a few years ago wish they had never been born. Well if Onicago will come to our born well if on the vill do my hest will get up a show here that years ago wish they had never been born. Well if Onicago will come to our born at fine they had never been born well if on the vill do my hest will get up of the state of the state will be here. At this meeting we ex-born of the Holy Ghost, that show, and finn here, I will do my best to take care of it.¹¹¹All you have to do is to get on the cars and when they get. will fit us for our summer's camp work The church for which I speak, I think has arranged for Mrs. Robinsonnear here fiegin to sing "Put me off at Gillesple, of Port Huron, to take my Buffalo.

place during June. Well, I am happy to report that in spite of all I could do my health re-Mrs. R. Augusta Armstrong is a rising star among the speakers in this turned as mysteriously and for as little reason as it left me. I bade defiance to all medicine, magnetic doctors, me-State. She has gone out a good deal this winter, once as far as Chicago; she brings only good news from her various diums and everything until the sign

trips. J. W. Dennis, who is always ready was right, then I became a man again. I am now getting so athletic that I can say with the good old Psalmist, "By my with his oar, to dip in where he is needed, has not been well this winter. God I could run through a troop, and In fact, he and I watched each other by my God I could leap over a wall." I would not want the troop to be large with considerable interest to see which should preach the other's funeral. We nor the wall to be high. During my recent illness I was told are both disappointed. He is now recovering, and hopes to soon come out as again and again, by M. D.'s-those who good as new.

Mrs. Atcheson's Monday night se knew, that there was no help for methat my trouble was not of a kind that ances, I learn, are largely attended, and those who go generally go home with something to think about. killed a man quick, as he would like, but no one was ever known to get well.

be noticed

which

wisdom

Lima, Ohio,

Somehow I am so skeptical, and I go so by contraries, that I recovered in Mrs. Dr. Matteson is still doing as great a work as ever. Her business cannot increase, because she already I once heard of an Indian doctor who has more than any one person can pos went to see a patient whom all others sibly do. It certainly does not decrease. If one goes to her house at any hour between 7 in the morning and 5 at had failed to help, and whose disease no other doctor could even name. He was asked if he could tell what was the night, they will always find from five Is this Materialism? matter, and if he could cure the patient: to forty in waiting to see her. This has he answered in the affirmative. If he kept up without any diminution for had cords to so blid the nationt that he over twenty-five years

There-I will have to try again before I can say what I wanted to put into this letter. MOSES HULL.



Anniversary of Modern Spiritualism.

to work and routed it. When it left it The Association of Spiritualists of The change came to me very suddenly Muncie, Ind., celebrated the Fifty-first Anniversary of Modern Spiritualism on about 9 o'clock the night of the mass meeting of Spiritualists in Chicago. Sunday, March 26, at their temple. The The change was indescribable, and the forenoon of said day being occupied by the lyceum, the celebration proper did effect indescribable. Such perspiration as I had, I think I never saw. And the not commence until 2 p. m. The temple was beautifully decorated with the odor-well, my clothes and bedclothes had to be changed once or twice every offerings of the floral kingdom, and one could almost imagine one's self quaffing day. How much the thoughts, prayers, the fragrance from the Edenic valleys and magnetism of that convention had or the divine essence of the ambrosia to do with it will, perhaps, be surmised cup. At the appointed hour the large I tried to speak in Buffalo nearly temple was filled to overflowing with every Sunday during my long illness, but with that exception I did very an intelligent assembly, which evident ly came there seeking for higher knowledge of the grand cause of life immor-tal. Our good sister, Mrs. Lee Norie country appointments, but if my au-Claman, of Chicago, was the orator on diences were as sorry I attempted it as the occasion. To say that she interest Well, the work goes bravely on in this ed the audience would be putting it but city. Theresare now four societies here; mildly. Sister Claman is a fine, aye, a and still there is room! All are not powerful inspirational speaker, and for a full hour held the audience spelleven now satisfied. Among all the societles there are none good enough for them. They prefer to "flock by thembound. Her subject was "Modern Spiritualism;" its time and place of origin, selves." The facti is, some of us are and its scientific aspects touching a fulike the Indian's tree-so straight that ture personal conscious life for the we lean just a little the other way. We brotherhood of man.

The speaker traced the subject of Spiritualism in its earlier history far are entirely too good to co-operate with our friends in doing a good work-they rejoice that their religion, year after back into the centuries gone by showing that it ever had been the motor in Some of us do not like the way other the march of progress. But not until folks, work, and, we manifest our the date of its assuming the name of Modern Spiritualism was it really unmethod of working by sitting down on an important part of ourselves and derstood in the true light of its divine growling at the methods and the lack nature. In the later phase, the speaker of method in others. Somebody is not clearly and forcibly contrasted righteous enough for us to co-operate teachings of the subject of Spiritualism with those set forth by churchianity, with them, therefore we will manifest and in this she certainly won a grea victory in favor of the cause of Modern Spiritualism.

Well, notwithstanding societies are society killers, and we know that four societies cannot prosper where there is At the close of the lecture, and pursu ant to an appointment, the following only good timber enough for one or named persons, to-wit, J. H. Menden-hall, Kansadie Mendenhall and Harry two, yet I hope for the prosperity of all. Our congregations and the interest hold up at their usual strength in the J. Moore, all of Muncie, were properly Spiritual Temple. Our evening au-dience are about as large as our temple ordained ministers of the gospel of Spiritualism. At the evening session case. The place that he is seeking can accommodate. In the forenoon our the people gathered at the temple ap-meetings are much smaller, though the parently with increased interest. The be above these petty prejudices; one people say much more interesting. This "The magnum opus of the eminent ex-President of Cornell plants a new subjects, "Religion as viewed from a comes from preaching to the few in the Spiritualistic standpoint;" and "What is worship?" were given the speaker morning and the multitude in the evening, The Lyceum has a steady and for her evening lecture. The discourse was a most masterly production. The My time as pastor, of this church exinspiring control demonstrated that he pires after the last Sunday in June, but they have let me off to go to our relations to the ever active energies of Tribune. Mantua, Ohio, school in June, and I make it up by preaching for them here four Sundays in October. We have is the highest expression of these diwhat I think is a unanimous invitation vine energies, and that religion and worship consist in the study of life and to remain here another year, on the its relations to the universal whole; the same terms as we have been here. We may do so. The church here, feeling it only true mode of worship being the had us secure, said nothing about our ceaseless effort to elevate and bless by remaining, until I had so nearly closed in with others that at this writing it practical goodness all mankind.- In other words, to be religious is to know, cannot be decided whether Mrs. H. and to be, and to act ourselves, respectively I will remain or not. In a very few according to our highest capacity and days I will know, then I will let the convictions of right. All, certainly, readers of The Progressive Thinker were deeply impressed with the gravity of the truths which flowed in one unknow. I ought here to let the friends know broken stream of sunny words from the that I have the four Sundays in June. speaker's lins. After the lecture, the audience almost entire arose to and the first two Sundays in July open thei feet and received the spiritual baptis-mal ceremony; then a closing song, a for engagements, not too far from Mantua, Ohio. So has Mrs. Hull, Mr. Weaver, and other teachers and stugeneral hand-shaking and social condents connected with our school. We gratulation took place, when all retired can two or three of us go, and still there will be enough left to run meet-Daily Advertiser. to their homes, feeling, no doubt, the better for having been there. Sister Claings on the school grounds. When I man will remain with bur society until tall The Progressive Thinker readers after the meetings on Sunday next, that our school never has paid, nor do She should be kept employed by the we expect it this year to more than one-Spiritualists every day when health would admit and it would be her good fourth pay its expenses, then they will see that it is necessary for us to get out pleasure. J. H. MENDENHALL, Muncle, Ind. nleasure.

DEATH.

ALAF ALISM OF SPITICUSUSUE THUUSAUSE THEYS ALI I have been very much interested in

and Don't Know It. the discussion between Mr. Titus and There is a disease prevailing in this Prof. Lockwood in your ever in-creasingly valuable paper. It seems to me strange and unaccountably that the country most dangerous because so deceptive. Many sudden deaths are caused by it-heart disease, pneumonia, heart failure or apoplexy are often the Cheosophist should call the Spiritualist "Materialist," as the former does the latter in his concluding article. You will find the term applied by Dr. result of kidney disease. If kidney, trouble is allowed to advance the kid. ney poison in the blood is liable to ab tack the vital organs, or the kidneys Marquess in the February number of 'Mercury," which is the organ of the themselves break down and waste American branch T. S., and published in San Francisco, in which he scores away cell by cell. Then the richness of the blood-the albumen-leaks out and yourself and Prof. Lockwood as Mathe sufferer has Bright's Disease, the terialists whose concepts are of so little worst form of kidney trouble. Kidney trouble can be detected although it be value that practically they should not

slow and deceptive. First, by analysis It seems that scientific Spiritualism is of the urine; second, by the simple test aving quite as hard a time to find exof setting the urine aside in a glass on ponents as scientific Materialism had in bottle for twenty-four hours, when a he days of Bruno, Galileo, and Concloudy or brick-dust settling indicates fucius. It was then Atheist! Heretic! take him to the stake and burn him; it.

It was for just such troubles that in which was gradually modified to "Infidel," and nowadays it is "Material-His infinite power and goodness the Great Physician caused Swamp-Root to ist;" but it seems to me that while grow for the benefit of suffering manapplying the latter term as much hatred and vindictiveness as ever is kind, leaving it for Dr. Kilmer, the eminent kidney and bladder specialist to used toward those who refuse to recog nize dogma as the essential thing in discover it and made it known to the Its wonderful efficacy in world. promptly curing the, most distressing Now, Prof. Lockwood claims that all

the elemental forces of Nature are spiritual, is this Materialism? while the cases is truly marvelous. By sending your address to Dr. Kilheosophists as represented by Dr mer & Co., Binghamton, N. Y., you may Marquess in the article noted above have a sample bottle of Swamp-Root. and who is one of their recognized authe great kidney, liver and bladder remthorities, states positively that re-incarnation is the foundation stone of edy, and a book that tells more about t, both sent absolutely free by mail.

the Theosophist edifice, and as you When writing be sure and mention reading this liberal offer in Chicago Progressive Thinker. The regular fifty. know this cult claims that the human can only learn through physical matter that which is necessary to know, by clinging to it for successive, and we cent and one-dollar sizes are sold by most druggists. Make a note of the might almost say endless acons and name, SWAMP-ROOT, Dr. Kilmer's through innumerable reincarnations. erable reincarnations. Swamp-Root, and remember it is pre-pared only by Dr. Kilmer & Co., Bing-w. W. HANKINS. hamton, N. Y.

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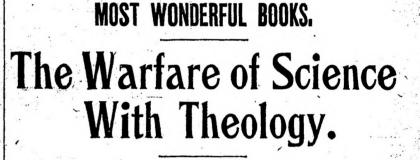
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By ANDREW D. WHITE, LL, D., late President and Professor of History at Cornell University. In Two Volumes. Svo. Cloth, Five Dollars. For Sale at This Office,

In these two large volumes are combined information that the reader ould not find in the libraries of the world in fifty years. It shows the constant and determined opposition of Theology to the advancement that has been made in every branch of Science. To the Student it is indispensible. Every Free Thought Speaker should have it. It should circulate in every community. It goes into minute details, citing in all cases the authority, showing the persistency of Theology in fighting new and advanced ideas in

covery or revelation from Nature's vast volume of truth, seen or unseen. Its nhenomenal manifestations iden-

tical with the "spiritual gifts" that have been the foundation of all the best religions of the past, are not finalities, not the chief end and aim of Spiritualism. as so many superficial Spiritists seem to think, but are only its alphabet, Ats symbols, only stepping-stones to the Great Temple of Truth in whose sanctum sanctorum the devout thinker worships in spirit and in truth" the Infinite Spirit in whom we live, move, and have our being here and in the heavenly spheres. Thus Spiritualism is the very antithesis of atheism. Only shallow, unspiritual minds make

of spirit phenomena the object of an hour's mere gaping wonder, or an idle pastime for unthinking curiosity. Only groveling, mercenary mediums degrade their sacred gifts to mere fortune-telling, match-making, "hoodooing,' diab-olism, and to the aid of those moneygrabbers who mistake gain for godliness." Only tyros and amoteurs regard communication with loved ones gone before, invaluable and blessed as is that possibility, to be the main object of this great outpouring of spirit power. Only heartless knaves, and soulless villains counterfeit the phenomena, and deceive the very elect, by their sacrilegious mockeries of holy things. Scientific and philosophic investigators separating the chaff from the wheat, the gold from the dross, find in it the elements of a great spiritual science and religion; they find it to be a key to all occult knowledge; they discover it to be a magical Open Sesame to vast treasures of psychic facts: they recognize it as a Jacob's ladder reaching from earth to the unseen spheres whence angels and ministering spirits come and go; they find its material facts the cap-stones to complete a modern Tower of Babel that has accom plished the purpose vainly sought by the one of old. But whoever stops short of the great end in view, and dallies with the phenomena as merely a marvelous curiosity, finds as of old, but a confusion of tongues, and fails to see their true significance as means to bring life and immortality to light, and to reveal a great spiritual religion, to which psychic science is but the spiral pathway of a heavenly ascent. Signs and wonders are useful only as

decoys of attention to the power producing them, and as means of intelligent communication with that power. Spiritualism is more than thaumaturgy, necromancy, sorcery, or magic; it is the outpouring of a mighty spiritual power to quicken mankind mentally and spiritually, and a vast revelation of spirit ual truth to be wrought into a broad rational, humanitary religion ! that monts every want of head and heart: a religion that teaches the divine possibilities of all men, even the lowest and most degraded; a religion whose ritual is good works; whose prayer is slient aspiration for spiritual growth; whose creed is all truth wherever found; whose him is to unitize the human fam.

o that we can comprehend it and live it, using our spiritual gifts unselfishly and honestly for the good of all; when we go on from phenomena to philoso-phy, from science to religion, or spiritual-mindedness and right living; when we regard it as science, philosophy and religion, and the greatest of these a re ligion which shall feed our souls as well as heads, then, and not till then will Spiritualism rise in its regal majesty, and with its arms of Truth and Love. rule the world.

Our didactic muse sums . it up as follows:

THE NEW RELIGION The years that mark earth's whirl thro

space Are numbered now as fifty-one, Since work to bless the human race By loving spirits was begun: new religion then was given, With "signs and wonders" as of old, To bring together earth and heaven, As ancient prophets had foretold.

The mystic veil was rent in twain, Which hid the spirit world from view, And spirits came to earth again The ancient wonders to renew: Mysterious raps were first the token Of spirit presence with us here, By which the seal of death was broken Permitting them to draw so near.

The power increased, the wonder spread

Far from its place of humble birth; Communications from "the dead" Were seen and heard o'er all the earth:

The spirit gifts of Bible days-Were duplicated one and all, And wonders came in many ways Not told by Jesus or by Paul.

The New Religion, thus sustained By help of spirits from on high. A mighty power on earth has gained Whose day of triumph draweth nigh It needs but time to prove it true "To those who have not had a "test." When they shall be believen, too, And all the world shall then be blest

Tis the religion called-for now To meet the world's increasing needs And most by those who disavow Belief in old decaying creeds: For it is Nature's truth divine, Whose teachings never need defen Their truth is seen in every line By reason and by common sense. It bridges o'er the stream of time .

So angels now can come and go. To tell us of a world sublime, From whence all spirit blessings

It brings a balm for all our grief. A solace gives for every woe, It takes away our blind belief And knowledge doth on all bestow. It fills our souls with courage strong

To meet the duties of this life, And bravely battle with its wrong Till we are victors in the strife: And when it cemes our time to die. It makes us brave to meet our fate, For it hath shown our home on high, ily and make the law of kindness and To which we then shall emigrate.

that will not infringe on the rights of others as Judge Grant has done. Let every liberty-loving voter see that his vote is cast in such a way as to elect | healthy growth. the right man and defeat Judge Grant. G. F. OTTMAR.



Spiritualists of Buffalo, N.Y. The Woman's Progressive Union and

the First Spiritual Church of Buffalo, N. Y., held their annual fair and bazaar. March 22 to 25 inclusive. Rev. Moses Hull made the opening remarks. There was an entertainment consisting of vocal and instrumental music, recitations and speeches. Miss Nettie Matteson gave a recitation which was very ably rendered. Miss Regina Adams very creditably assisted in the entertainment with solos. Every booth in the bazaar was made attractive by the elegant donations sent in by friends from near and far. Each one of the management seemed to vie with the other to see who should be the most successful in disposing of articles, and everything moved along with energy, harmony and success. Mrs. Nellie Whitcomb was voted the most popular woman, receiving votes to the amount of \$82. The principal management of the fair was under the supervision of Mrs. Atcheson and Mrs. Nellie Whitcomb, both of whom received high encomiums for their ability and faithfulin the detail of management. Each evening brought a good audience, the last one being the crowning point of success," both in line of entertainment and financially. Mrs. Nellie Whitcomb reported receipts of \$224.08; Mrs. Atcheson reported receipts of \$149; the net receipts were about \$400. Mrs. Dr. J. H. Matteson was presented with a handsome souvenir for her able assistance in the success of the fair: Mr. Beesing, secretary of the First Spiritual Church, also of the Young People's Institute, donated a handsome phaeton for the benefit of the church, from which was realized about \$75, Miss Nettie Matteson selling over \$50 worth of tickets for same. The success of the refreshment booth was due to the very efficient labor of Maggie Montague. Mrs. Nellie Whitcomb wishes to ex-

tend thanks to all who so liberally sent in donations, also to those who assisted so faithfully in each department of work, thus producing favorable results. The New York State Association of Spiritualists will hold a convention in the First Spiritual C-urch, corner Jer-sey street and Prospect ave., April 19, 20 and 21, N. H. EDDY,

"The Prophets of Israel." By Prof. O. H. Cornill, of the University of Koenigsberg. A scholarly and apprech ative highorical review of the prophets of Israel and their works. For sale at this office. Paper covers, Mc.

somewhere every Sunday and earn something to help make up the loss. I wish Spiritualists had interest enough in educating those who need prepara-

tion for our work to put in a few hundred dollars in that direction. My letter is long, aiready and I have die-To face the night and say good-by;

not mentioned what I most wanted to say. That is, that the Woman's Pro-gressive Union, which owns the Spirit-ual Temple, and the First Spiritual Church, have just closed their annual case the tradestory units and hold man My spirit flew as the red sparks fly. "As the bound bird feels when his As a great wind loosened utterlyfair. The two societies unite and hold a fair every March, then divide the pro-These be the things the white death a thir every and call the divide the pro-ceeds. Mrs. Nellie Whitcomb, Mrs. Matteson's daugiter, manages the W. P. U. part of the fair, and Mrs. Atcheson, the wife of the president of the Ohurch, manages in behalf of the First Spiritual Ohugh. This gets up a finally a state of the manages and the state of the came And wherein here is the agony?

she

friendly rivalry."Each works and The management could not have been better. I think it was appreciated by everybody, and that the fair just closed has been the most successful one they have yet had. This was the beginning of the Pan-American exhibition, which will not close until the autumn of 1001 Or whispered, 'Beloved, be comforter

will not close until the autumn of 1901. One other thing I wanted to say, and that is, that the New York State Asso-clation, which has lain in a kind of

comatose state for nearly a year, has suddenly waked up, and is to hold a from me.

suddenly waked up, and is to hold a three days' mass meeting in the Spirit-ual Temple on Wednesday, Thursday and Friday, April 19, 20 and 21, at which time the city, it is supposed, will be full of speakers and mediums. Be-side the regular speakers and mediums who reside in this city, arrangements

and notable milestone along the highway of ever-advancing human thought. The work is the masterpiece of a mind as devoid of wanton iconoclasm as of moral cowardice. It is a definite statement of where the best thinkers of the world now stand in the religio-scientific conflict. It is clear, honest, brave, and must be given a place among the great books of the year."-Chicago

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SPIRITUALISM IN FOREIGN LANDS.

Compiled and Translated by Ernest S. Green.

great truth, and like myself should un-fold it and glority it before you. We are all, and with equal title, the vigorous defenders and conquering apostles of an incomparable doctrine, by reason of its irresistible light which fills our intelligence and our hearts.

It is true that this doctrine has long remained in obscurity, and that when an attempt was made to bring it to light, it was scoffed at, ridiculed, insulted and deprecated; but to-day, behold, it appears anew and begins to attract the attention and respect of all in-telligent men. * * *

was the first of April, 1848, when Katie Fox heard for the first time, after tablished the fact that the dominion of centuries of silence, the vibrations by which the invisible world-the humanity of space-placed itself in communication with the humanity terrestrial. It is this fact, of incalculable conse quences, that we celebrate to-day, which is the fiftieth anniversary, and under the same title the event is cele-same time a new conception arises, and brated on both sides of the Atlantic.

In France we have also associated ourselves together to celebrate this tri- dead is the empire of life, that to-day umph of modern thought. But the truth both humanities find themselves standwhich we defend will burst forth in ing face to face, hand in hand and disgreater glory in the century about to posed to march onward in a common dawn and in the congress of 1900, and life, united by powerful and indissoluall those who are interested in the ble bonds! This is, then, the ideal real-grand event will follow with interest ized in the legend of Jacob's ladder. the ascendant march of this truth that All agitated souls will, without doubt, was born in 1848.

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"The Devil"

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yas born in 1848. 1848! Flfty years have passed and this reason is propagated the grand beleft their effect; fifty years of proofs lief of the solidarity, which has for its and struggles; fifty years of progress motto, "Each one for all, and all for for Spiritualism which has at last gone each." forth from the shadows and from We do not mean the solidarity as gen-

ALL ABOUT THE DEVIL

All those before me are like myself, ism will take its proper place in human and with equal title, the servants of a society? Is its teaching not to give man To. to know his responsibility and moral dignity? * * And to all, the sentiments of fraternity and justice?! Spiritualism is the flight of human intelligence which comes to destroy the empire of disorders, of struggles and of passions which agitate society.

Spiritualism teaches every one the value of hope, which brings about the triumph of mind over matter, at the very moment when the religious bodies are disappearing through the decomposition which is operating in them. Spiritualism comes, to give us the marhistoric

velous conception of the glorious future of life beyond the worlds, for it has esthe past fifty years are in such a fragdeath is in reality the empire of life! It has been said that the ideal is false, mentary form as to be likely to be lost that the conscience is weak, that faith and much has never been preserved at all in any form. I realize, too, the disappears, that thought exaggerates! That which disappears are the faiths magnitude of the work that such a history involves. I would like to see it of another age; that which exaggerates, accomplished while I stay in the flesh. If I can do it properly and thoroughly, the new light extends along the road would be willing to devote some years to it, at whatever sacrifice to my priwhich man follows across the worlds!

vate comfort and ease, and make, if We have said that the empire of the possible, a history that would be worthy of permanent preservation. Mrs. Britten's work is of great value, and permanent usefulness; but it only covers the first "Twenty Years of Modern American Spiritualism;" and, in the light of later developments, there is much to consider as modifying and extending the significance of those early experiences. But a history must

That

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hundred.

deal with facts, and their logical relations, irrespective of any one's belief, prejudice, or predilections. If there are enough interested in this work to make the conditions for its execution, and who have faith enough in me to entrust it to my care and keeping, I willhealth permitting-undertake the work. But I cannot do it without conditions

that will leave me free to pursue the work without annoying cares and anx-ieties for my daily bread, and the care Col. R. G. Ingersoll, the Great Liberal Divine, and comfort of my family. If the work should be a success, it would probably pay a liberal return, increasing with sermon on the years. But suppose my work should not meet public approval! What then? I cannot answer for that. All I can in Chicago. reported in promise is to try to make an impartial. Progressive and thoroughly remaine history of the people and trust the intelligence of the people and thoroughly reliable history of the will be pub-

to approve or reject. LYMAN C. HOWE.

The Progres-The Hermetic Brotherhood. On Sunday, May 26, the Hermetic Brotherhood of A. L. and E. held their will be fursixth annual convocation, in their Home Temple, 4006 Grand Boulevard, Cent a copy Chicago, Ill. The Assembly room was tastefully decorated with a box of yellow tulips

orders in at growing in soil, as an altar center-piece. A great six-pointed star of greenery the one serhung over two-thirds of the full-length mon of the many of Ingersoll that should be mirror, and the effect of this was neightened by palms suitably placed. given to the world. A million copies of this pa-Euch item of decoration had its special

> vibrating waves of harmony from those present and the members of the order all over the United States, rose rapidly to a wonderful intensity. Routine work, reports of the year's doings and progress followed. Next a number of candidates for membership

vere admitted to the order. Then a stirring address from Brother George Sawin, lifted the whole audience into the realms of harmonious peace and perienced an extraordinary growth, which is proved by the many periodi-cals published there, the most widely gladness, as he answered in ringing sentence after sentence, the question: circulated being "Verdade e Luz" (a 'What is the Brotherhood to me?" The semi-monthly periodical published in the Portuguese language, with a circufalling of this full shower of eloquence was succeeded by the pattering of mis-cellaneous business, the confirmation lation of 24,000 copies each issue; by ad interim work, and the starting of the many public conventions which are

new plans for the coming year. After the opening exercises of the fternoon session, an instructive and ism. The Congress which was celebrated Bielski, the well-known and reliable

THAT HISTORY. Lyman C. Howe on Dr. Pee-Before the Tribunal of Reables' Proposition. son. By Warren Smith.

We are receiving some stimolic mis-sives from devout (pristings who are shocked, maddened and exasperated the Editor:-In reply to Dr. Peeples' question, I hardly know what to say. I realize as fully as he does the importance of having a thorough and reliable history of Spiritualism preover our candid and truthful criticisms of "the great masterplece" given to the world by their "dearly beloved Savior." pared and diligently analyzed, and errors eliminated, while the few re-Abuse, bitter censure and reproach will not pass for argument among reasoning maining veterans are here to testify. To allow the opportunity to pass until much that is important shall have bemen in this age. An honest refutation of opposing argument is required, and come legendary, would be calamitous, since it would leave a hiatus, and be a Is just what the Christians are power-less to offer. They were all right so long as they could dispose of the heresy source of endless controversy and con-jecture, and little could be settled as a by burning the hereic, but under the henign and much-needed protection of guide to future generations. Much has been published that will our infidel Constitution, we have the right to condemn falsehood and expose endure, but a large portion of the most important events and experiences of error, regardless of its false claims to

divine inspiration. It is a fact that caunot be truthfully gainsaid, and which can be corrobor ated by observation at any time, that the theories advanced by Christ in his Sermon on the Mount are so absurd and outrageously contradictory to reason and human experience, that not one Christian dut of ten thousand in his daily life practice pays the least attention to them, nor do they expect any body else to observe them. Take for instance the command: "Resist not Any one obeying this injuction evil!" would at once be adjudged as a harmless lunatic and the effect of a general observance of this command would subvert civil government, nullify all provisions for the protection of life and roperty, and would place both city and country at the mercy of foot-pads, mur-derers and thieves, I wonder if the Nazarene remembered, having even given such a command, when he raided the stalls of the money-changers with his cat-o'-nine-tails, and demoralized the dove market by upsetting the seats and compelling the proprietors to re-move their stock in haste?

"Whosoever smites thee cheek, turn to him the other also." We would be gratified to have some earnest Christian go out on the street-and by engaging in the cheek-smiting business. lemonstrate how many of his brethren would obey this teaching of the Sermon on the Mount. In our opinion it would only take about -fifteen minutes to reach a conclusive demonstration, and the demonstrator would not be happy or even comfortable, and would be un-der the necessity of making a prompt visit to a hospital for bodily repairs. This injunction is in direct conflict with the great universal law of self-defense indelibly written on 'every man's na-

ture by the Evolutionary Power that brought him into existence, and on an observance of which, depends the perpetuity of the race.

"Love your enemies!" Here again Ohrist exposes his ignorance of philosophy. By an inflexible law of our be ing we can only love that which is lovely, and hate that which is hateful. We cannot admire deformity, love the hateful, or hate the lovely, We may pity our enemies and do them a kind ness, but we cannot love them because they are not lovely. 1

Thales of ancient Greeces said: "Do good to your friends that they may remain such, and do good to your enemies that they may become your friends;" but then. Thales was a philosopher while Christ was angignorant enthusiıst. :0:

Christ also gave direction in regard to prayer, and his specific formula en-joined in the Sermon on the Mount, is usually designated, "the Lord's prayer." In this prayer are requests that should cause every honest person to stop and think. . TIX.

"Give us this day our daily bread." Christians, both Protestant and Catholic, ever have been and are still, persistent and chronic beggars; and if they possessed the least sense of propriety. they would cease to annoy a long-suffering public with their never-ending and indecent importunities for help. When Christians use Christ's formula of prayer, they daily petition their heavenly father to give them their daily. rations of bread, instead of going out like men and women and earning them. they go to larger fields of labor. Jesus, so far as known, never did a ho a

SEIMOR DRAME UNA site, where ignorance and human degra-dation have touched the lowest depths. On the other hand it is a significant fact that such intellectual giants and phil-The First Spiritual Church of osophers 'as Von Humboldt, Thomas Jefferson, Huxley, Tyndall, Darwin and ther distinguished scholars and phil-The fifty-first Anniversary of Modern Spiritualism was observed by the First osophers believed in no God, and indulged in no worship; what an unfav orable commentary on the Christian re-Spiritual Church, at 77 Thirty-first ligion, that its only reliable foundation street, by a two-days' meeting, opening Saturday, March 25, at 2:30 p. m., by

of support, is Ignorance. (To be continued.)

ROCHESTER, N. Y.

The Anniversary Celebration

who was a physician while on earth, gave forth utterances that made a clear The Fifty-first Anniversary was celebrated in a modest manner for Rochesdistinction between Materia Medica ter. We made this an off-year, as our and Spiritual Healing. All seemed resources did not warrant heavy exstrengthened by his words. The au dience was strong in praise of the lecpense. G. W. Kates and wife held local services in commemoration of the occaturer. Those who knew Mr. Henderson claim this to have been his greatest sion, on Sunday, March 26. Mr. Kates effort. read appropriate poems at the morning session, and Mrs. Kates, under spirit with an instrumental solo, which was control, gave the address upon "The-Angels Kissed Me." It was an eloquent most heartily applauded. Mrs. Irene Dóbson then gave many appeal for combined work with the spirits, and a plea for earnest workers clear tests, and consoling messages, to

to be supported. Amongst statements made, we caught the following: "Have persons in the audience, while in an entranced state. Mrs. Dobson is one of Chicago's faithful workers, and pastor the spirits since the Hydesville rapof the Englewood Hopkins' Hall Sopings been true to us?" clety. Dr. J. M. Temple was at his best She compared the occasion to the period of the arisen Christ and the time of nature's resurrection, saying: "Very and gave the utmost satisfaction and some quite startling tests, leaving no room for doubt of spirit return. In the evening the hall was again few church members know the mean-

ing of Easter, and why they have fasted." "We call this a world of mercy and charity, of peace and plenty, but the

harrowing tales that spirits could tell would not be believed." "Our souls should arise in rejoicing this morning to know that so much has

come to bless our lives." Grupp is also of Chicago, and his earn-est manner at once gains for him the "Life is full of grand and noble spiritual forces; full of possibilities-things we stop and wonder at and pass by."

"O, the idle days that might be filled with noble acts" "You have been blessed by the com-

Mr. Frank Ripley and Mrs. Hamilton prehension of immortality; you who have caught the truth of immortality Gill were also present and gave some very fine tests. The program concluded with a sketch should be filled with the joy that none by Mrs. Lounsbury and Mr. Byron Stillman, which brought forth a loud ap-plause, which continued until they

others feel-you should be enthused to work for humanity." "You fail to understand that others again appeared. Too much cannot be ask for angels' kisses. You think that you have spirit communion and that suffices. That's your mistake! Seek to said in praise of the good people and their finished work. have this communion in every home-

there to erect altars of spirituality." "The angel who kisseth men, comes auditorium hall. Mrs. S. J. Ashton, assistant pastor of the Church of the eliminate evil and crudity, and make

better humanity." "They crucified the Christ upon the cross, and you crucify your speakers and mediums."

"You can never be Spiritualists until you respect yourselves enough to un-

lerstand your spiritual natures." "While you criticise mediums and pirits, remember you have faults: Have you thought that mediums are targets-that evil thoughts are sent to them? But good thoughts are sent also, and the latter is your duty."

"The spiritual knowledge and maniestation of to-day, is nothing compared with what we can obtain if we but let he angels kiss us and try to do their work.

cares passing away under its sweet "Our loved ones are not in the cold spell, Mrs. Georgia Gladys Cooley came arth-they are ever about us and ever forward, and after making a few relead us upward and onward to the 'Land of the Leal,' where souls ever go marks was controlled by Mayflower, who poured forth message after mesonward." sage from the friends in higher life to

"The day of sunshine" will come to each one, and you will be kissed by the

A large audience assembled in the truthfulness and accuracy of her work. evening, many being turned away unand 'the' Spiritualists' felt justly proud of one whom they love. Mr. Byron Stillman again caught the audience with one of his original poems, entitled "Freedom." Mr. Still-

An eloquent and logical address was given by Mr. G. W. Kates, upon "Ob-jections, Accomplishments and Promses of Spiritualism." Mrs. Kates followed with some accurate and interesting spirit descriptions.' A series of resolutions expressing thanks and appreciation for their two and one-half years' service in Rochester were unanimously adopted. Mr. and Mrs. Kates will leave one of his stirring lectures. It is imus in April, to return next fall. We

possible to say enough to convey the grandeur and eloquence of the gentle-Monday evening was to be Pioneers'

man. We only hope soon to have him

And Mychical Christ. By Geral Laser, Constant Emo. Price 50 cents.

Chicago.

an address by the pastor, Mrs. Georgia Gladys Cooley, giving a hearty wel-

come to all present, at the same time throwing out great thoughts for the

digestion of all. After a beautiful solo

by Mrs. Frankie Cole. Dr. C. C. Hen-

derson gave an address on "Spiritual Healing." The controlling intelligence,

Master Clayton Druliner followed

filled, Mrs. Dr. Juliot H. Severance,

the veteran worker, held the audience

spellbound by one of her practical and

instructive lectures. It seems as though

the more she is heard the greater she is

appreciated. Prof. Grupp gave many

convincing proofs of spirit return

through his psychometric power. Mr.

entire sympathy and admiration of his

hearers, all of whom were great in their

J. C. F. Grumbine followed with an

address on the "Independent Power of

the Spirit," showing the difference be-

tween adeptship and mediumship, pointing out some of the dangers of the

latter. No one can listen to Brother

Grumbine without feeling his true worth as a teacher and reasoner. He is

deep, logical and always to the point.

After a violin solo by Mr. J. Y. A.

Lewey, which by the way was one of the greatest features of the entire

program, all sense of earth-and its

persons in the audience. The most

mother's originality and inspiration.

keptical were compelled to admit the

praise of his grand work.

ural born teacher.

AN INTERESTING BOOK. The Candle From Under the Bushel; or Thirteen Hundred and Six Questions to the Olergy. By Wm. Hart. Price 40 cents.

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Cloth, §1.25. Paper, 50 centa. This is a work of great value, written by one of the keenest, most powerful and nost truly religious minds of the day. It is particularly a work which should be put into the bands of those who have freed themselves from the dogma, of orthodoxy and from the dogmas of materhilistic science, for it will strengthen the conviction of the free mind that mind and senses are not the whole of life. The chapters reveal a new method in psychio and splritual research. They show vivid glimpises of a stupendous moral cosmos that will supersede moral confusion; that only verifishie tenets can survive, and the ochildhood period of faith and fancy will be super-weded by incoviedge and facts. For stile at this onlice.

Sunday afternoon found an audience A Roman Catholic priest, who, after a pastoral service of thirty years in France, wholly abjured religious dogmas, and asked God's pardon for having taught the Christian religion. He left this volume as his last will and testament to his parishioners and to the world. Translated from the French original by Miss Anna Knoop. Part Soc. 290 passes with postrat. Clich 4.60. of several hundred people in the large Soul, gave a very scholarly and spirit-

ual address, touching upon the beauties and blessings of Spiritualism. Mrs. Ashton is clear and concise and a nat-

"The work of the honest pastor is the most curious and the most powerful thing of the kind that the last century produced... Palne and Voltairo had re-serves, but Jean Mesiler had none. He keeps nothing back; and ret, after all the wonder is not that there should have been one pricet who left that testimony at his death, but that all priests do not." James Parton.

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THOMAS PAINE'S



"The great mystery of existence consists in perpet-gel and uninterrupted change. Everything is immor-tal and indestructible-the smallest worm as well as the most enormous of the celestic bodies, -the sand grain or the water drop as well as the highest being in creation, man and his thoughte. Only the forms in which being manifestaitself are changing; but Being itelf remains eternality the same and imperiabable. When we die we do not lose ourseires, but only out personal consciousness. We live on in nature; in our isoor, in our children, in our deeds, in our thoughts-in short, in the entire material and physical contribu-tion which, during our short personal existence, we have the substance of mankind and of patter in eccercities.

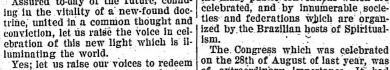
athor of "Force and Vatter," Essays on Nature and Belence," "Physiological Pictures," "Six Lec-tures on Darwin," Etc. man is a son of Mrs. Dr. Severance, and seems blessed with the same gift of his The evening services opened with another vast audience, and Dr. A. B. Spinney, of Reed City, Mich., enter-tained and enraptured his hearers with

given to the world. A minimum copies of that date should be circulated. One and The opening call to order was at 10 (a. m. All the ceremonies were after the ancient fashion of the Mystics. The the ancient fashion of the Mystics. The two cent stamps received in payment. which has emanated this grand current | erally understood, but the eternal solidof ideas which has filled the world. A arity of the beings destined to help and faint stream at first, it has grown to a sustain each other and to aid all in the conquest of happiness.

mighty river, with only fifty years of struggles and suffering sustained by those intrepid propagandists in the SPIRITUALISM IN BRAZIL. midst of all manner of difficulties and In this republic Spiritualism has ex-

nersecutions. It is, then, this same thought that we will defend to the end; and I have the assurance that, defending it, we are founding the basis of a moral edifice; an ideal temple from which redeemed humanity shall one day gloriously go

Assured to-day of the future, confiding in the vitality of a new-found doctrine, united in a common thought and conviction, let us raise the voice in cel- | ized by the Brazilian hosts of Spiritualebration of this new light which is il- ism.



on the 28th of August of last year, was of extraordinary importance. It had for its object the commemoration of the the world from the chimeras to the conquests of imperishable, immortal life! seventeenth anniversary of the con-In my numerous journeys, in my jour-neys around the world, I have seen gress that took place there in 1881. On the 4th of Aubust, 1896, the Bramany things; I have pentrated the sezilian Spiritualists met in a general ascrets of the principal part of the great sembly and formed the basis of a federhuman family; have seen many majesation with which is affliated all the tic church edifices, from the minarets of groups and societies of Brazil, electing the Orient, which seemed to invite the a permanent committee, with headfaithful to prayer, to the lofty belfries quarters in Rio de Janeiro. This Conof the columns of St. Paul. and have also heard the majestic peals of the orgress was composed of delegates from all the societies and Spiritualist periodgans which resounded in the domes of St. Peter's in Rome; but often, and icals of Brazil. It also unanimously adopted the principles and other concluabove all, I have been ecstasied listensions of the International Spiritualist ing to the grand and harmonious hymn Congress of Barcelona of 1888, which which every evening creation sings to were also ratified by that of Paris in its Creator-in this hour when the sun 1889, and which were also approved by declines to the horizon; in this hour the Spanish-American International when the orb of day descends to lap the Congress which took place in Madrid waters of the seas! And I have comin 1892. pared all these harmonies to an echo

The Spiritualist Congress of Brazil from the beyond; to a positive demon adopted as a synthesis the motto: "God, Love, Liberty." stration of the life universal: as a solemn affirmation that the whole of life We are please to see that the Spiritualmay be summed up in a single word-

Love! It is necessary to say, however, that

ists are unifying themselves, and that the doctrines of the Master Kardec are proclaimed everywhere, for these docthose faint and mysterious sounds which Katie Fox heard were the palpawhich Katle Fox heard were the paper ble sounds by which the invisible world, the fluidic humanity, revealed its vistance. It was the first signal of an February; 1899. trines may be relied upon to lead all the

trial humanity and that beyond.

It was the revelation that was to place in relation, as by aerial thread,

this and the higher world. It was the Soap bubbles out of a pipe, nor knew revelation of the immortal and imper-In all her days what a world of fun ishable soul. It was to scamper and jump and run; These faint sounds were the calls, the

She was born of wealth and a house of supplications which from that time have come from millions in the life bepride. And must be proper and dignified.

yond the tomb! It was the veil being torn aside to show us the history of a Dear little girl, I am' sad for you; past world, of extinguished generations, They have filched your world of its roseate hue; They have robbed the sweets of your showing to man the grand history of

humanity! These sounds were the broad bonds which unite us still with the departed-And stolen your years and your dreams the beloved beings whom we cherished And you are a little girl-no more, upon the earth-recognizing in them the voice of a beloved mother, an adored Poor little mertyr in pinafore. son, or a cherished friend!

I frankly own I should shrink to face And these spirits who have thus re-Your accusing eyes at the throne of vealed themselves, who surround us by grace; millions everywhere, who take part in I tremble to think what the King may our joys and sorrows, who sustain us mete in our times of affliction and infuse in To the culprit crouched at the judgment our hearts the manly resolutions, it is necessary to sustain as the most holy of causes which exist upon the earth, Who has taken a child that was made

the redemption of the human soul, the conquest of the future, the realization of the life immortal.

It is thirty years since Allan Kardec died, but, nevertheless, Modern Spiritualism never was more alive than now.

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In Barcelona. (Spain) it has suffered sale at this office. anto de fe with all kinds of persecution; "From Soul to Soul." By Enima Rood auto de fe with all kinds of persecution; but nothing has succeeded in silencing. Tuttle. Lovers of poetry will find geme the demonstrations of the humanity be-of thought in poetic diction in this handyond. * some volume, wherewith to sweeten

Is it not rue that it will be the glory boars of leisure and enjoyment. Price of the twentieth century that Spiritual- \$1. For sale at this office. Is it not true that it will be the glory

bject, "Science o Tumon Life." A symposium of all members present; absent members; reports from Knots and short papers for the good of the order, filled the next two hours. The

coming on of twilight closed the ession. The evening session was devoted to the remembrance, by kind words and loving thoughts, of those of the loving thoughts, Brotherhood "who have gone before." Many short addresses were made, and the session of the sixth convocation was finished by an address from the Most Ancient Elder Brother of the In-

visible Section, who is in charge of the work in this country. The Hermetic Brotherhood do not believe in fads nor fakes. They do believe in the immortality of the spirit, and the power of the ego to manifest

itself to those still in the form. It believes in the helpfulness of every unit to every other unit, to be a duty. It also believes in the training of every soul that it may know how to the best of its ability to help in the most advantageous manner; whoever it desires. Above all other things else, it believes

in the Power of the Silence. W. P. PHELON, M. D., 'Elder Brother.

Information Wanted.

To the Editor:-About forty-five years ago there was a paper published in Cleveland, Obio, by L. S. Everett, called The Spiritual Universe. Some books were issued from that publishing house that I have never met with since. A collection of poems, hymns, songs, etc., adapted to familiar tunes, was, as I recollect it, of a superior character, breathing the high sentiments that flowed down upon the world in the celestial streams that poured their divine music into starved and saddened hearts of desolate millions, in the first decade of Modern Spiritualism. These, it was said, had been received readily and rapidly, by raps, as tunes were

suggested by members of the circle. I recall a part of one verse, which is as follows: "Be kind to the erring, not now may

you know The trials that tempt them to wrong. The visions of vice that deceitfully glow

To charm as they struggle along." Who can tell me where the book can be found? LYMAN C. HOWE. Fredonia, N. Y. to sing And stified the song and deceived the King! —Joseph Dana Miller. be found?

"Social Upbuilding, Including Co-op-erative 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.

"Religious and Theological Works of ological

enter trade, and it is not surprising that he principally represented by R. D. Jones, wanted his daily rations free of charge. Mrs. S. A. Burtis, and Mr. A. S. Clack-The modern "hobo" is of the same opinion.

with free rations of bread, but want some startling tests.

their "debts" and "trespasses" also for-given. How disgraceful! Honest men pay their debts and are not engaged in the "trespass" business, and hence are under no necessity of importuning God, the police judge, or anyone else, for clemency. The infamous doctrine taught by Christ, that you can contract debts and have somebody else pay them, and perpetrate trespass and get forgiveness for it," has made moral

rectly responsible for four-fifths of the was an interesting occasion. All in all, crimes committed in Christian count we had a good time. FIELD. crimes committed in Christian cound we had a good time. tries. Whenever you see an old, big-necked, plous reprobate in the "amen corner" singing with earnest zeal, "Jesus paid it all, all the debt I owe;"

sorrowful fate. How immeasurably better it would be to teach men that they must pay their ness of sin in this world or any other, and also that for every wrong committed the consequences must be endured by the perpetrator, until the great laws of Compensation and Resti-tion are fully satisfied. Such doctrine would put men on their good behavior, while Christ's doctrine of forgiveness and atonement, is nothing "short of an unlimited license for the commission of crime.

"Lead us not into ¹temptation." Christians must have an exalted opin-ion of their heavenly father's loving relationship to them, when they daily im-plore him to hold up on the temptation business. But then, after all, they may be right, for, they learn, from their Bible that God "hardened Pharaoh's heart so he would not let the people go," and then sent upon, him and his people plagues of flogs and lice, and hall and fire, and blood and death, to

compel him to do the very thing he hardened his heart to prevent him from doing. Hardened Pharaon's heart, and then pullshed him for being hard heart, and then pullshed him for being hard heart-ed; and also that the Lord "sends" a certain class "strong delusions to be-lieve a lie that they might all be Bangor, Wash.

damned." On this ground Christians may be justified in daily, beseeching their heavenly father not to "lead them into temptation," or dlg pitfalls, for their wandering feet. Yet notwith-standing all of this, there is an amusing feature connected with this paradoxical idea of a heavenly father leading his children into temptation.

Such has been the teachings of tion." "Age of Reason," and a number of let- norant and sensual negroes of the South norant and sensual negroes of the South ters and discourses on religious and the-ological subjects. Cloth binding, 430 the most given to prayer of any other pages. Price \$1 For sale at this office. class of people in our nation, and so are office.

night, but the elders of our cause here. ner, were all sick and unable to be presopinion. Christians accepting the Lord's pray-er as their standard, are not content with from rotional difference of the standard of the stan

Tuesday evening, the Y. P. S. I., of Rochester, took charge of the services. They engaged Mr. E. E. Philleo, of Lockport, N. Y., as their speaker, and he gave strong evidence of earnest mediumship. Good music was furnished, Wednesday evening closed the anni-versary exercises, when there was a large meeting and interesting exercises by Mr. and Mrs. Kates. The latter ob tained spirit messages from friends for bankrupts by the wholesale, and is di- whom flowers had been brought. It

Why Go Back to Ancient Myths? If there is any reason for people in and that, "Jesus washed my sins away," you may know that his credit." this age of the earth to turn their faces ors go unsatisfied, and the victims of myths, I see none why we should stop his Solomonic instincts are left to their at Rome and adopt her reconstructed trinity of Father, Son and Holy Ghost;

represented in Jehovah, Mary and Jesus; when we know that this is only own debts, and that there is no forgive- a misfit of the Egyptian story of Osiris, Isis and Horus; and that this, indeed, was borrowed in spirit from a still more ancient fable.

It is a historic fact that the Latin Bible, falsely attributed to the "original Hebrew," is in its most ethical parts, a bad corruption of the best pagan doc-trines. What purports to be its history proper, is too horrible for ears polite. Years ago, when I was managing a political paper in Oregon, circulating all over the State, I had a standing advertisement for many months, by a wealthy citizen, offering \$100 to any ordained clergyman who would read a given text from that compilation called the Holy Bible, and preach a sermon upon it in the Court House at Eugene City. The offer was much commented upon-but never accepted. I think the "Woolly West," as some

style our evergreen land of freedom, and progression in some things, will soon have outgrown all orthodox creeds. Our State Spiritualist Association is alive and growing: with some

Bangor, Wash.

"Encyclopedia of Biblical Spiritual-ism: or a Concordance of the Principal Passages of the Old and New Testamert Scriptures which prove or hippy 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 "Ignorance is the mother of devo- 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 veri-table encyclopedia of infomation on the subject. Price \$1. For sale at this

Mr. J. N. Williams, conducting the Arion Glee Club, rendered that grand solo, "For All Eternity." His voice is rich and the audience was enraptured beyond expression. Mrs. Cooley again gave the audience

a rare treat as she followed with mes-sages in her inimitable way, making several hearts glad as well as opening the eyes of the most skeptical. Altogether the meeting was a grand success, and proves that "in union there is strength," and all were glad they were there. The pastor and board wishes to extend their grateful thanks

to all participants and helpers. THOS. H, HARTLEY, Cor. Sec.

"Wedding Chimes. By Delpha Pearl Hughes." A tasty, beautiful and ap-propriate wedding souvenif. Contains marriage ceremony, marriage certifi-cate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal min-

istry. Price \$1. For sale at this office. "Edith Bramley's Vision." Vivid de-scription of a Jesuit spirit conclave, together with interesting corroborative testimony. Price 15 cents. For sale at this office. "The Infidelity of Ecclesiasticism.

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book for the higher life. For sale at this office. Price. cloth \$1. "Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices

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ence, Religion, etc. Price, cloth, 78c. For sale at this office. "The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychical bodles with universal nature and their souls with the higher intelligences, to come into closer connection

with the purer realms of the spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price. cloth. \$1: paper, 75 cents. For sale at this office.

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childish play

away:

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The Progressive Thinker is furnished in the United States at \$1.00 per year, the postage thereon being but nominal, but when it is sent to foreign countries we are completed to churge 60 cents extra, making the yearly subscription \$1.50. Piease bear that in mind.

SATURDAY, APRIL 8, 1899.

THE SURRENDER OF ORTHODOXY When the preachers are right it is a

pleasure to commend them. When wrong it is a duty to correct their folly, and disapprobate their teaching.

Two Sundays ago Rev. R. A. White preached a discourse at the Stewart avenue church, on "The Surrender of Orthodoxy." It meets our views to the letter, and will delight all our readers. A hundred thousand pulpits in America will proclaim the same sentiments long before another century age shall go by. Read and rejoice with us:

"The white flag of surrender is flying from the orthodox forts. So-called modern orthodoxy has so changed front as no longer to be entitled to the name orthodox any more than Protestantism had a right to call itself good Catholicism subsequent to the reformation. Luther could not consistently call himself a good Catholic after the Diet of Worms. Predestination has been refined away to mean little more than he redity and environment. A literal hell has gone by the board. The hell of modern orthodoxy is little more than a mild winter resort compared with the hell of Edwards. Evolution knocks the special six-day creation theory into smithereens. Jesus is not God, but only one among many reformers."

It is as a God The Progressive Thinker antagonizes Jesus, and as a God denies his being. He was enthroned a God at the Council of Niceae. He was worshipped as a God from. that time forth until recent years by all sects at the command of a Roman emperor. The Roman Catholics, the Greek Catholics, the Lutherans, the English Church, the Presbyterians, the Methodists, the Baptists, and nearly all the minor sects, professedly so worship him still. Of Jesus, a mortal, teaching his own conceptions, many of them very objectionable, we have little to say.

The same error that metamorphosed iortai into a Go

Robert G. Ingersoll, preached in Chicago on the evening of March 19, to an audience that paid him thousands of dollars. He took for his text "The Devil." We had his sermon taken down by a rapid stenographer as it fell from his lips, and it will appear in The Progressive Thinker on April 29. It is eloquent, poetical, logical, and scintillates throughout with rare gems of thought. Millions should read it. Send in your orders at once. The paper will be furnished for missionary work at One Cent per copy or Seventy-five Cents per hundred. We want to send out at least One Hundred Thousand Copies containing this remarkable discourse. Send in your orders at once. One and two cent stamps will be accepted in payment.

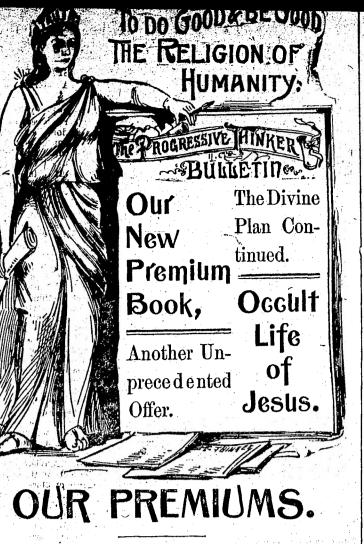
AN EXPURGATED BIBLE. CHAT WITH A CHURCHMAN. The Germans have awakened to the - A Methodist friend, very zealous in necessity of expurgating obscene and the support of his church creed, who naughty expressions from the Bible, to chanced to read an editorial in these the end that they may safely place it in columns suggesting that probably all the hands of youth without the risk of animals on this globe, including man their, corruption. "The Sunday at himself, had their origin in the animal-Home" awhile ago, told the story, from cule, and had ascended through count less millions of years, by slow gradawhich we quote: "Among German educational author- tions, to his present condition, re

ities there seems to be a wide-spread marked: belief that the entire Bible is not a book "That t which should be in the hands of chil-all our c "That theory of evolution overthrows all our creeds, and the whole plan of Christian salvation. If man has not dren attending school. Parts of the

Bible, they maintain, are unsuitable to fallen, if he is not totally depraved, he be read by the young. There are num-bers of boys and girls, they say, who needs no redemption, and no Redeemer If there was no need of a Savior, and if deliberately seek out passages in cer-tain books of the Bible either to scoff no atonement was made, then our whole church teaching is founded on at, or to afford them food for their im-pure thoughts. Accordingly in parts of North Germany, especially in Hamfable.' That, we replied, is the legitimate

burg and Bremen, the schools are sup-plied with what is known as the "Breconclusion to which the thinking man must necessarily arrive. Education is men School Bible," a book about half the true savior. The barbarian sunk in the compass of the entire scriptures, in ignorance is naturally depraved; but which all that is necessary for edificatake even the savage infant, rear him tion, morality, and salvation is to be found. At least this is-the opinion of in a civilized home, give him a good education with none of the fallacies of the German reformers. The movement theologians, always surrounding, him has now spread to South Germany, and the Wurtemberg Bible Society has rewith good associations and examples, ceived an order to print an edition of an expurgated Bible for the use of the and there is no need of any other savior for him, True, his animal instincts are schools in that kingdom. We wonder large, inherited from ancestors who what Luther would have said of this?" knew no restraint. It will require many For near 400 years the Bible has been generations of careful breeding to over come inherited vices; but culture has in possession of the church as the indone it for others, and will do it again. When Julius Caesar invaded Britain, spired and infallible Word of God. To deny its divine character was made a some 54 years before our era, he found felony. Many an offender has been sothe people were rude savages. Sixtycially ostracised, else convicted and imfive generations have converted them into the great people they are and prisoned, because of his unwillingness to believe in the divinity of the book: from whom we are descended. The negro was brought to this country from It has been proposed in America to the wilds of Africa, mostly within 150 compile the Gospels, to eliminate reyears. He made but slight improvement while a slave, and was of an infe-rior race to start with; but to-day, dundant, conflicting and incredible statements, and make one harmonious whole, thereby wresting from critics thanks to our system of education, there are members of that race who are their principal weapons as to the auas pure in morals, and nearly as ad-vanced in learning as the best of us. thenticity of the so-called divine record. But in Germany it is proposed to go "But,"-remarked our friend; "did not further and drop out the entire filth. Christianity produce this result?" The translators did their very best to Of course you think so; but many are of the opinion church teaching has a counter effect from that intenddisguise that filth by false renderings and misleading headlines. as may be

ed. The teaching of vicarious suffering has made the believer look on the seen in a marked manner by examining the Songs of Solomon. atoning blood of Jesus for absolution It is by discrepant and contradictory narrations of witness prougi



In compliance with the Divine Plan tures. This work consists of 320 which we inaugurated two years ago, closely printed pages—a valuable book the profits of this office have to a indeed. But that is not all, Connected the profits of this office have to a and bound therewith is a second book that should be in every library, and certain extent Flowed Back Into the Pockets handy for reference at any time

of our subscribers. Many hundreds of We allude to dollars have been thus expended, and The Hull-Covert Debate, the result has been most gratifying. for which there has been an immense Thousands of books of great literary, demand. The two combined make a

historical, spiritual and occult value have been sent out at less by far book of nearly 500 pages, and the price to the trade will be \$2.00. Than the Actual Cost, In order that those who subscribe to enrich the minds of the various

now for The Progressive Thinker can get the "Occult Life of Jesus of readers, as well as to grace the shelves of their libraries. We have been in-Nazareth" (including "The Hull-Covert strumental in laying the substantial Debate") and Au Magle, we place the former on the premium list now, although it will not be ready for defoundation for spiritualistic libraries in thousands of homes, which otherwise

would never have lieard of Ghost Land or Art Magic, and this has been accom-Take Notice of the Terms: plished by only the expenditure of a few cents on the part of those who de-"The Occult Life of Jesus of Nazareth" (and the Hull-Covert Debate) and We now take great pleasure in an-Art Magic will be furnished until June

1st for 50 cents, when ordered with a yearly subscription to The Progressive Thinker. Both books are elegantly bound in the highest style of the art, neatly printed on fine paper, and will be an ornament to any library. The price of the same to the trade is \$3.50.

The Three Books.

The Occult Life of Jesus of Nazareth (including The Hull-Covert Debate), JESUS OF NAZARETH." It Is Interesting, Fascinating and Art Magic and Ghost Land, three large volumes (price \$5 when sold to the trade), will be furnished for \$1 in connection with each yearly subscription and it will attract fully as much into The Progressive Thinker; making only \$2 for these three books and the paper inother illustration of the terest and win as high appreciation as Ghost Land and Art Magic. This work; DIVINE PLAN. like Ghost Land, and Art Magic, was

published many. years ago, and after a few copies were sold, the plates were This offer will only hold good until June 1st. After that time Art Magic destroyed in the great Chicago Fire, will be withdrawn as a premium, to give place alone to the "Occult Life of and thus the publication has quietly Jesus.'

ourpose of printing fresh editions to go A year's subscription to The Proforth to its thousands of readers to ingressive Thinker must accompany all erest and instruct. The medium through whom this remarkable book the orders for the books, and no attention whatever will be paid to requests vas written was Alexander Smyth, and to modify the rule. The fact that you had just subscribed for the paper (and the spirits who controlled him were thousands have) and did not know of who returned to earth to give a true this offer, we wish to state that it will version of the "Occult Life of Jesus." be inexpedient for us to change our They trace his life from infancy until plan and do business otherwise. Each the time of his crucifixion, throwing a one, whether on our subscription list or most wonderful flood of light upon his not, when desiring the above books,

I have never attended a materializing seemed to be about 300 feet wide and seemed to be about 300 feet wide and the proof I have seen of spirit return has been in family circles, and through my own organism. I have heard spirit moss very small flowers sprang up and the the spiral through the proof the seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed to be about 300 feet wide and as a seemed seemed as a seemed to be about 300 feet wide and 300 fee volces several times and they come others larger, and so on up to trees that when I am alone and in need of assist- overhung the boulevard to within three ance. Three years ago when a member feet of closing the whole boulevard, and of my family was dangerously ill and from this space came a cream-like mel-physicians and friends had no hopes of low light which lighted the whole bouher recovery, a spirit voice told me levard. I entered the west end and what to do for her, and she was spared was taken to the east. As I was being o us. A year ago when it looked for a short moss, which felt so nice to my feet, but

time as if an unfavorable change was was prevented by those with me; they coming into my life, I heard my hus- said, "No, for you are not to stay with band's voice with the same words and us yet, as your work is not done on the band is voice with the same words and the yet, as your work is not done on the tone he would have used in earth-life, earth-plane, and if you touch anything tell me not to fret, it would be all right, you must stay here;" and I promised At times when I have had occasion to not to do anything that would deprive be on the street alone in the evening, me of my duty to nature. We con-and a momentary fear would come to timed on our journey until we were at the quite any dupper fear would come to the center of the boulevord, and then me, I would at once feel my husband's the center of the boulevard, and then presence as plainly as if he walked vis- we turned to the right and came to a by by my side, and I knew I was pro-very large building in which were tected. Our spirit friends must know groups of people, and they seemed to our needs, or they could not so readily be so busy going and coming, and I respond to us when we send out a de-asked what they were doing. They are for their black they are not spirit. she for their help. I believe if we work said, "Look, and you will see, and we diligently to spiritualize ourselves, will explain." The floor seemed to be physically and mentally, in a short time covered with very fine silver cords. we sense all the guidance we need from should. We should become better ac. those with me took each a hand and quainted with ourselves, search out our held them apart, and said, "Berry, our faults and besetting sins, and earnestly golden star, you must let him go, as it try to eradicate them. Each night is not time for him yet; he must do his

plane of thought, bIARY A, INGALLS.

Thinker:

I have been sitting for about two quest of them to take me to little Beryears for development, and have asked ry, my devoted son, who passed over in for the truth and light. I have been 1891. I saw myself leaving my body, shown so much of the beautiful on the and when I returned my body was like other slde, that I find myself wishing to an old house without doors or windows be there, . Sunday night, March 19, I which I had to repair before I could was shown a beautiful boulevard; it enter again. G. W. WOODARD.

THE ASCENSION OF MAN.

Reception to Mrs. Richmond

The papers have been detailing pro-It has already been announced in cesses by which fruit and flower gardthe pages of The Progressive Thinker that the permanent return of our, be ners in California are producing new varieties of their specialties, by intelliloved pastor, Mrs. Cora L. V. Richmond. to her own people of the Church of the gent culture. It is reported they have Soul had been earnestly requested, and successfully crossed the blackberry her release generously granted by the and the raspberry, producing a larger society at Washington, and on Thursday last this happy event, so lovingly hoped and patiently waited for, reached and more delicious berry than either, and even merged the raspberry and its realization when once again she strawberry into a new variety parstood upon her own platform surrounded taking of the qualities of each. The by the beaming, joyous faces of those plum, too, in their hands, has been perwho, no matter what the discouragefected, as have the peach and almond. ments, no matter how great the difficulties, have never swerved one hair's Flowers galore have been marvelously breadth in their loyalty to her, to her developed, a poppy flower two feet in guides and to their specific work. circumference being mentioned among

As the evening was also the anniverthe number, with before unheard-of sary of Modern Spiritualism, the exercombinations of startlingly beautiful cises were made to serve a double purpose, and the committee are to be con-

Nearly or quite all the vegetables and gratulated upon the appropriateness and completeness of their plans, and fruit, as well as nuts, which grace our also upon the successful and harmonitables, have been developed by intellious manner in which these plans were gent care and labor. And our domestic carried out..

animals are creatures of culture from A large number assembled in Handel very inferior stock by protracted cross Hall, the present home of the Band of breeding. The dog, the horse, the ox, the sheep, in their native wilds, were as index comparatively as sugge was ude, comparatively, as savage man. rude, comparatively, as savage man. Our very remote ancestry, by special laws, perhaps wisely, seem to have pro-Mary M. Haire, the deservedly es-blied any attempts at improving the ablited any attempts at improving the teemed president of the Band of Harhuman race; so whatever progress has mony, was the keynote of the evening, human race; so whatever progress has mony, was the keynote of the evening, been made during the historic period is and was as much appreciated by the the outgrowth of accident, or "by people, as an expression of their own selection and the survival of the fittest," as Darwin puts it. But what a contrast with civilized man to-day this splendid tribute.

livery until about June 1.

iólors.

slumbered until resurrected, as it were, by The Progressive Thinker, for the Take Due Notice.

Watertown, N. Y. My spirit friends have asked me to darker that when the one from the first and the following to The Progressive plane came it was so black it made me shiver. This was given me by a re-

should not only find us "a day's march work below." I saw some wires, and pearer home," but also upon a higher asked where they went, and they said, plane of thought. other below. We will show you one from each plane;" and the one from the fourth was but a very little darker than the fifth, but the others grew so much

the unseen influences, without finding these cords, they answer a vibration it necessary to go to a medium for in- from the earth plane. It seemed as it necessary to go to a medium for in- from the earth plane. It seemed as struction; at the same time we find though a gust of wind passed whenever much pleasure in visiting a medium we they came or went; it is answered by can trust, and whose controls are of a 'the one that comes in contact with your high order, and have a visit with our desire. It may be a friend or stranger, loved ones who have passed from mor-they go not as a desire but a duty. I tal sight. If we would spend more time asked them if I could not see my little in studying nature's laws, and apply son Berry, and at that I saw him com-them to ourselves, and discard all un-ing, and he threw his arms around me natural stimulants, we would progress and said, "My papa, why did you leave much faster along spiritual lines, We Bro. B—? He needs you." I was do not take life as earnestly as we about to clasp him in my arms, and

Whenever one of these spirits touch

time traditions of an uncultured people correct estimate of the veracity of a into the "Word of God," and it is idol-ized as such, and as such we have an - flicting statements in the Bible, its obtagonized it, and have endeavored to show it was false to its claims. Presented as a very rude record of a very barbarous people, nine times in slavery, as the old book shows, then it has about the same worth as would be a record of the late American slaves, written by one of their own number while still in bondage; for Ezfa was yet a Persian slave when he wrote "a history of the world, from the beginning."

WORTH PRESERVING.

We can seldom find the creed of a church when it is wanted. They seem to skulk away into some obscure corner. and remain secreted when most needed. Here is that of the Methodist Episcopal Church of America, as corrected in 1851, and we suppose still in force:

"1. There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness; the maker and preserver of all things, visible and invisible. And in the unity of this Godhead, there are three persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

"2. The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereone Christ, very God and very man, who truly suffered. was cracified dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

"3. Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last

day. "4. The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and glory with the Father and the Son, very and Eternal God."

Whilst this is copied from the creed of the Episcopal Methodists it agrees in spirit, and nearly in language, with all the so-called evangelical churches. We

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

action. the churches?" scene passages, its impossible adventures, and its criminal influence we judge of the character of the book. Leave these out, destroy the copies now extant, and in a few centuries its objectionable features will be forgotten. That there are good things in the Bible worth preserving, The Progresstice truth. ive Thinker readily concedes. That public morals will be conserved by its LIBERAL THOUGHT NECESSARIamendment no one will deny; but the grand objection will still remain so long as it is imposed on the world as a "Thus The Christian Register, the Unitarian

saith the Lord." organ of New England, in accounting The boundless universe is the only for the slow growth of that sect, says record God has given to man. It is "The generation of our New England seen in blazing suns and rolling worlds; in the animal tribes; in tree, and bud, fathers whose leaders hung witches and feared the Devil, sold rum to the Inand flower; in the heaving ocean, the dians and traded in slaves, surely could raging storm, the earthquake shock have made no strenuous demand for our superb combination of humanity, the uplifting of mountains, the emerge ence of continents, the lightning's flash brotherhood, clear reason, and trust in the living God. We must be san-guine about our faith to-day if we bethe thunder's roar, the carol of a bird and the grating of the cricket's wing. These voice but one language, and can lieve that nations which spend their be read alike by the learned and the unlearned.

Increase that hattons which spend their Increase revenues for war, or men who are hard at work exploiting the wealth of the earth for private gain, are going to be loud in their demand for a gospel of justice and universal good will." It is blasphemy to charge Unchanging Energy with the feeble production of such a mass of verbiage as the preachers proclaim the "Word of God," requir-ing to be translated into every tongue It was the same with Modern Spiritand subject to endless frauds in each ualism. There was no period prior to rendering.

MRS. COBA L. V. RICHMOND.

world. Its grandest strides in America Mrs. Carrie R. Chapman, assisted by were made at the close of the civil war, members of the Ladies' Ald, gave a farewell reception at her home 110 C when the era of chattel slavery ended, street, S. E., Washington, to Mrs. Cora and that of universal freedom began. L. V. Richmond last evening. There When the body was in chains, the opwere over two hundred invited guests pressor and the oppressed were in no present, each one of whom expressed immortality. The spirits must have seen personally to Mrs. Richmond his or her the wretchedness they imposed on the sorrow at her departure from Washing-ton and consoled himself or herself poor unfortunates through whom they attempted to communicate with humanwith the hope that Mrs. Richmond ity, so they waited in silence the oppor would return to Washington, before tune time when they could have an imvery long; so they could feel that she partial hearing. was merely away on an extended vaca-That time is on us, and even churchtion. There were no formal speeches

men are eager for the truth. Only the shameful frauds of a parcel of wouldrecitations, nor music. The company were not in a mood for such entertain be money-grabbers, tools of the church, ment: they wanted to tell Mrs. Rich are now in the way of the general re mond and each other how much they ception of the great truth that the two regretted her departure so early from their midst. There was a bounteous worlds between the mortal and the immortal are very closely interblended. spread of refreshments, which served in a measure to detract the attention of

the company from the contemplation of "Mediumship and Its Development, apprehend it will not have any charms losing Mrs. Richmond. However the and how to measure to hoster bever-for Spiritualists. It was fashioned on prevailing feeling was that they would opment." By W. H. Bach. Especially Pagan mythology, borrowed direct from Rome. apprehend it will not have any charms losing Mrs. Richmond. However the and How to Mesmerize to Assist Devel

withstanding all felt that they were about to sustain a great loss. By the tact and grace of the hostess and her assistants what otherwise would have been a funeral was turned into a feast with analyzed, but contrasted with other Bible passages, showing great in-congruities. Price 25c. of pleasure. Washington, D. O., Mar. 28, 1899.

from punishment, instead of working out his own salvation by meritorious remarkable career, which differs very must send a year's subscription. There widely from that given in the Scrip will be no deviation from this rule. "And so you would do away with all

LY MODERN.

No, we would do away with their false and debasing creeds. As social organizations the churches have a large INTERESTING TO STUDENTS task before them still. They have done, OF PSYGHIG SGIENGE. are doing, and will continue to render real service to humanity, many times greater when they shall cease to teach error, and shall only inculcate and prac-

Saul and Judas,

sired the premiums.

NEW PREMIUM

for the coming year, which commences June 1st, and at that time, or a little

before, this dextraordinary work will make its appearance. It is entitled

THE OCCULT LIFE OF

Astounding In Its Reve-

lation,

nouncing a nil

have read Ghost Land and Art Magic this winhave read Ghost Land and Art Magic this win-ter to my home audiences, and can very truly truly the billiputians found in general develop-ter to my home billiputians found in general develop-ter to my home billiputians found in general develop-the stature as well as in mental developter to my nome - audiences, and can very interesting and in-say that they both are very interesting and in-structive, to all students of our philosophy, or to all students of Psychic Science, and both books are a great addition to any one's library, and so are a great automotion to any one principle in the problem of the physical, and we are cheap, too; just a few cents, Brother Francis charges for books worth \$5 apiece of any man's monow trying to realize the prediction of Milss Cora Smith outdid themselves in Milton, in "Paradise Lost," as volced by the angel Raphael to Adam and Eve. "Time may come when * * * Your bodies may all turn to spirit, When Mann and others added their money.

GOOD PORTENTS.

It is with unfeigned pleasure we state that The Progressive Thinker's crusade 1848 the world was fitted to receive the new faith, or would listen with composure to the revelations of the spirit our efforts.

We are glad of this response, for it means the bringing into play and normal activity, of the heart and vital powers. Nothing telse that we can do will so conduce to the health and vigor of solid basis. Eg - 7 JO -

Our friends are not slow to catch the idea that the family and private circle are the easily attainable means to pull down the strongholds of organized trickster mediumship. Why pay out good money to fill the coffers of nefari-

ous, rascally fakirs, , who make preten-tious claims to various, remarkable phases of mediumistic power-mean-while letting true, honest, genuine mediums suffer-when you can have at home-by your own fireside, in your own family, the tokens of spiritual visitation and communion; free from the taints of doubt and the dark shadows of damnable trickery and deception? In urging upon our readers the im-

portance of home circles, children's lyceums, spiritual literature, live spiritual newspapers, and especially as an ad- family. Cloth, \$1.50 and \$2.

junct and effective ally, or if need be, a substitute for the progressive lyceum, the children's paper, we hold to the idea that whatever fosters and builds up for family circles, etc., has awakened Spiritualism at large, tends to foster responsive notes from all parts of our and sustain each and every thing and country, setting the seal of approval on every enterprise whose existence and our efforts. prosperity of our cause. There is not a paper devoted to Spiritualism that will portends great-good to our cause. It not share in a harvest of good as a reprophesics health and renewed strength and vigor, a renewal of vital force and cause, resulting from the family circle action in the nerves and life centres. It and the other means we have advocated and urged so strenuously.

And another result of this revival of Immortality will be invented." genuine Spiritualism will be that it will prove a blessing to honest, genuine mediums, who will profit by the down-Spiritualism, the progress of our cause, fall of their worst enemies, those who and its establishment on a firm and make their business the getting of money by fraudulent pretenses of mediumship. There is not a genuine medium in the land who should not rejoice to see family circles established everywhere. Whatever is for the good of the cause in general is for the good of all true mediums and sincere workers in its behalf.

So we urge again that our friends take hold of these means: Family circles, progressive lyceums, the Spiritualist paper for grown people, and the pa-per designed and adapted especially to the children. With these forces at work, Spiritualism will find relief from the barnacles of fraud and deception, and will advance in swift but healthy growth in numbers and influence.

"Nature Cure." By Drs. M. E.- and Bosa C. Conger: Excellent for every

when compared with the wild tribes, as the bushmen of the Polynesian Islands of the Soul, gave greeting for the for example. The difference is almost church. Mrs. Ashton (whose ordination as great between them as between the Ourang and the bushman nesting in Mrs. Richmond's brief visit last Septrees. Environment has made the dis- tember, and who by her ministrations cordance. The one, in a tropical region, has kept the altar fires of truth burning where nature bountifully supplies every Sunday by Sunday ever since), as suneed, with no incentive to improvement, remains the savage he is. The other in perintendent of Sunday-school, gave its word of greeting. Miss Thornberg spoke for the young people, and the climate half the year buried in snow,

Your bodies may all turn to spirit, And winged ascend ethereal as we." Mrs. Mann and others added their quota to the evening's enjoyment, Mrs. Winwood Reade, less spiritual than Georgia Cooley giving a loving greeting in the name of the First Spiritualist So-Milton, had a similar hope. In his "Martyrdom of Man," a work which it will pay any intelligent person to read;

The crowning feature was, however, he said: "These bodies we now wear belong to the response by the guides, with the poem which followed, inspired as it was by the affection which was everyalready outgrown them. Already we where showered upon her, and the beautiful flowers which surrounded her, look upon them with contempt. A time will come when science will transform Ouina's Canoe (a symbol which always them, by means we cannot now con-jecture, and even if explained we could finds a place in our receptions) deco-rated in its colors of gold and white, not understand, just as the savage canwas laden with precious blossoms, har-bingers of an awakening spring, and we not understand electricity, magnetism, steam. Disease will be extirpated. The causes of decay will be removed. feel symbolical also of that renewed joy and gladness which has again sprung

N. C.

up within the Ohurch of the Soul. Again we say to her through your pa-per, welcome home, beloved. The seed you have so faithfully sown, must bear its fruit. Sheaves are ready for the

harvest. May your return be unto the reaping time, and may you now garner in precious souls into the storehouse of eternal truth. We are grateful to the friends at Washington for their generous response to our appeal, knowing as we do how hard it is to sever the ties which even two years of ministration must have formed

CAROLINE CATLIN.

"Right Living." By Susan H. Wixon, The author shows a wise practicality in "The Universe." What Force Is her method of teaching the principle of The Beginning of Creation. What Matethics. She illustrates her subject with ter Is. The Creation of the Earth, many brief, narratives and anecdotes, which render the book more interesting Psychic Science: What the "Soul of especially adapted for use in Children's Things" Is. Song of Psyche, A pamph. Lyceum. In the hands of mothers and

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to Enrich Our Columns.

land.

time.

Ryan back with her.

"Amelia visits no one but us. She is

"Frequently Amella goes shopping,

THE DAY IS DAWNING.

True freedom for the people,

Shout justice for each one

Liberty, make it the cry,

Who fed us on the fables

To everlasting hell."

And dogmas of the East.

All hail the age of reason;

Not that of Thomas Paine.

The right to make them known,

Though we may stand alone.

They passed away unknown.

Can see them quake with fear.

And should we reach that epoch

Where we rule in peace by love,

BYRON D. STILLMAN.

Many a martyr's groan

It's in the atmosphere,

And enter the great fight,

Truth, liberty and right.

For a heaven up above.

Chicago, III.

A new world has begun.

Too long we've been the servants.

Of church, and of the priest,

Till we would take the stories

Those bigots oft would tell.

From whale that swallowed Jonah,

until about 9 o'clock, when she bids us

"Sometimes in the evening she gets

Amelia enjoys the play with us.



A Man and His Wife Possess One.

THE REMARKABLE STORY THAT IS TOLD BY BROKER BABCOCK, WHO HAS REVOLUTIONARY IDEAS ON SPIRITUALISM.

Mr. A. E. Babcock, well known as a broker on the Merchants' Exchange, says that Spiritualism with him is not a belief or a faith so much as a matter of has her favorite actresses, and does no like to hear them adversely criticised. She is a bit mischievous sometimes may be truly called a familiar, she is a bit mischer to stay with my an ever welcome guest, who departs at wife while I went to a barber shop. an ever welcome guest, who depute at white white i went to a barber shop, night, only to return early the next morning. She, for it is the spirit of a woman, is in daily, hourly close person-al contact with Mr. Babcock and his wife, visits with them, accompanies wife, visits with them, accompanies them to the theater and other places of ting back to the room she said, amusement, discusses the performance with them, enters into all their plans, even to assisting Mrs. Babcock in se lecting her dress patterns, rests with hem, for she becomes tired as mortals do, has her likes and dislikes regarding visitors, experiences joy, and hope, and a man came here who wanted to con-fear, and is altogether a very human, municate with Frank Rvan. A mella companionable sort of spirit. She is intensely feminine withal, even indulging John Jackson, and I told her to go to at least on one occasion, in the pleasure of match-making, for Mr. and Mrs. Babcock give to her the credit of pro-moting their marriage, which has been a singularly happy one. In their home for the last seven years the spirit has things. found a daily refuge in her visits to

earth. Conversation is carried on by means of a mechanical contrivance made by el vast distances with the speed of light. Mr. Babcock. It is on somewhat the same principle as the planchette, but is up, down, or straight forward through stationary. It consists of a box-like ar-the air, with little exertion, pretty much rangements open at both sides, so as to as a fish swims. Their speed is only admit the left hand of the operator, about equal to our cars, and a journey while the right manipulates an index to Boston, for instance, would take finger on the upper surface. The upper surface bears the letters of the alphabet, the numerals, from 1 to 9, followed by an o, and the words "going," "good-night," "yes," "no," and "Don't know," has learned to enter and ride with us, the few words in common use being to But she says she frequently has to rerequired in answering questions. Mr. also ride on the cars, and frequently Babcock has several of these instru-ments, a large one always kept on the table in his sitting-room, and others small enough to be carried in the coat pocket, including one, with handsome went to her rooms to wait for her. The leather covers, which resembles a Bible. place was full of evil spirits, and they The story of Mr. Babcock's experi-

so frightened Amelia that we were ences as told by himself is a weird one. obliged to take her away. Yet he is not a Spiritualist in the sense afraid to go into any house without my that he believes spirit matter is sufficiently ethereal to pass freely through self or wife, for fear of being accidentbrick walls, wooden doors and glass ally shut up. She thinks danger sur-windows. He says he can see his fair rounds me, but feels perfectly safe with visitor, not as a corporeal body, but as my wife, with whom she would not be a sort of mist. He can feel her touch. afraid to cross the ocean. His wife cannot see her, but she can hold converse with her as freely as her

with my wife, and helps her select the husband, and "Amelia" is addressed as patterns for her dresses. Whenever constantly and naturally as if a visible my wife fails to take her along, and ex-member of the family. The window is ercises her own judgment, she is invaleft slightly open to allow of her depart- riably satisfied with her purchases, ure into the upper space at night, and sconer or later." her return in the morning. Mr. Babcock hr. Babcock h

Mr. Babcock has a large journal, filled closely written, with the record of consays he has seen her once—the first time he formed her acquaintance-in her vis- versation with Amelia, covering a term. ible spiritual body, and this is not the of years, and which embodies a volume

least surprising of his experiences. "About eight years ago," said Mr. Babcock, "I was rooming with Mr. J. H. Cockrell over the bookstore then at an of it guite at variance with the accept-ed tenets of Spiritualism. Owing to her early death, Mr. Babcock says, Amelia nover leagued to write but having d Olive learned to write but having

THE DEATH OF THE LATE PRES-IDENT FAURE FORETOLD-OTH-

lń 1900.

ER SINGULAR PREDICTIONS. Paris, March 7 .-- Paris is to run red with blood in 1900. Ancient pronhecles threaten the end of the century. Mod-ern clairvoyants and astrologists agree in predicting a terrible opheaval that is to begin in France.

There is not the slightest doubt that Mme. Thebes, the celebrated astrologist, and Mille. Couedon, the no less cele-brated voyante of the Rue Paradis, foretold the death of Felix faure during the present year. The prediction of Mme. Thebes was published in the Gaulois on New Year's day. That of Mile. Couedon, which has been several times change. The afternoons when I am othrepeated, was first given to the world erwise engaged she usually speuds with my wife. She goes to dinner with us at 5 o'clock; then returns with us to our more than a year ago. Both these present day seers agree in insisting on the

bloody agitations through which France room and spends the evening with us, must pass. "Yes, it is true that I foretold the 'good-night,' and leaves, to rest in spiritdeath of Fellx Faure," said Mme. Thebes yesterday in a short but very sensational interview." But I do not forlonesome, and will say, 'Let's fill go to the playhouse.' Then I go over to one of the theaters to see if I can procure get that I also announced deaths by as-sassinations. The astral influences of the year are deplorable. It will not pass seats, in which case we all go, and without great and terrible events." She More than this the general public will has her favorite actresses, and does not not learn from Mme. Thebes, the high priestess of aristocratic horoscopes, the She is a bit mischlevous sometimes. best paid prophetess of modern times. The warnings of Mile, Couedon, on the contrary, are given to the public unreservedly, and their character is so remarkable that the greatest skeptics are astonished at them.

The occultists of Paris have what they consider a perfect answer to the objection of vagueness in the ancient changed my mind; I fooled you that prophets and astrologists. They say, first, because the dates are given. The "Amelia used to bring me news of old seers beheld the future in broad Frank Ryan, John Jackson, Hugh Roglines. If you want prophecies with ers and other old members of the exclearer details, dealing more minutely change who had passed over. One day with the present times, you have but to consult the utterances of Mile. Coue-Amelia don. Everyone will remember the first did not know him then, but she knew excitement over the voyante of the Rue Paradis in 1890, when she was consult-Jackson and find Ryan through him. ed by personages as diverse as Charcot, Zola, Felix Faure and the Archbishop She did so, and succeeded in bringing of Paris. Being chosen, according to "Spirits do not eat or drink, but they her firm conviction, to warn her con-temporaries of great events prepared love the smell of flowers and sweet for the near future, she has never ceased to prophesy. Her foretelling of "Amelia has corrected many, erroneous impressions about spirits. She says the fire of the charity bazaar is admitit is a mistake to suppose they can tray. tedly inexplicable on rational grounds; while her prediction of the death of Felix Faure and the voting of the retroactive law which is to remove the Drev fus case from the jurisdiction of the Criminal Chamber are circumstantial chough to satisfy the most exacting.

It was in May, 1896, during a visit of spirit about as long as a mortal riding the Comtesse de Maille and several othon a train. When Amelia first began er fashionable ladies, that Mile Coueto visit us she would follow outside don fell into a trance and repeated the following lines: "Near to the Champs Elysees,

I see a place that is not high, That is not for piety, But approached for charity— Which is not the verity.... I see the fire lift itself; I hear the people screaming.... I see flesh grilled And bodies calcined-I see them by shovelfuls."

Interrogated by the ladies, she de lared that none of them should perish in the fire. This turned out as true as the sinister prediction itself, for in May 1897, a year later—on the date of the catastrophe two of these ladies were traveling, while the Comtesse de Maille nade a miraculous escape from the burning shed itself.

The prophecies of Mile Couedon are given to the world in doggerel verse of such monotonous character that no violence is done to it in a simple prose translation. Her rhymes almost invariably end in "e" or "er," the common est French termination, which may be compared to "ing" in English. It is as if a poet should write:

As I was walking I heard some one talking. Her first intimation of the taking off

of Felix Faure and the terrible trage-

ence.

SPONTANEOUS SFIRIUAL PHE-NOMENA OF A RE ARKABLE OHARACTER OHARAOTER

OHARACTER: Nobody will accuse Mr. Melton Prior, the well known war correspondent of the Illustrated London News, of being an unpractical visionary, set it is ap-parently owing to a dream that his act-ive pencil still plies. Which on board the German, going out to the Zulu war, he twice dreamed off an experience which did not strike and beerfully; he saw himself shot deal and ditended his own funeral. Naturally, this dream be-ing repeated; made some impression, and when, soon after arriving at During repeated; made some impression, and when, soon after arriving at Dur-ban, the artist received a letter from his mother, relating a precisely similar dream which had come to her and beg-ging him not to go to Etchowe, he paused to consider the matter. "It is a very curious thing," says Mr. Prior, "that out of the slyty, or more

Prior, "that out of the sixty or more battles I have been present at and wit-nessed and sketched, such an idea as 'keeping out of it' never occurred to me." On this occasion, however, the idea seems to have occurred pretty viv idly; so much so that personal and ma-ternal warnings won the day and the artist engaged a substitute, an efficient amateur, who was willing to take sketches on the spots and send them down to Melton Prior to be retouched. Whether the substitute was aware that he was taking the place of a man doomed by vision and laughed at the risk we are not told. Anyhow, the war artist made no secret of the contract, but wrote to the proprietors of his pa-per, to whom he comfunicated all the details. Mr (now Sir) William Ingram answered by cable:"Regret your not going into battle at Etchowe. Perhaps our special artist is preserved for bet-ter things to come" ter things to come."

The cablegram sounds sarcastic, but the conclusion to the story is tragically suggestive:

"The man who went up for me was one of the first killed in the fighting." Now the question arises: What had this poor substitute done that he should not be also warned in a dream?

A later story comes with all the freshness of novelty as showing that the dead may hold converse with the living in very unusual fashion. We know all about the family ghost who frightens his descendants out of their lives at unseemly hours with no apparent object. But we are not familiar with the ar tistic ghost who takes his proteges in hand and regulates their proceedings on the nlatform. Yet one of these benevo lent spirits appeared in public the other day and in that most unromantic quar-ter, the busy, bustling, city of Liverpool, England. Miss Regina de Sales is an American singer who is prapidly ac-quiring European distinction and who not long since returned to England from a successful tour in Germany. Appar-ently while there she had become strongly imbued with the spirit of Han del and the grateful³musician was determined to reward her in the most ap-

propriate way. The "Messiah" was in progress, Miss de Sales was singing the principal part, and the audience was enthusiastically appreciative. The conductor alone was not satisfied. Again and again he gave the American singer, the beat, only to find himself absolutely ignored; she grew intensely excited, forcing the time here, retarding it there, following her own sweet fancy as though she had never heard of conductors and batohs." In the greenroom the inevitable storm broke. "Why did you not follow my beat?" cried the incensed leader.

"Why, indeed?" cried Miss de Sales, "because Handel himself was present in the hall and he gave me the correct tempt. I saw him."

Now Handel's costume, head and historical wig were not likely to be dupli-cated by anybody sitting in that fin de siecle audience; evidently the American songstress was suffering from some feminine delusion which must not be treated seriously; the conductor laughed good humoredly at the fancy of an hysterical woman and there the incident closed, as he supposed. But that night Miss Edith Martin, the

was wakened by a loud cry of "Bravo!" Sitting up suddenly in alarm she caught her breath and trembled, for there, standing gravely at the foot of the bed, was Handel.in person, wig, frills and ceteras all complete, vigorously conducting with the roll of music in his hand. The frightened girl turned round to rouse her companion when lo, shock the second came. Liss de Sales was likewise sitting up, but with no manner of fear upon her. In fact she was still fast asleep. But her hands moved, her throat quivered, her lips moved, her mouth formed the correct singing oval; in short she was evidently rehearsing in soundless fashion, a singing part. This uncanny proceeding lasted some time, till at last the gentleman of the wig took his departure, the singer lay down calmly, as though nothing had happened, and Miss Martin bided the dawn with as much nerve as she could muster. She said nothing at first; probably she was afraid of being laughed at; the average listener eyes rather superciliously the young woman who owns to extraordinary night visions while wide awake. But at breakfast Miss Martin heard Miss de Sales recounting some experience with considerable anima-tion; she listened, and; behold, the singer was telling of the wonderful dream she had had when Handel came to the foot of her bed and carefully put her through her part for that day. Then Miss Martin considered herself free to speak as an independent and greatly scared witness.—A. R. Rose-Soley in San Francisco Call.

They Are Regarding Paris A Most Wonderfal Experi- Author Responds to Adverse Criticism.

> To the Editor:- I am sorry to trouble you again, but will you kindly allow me to answer Mr. Lyman C. Howe's criticism of my book. I am surprised to see such an old-time Spiritualist as Mr. Howe, who I know is recognized as one of the leading lights of the belief, and whom I sincerely believe an upright, vinced him by this simple little experihonorable man show such careless, slip-shod methods as his review of my book and his report of seauces he in-vestigated, prove. He states he has not read my book, but just gave it a glance over. I am afraid that such is his usual method in investigating socalled phenomena of Spiritualism, "just gives it a glance over!"

I would like to know how much reliance can be placed on any man's de-scription of what he has glanced at casually

I am afraid our friend Mr. Howe is very much like the youngster who reads the last chapter of a book first to see how it ends, and forms his opinion of the story from the cursory glance at the last chapter. He states also that there is a class of superficial observers that do not discriminate between frauds and facts, also that but few of them will read my book with any profit. I wonder if he includes himself amongst this few. It appears so from the tone of his article where he refers to the fact that he had but one sitting with Foster, and then he was quite certain Foster de-ceived the rest of the sitters, in at least some of the performance. Mr. Howe then remarks he could have then done the same things, and explains the modus operandi; but it did not disturb his confidence in other manifestations through the same medium. Now, Mr. Editor, this is the vital

point that I have been aiming at. Here is one of our prominent Spiritualists, who acknowledges he found fraud, never revealing it at the time, and still placing his faith in a medium that under his own signature he states was a fraud, thus covering up the truth instead of revealing it. Is it any wonder then that the lesser lights are led astray, when a shining light like Mr. Howe keeps them in the dark? I, an unbeliever, am doing more good for the cause than the one who although a Spiritualist is willing to pin his faith in one he acknowledges uses fraud, He also states his experiences with Slade were of a nature to excite suspicion. Here again you observe he acknowledges fraud. I wonder if Mr. Howe would place as much confidence in the rest of mankind. If a tailor were to give him a bad suit of clothes, and he knew he was being cheated, would he again go to that tailor, or if he was deliberately given a brass bar, instead of a gold one for which he has paid dearly, would he again buy from the party who gave him the fraud instead of the genuine? If so, then he is of a different character than the rest of us mortals In listening to the reports of my

riends of the wonderful tests they reelve from mediums, I do not doubt their word, but I do doubt their observation and memory. To the lapse of Of Mrs. Jacobs, it may be truthfull memory and lack of observation by the said, her fame as a test medium i investigator, is due the employment of fraudulent methods by mediums. Mr. Howe states he will give one hundred dollars to me if I can duplicate a slate-writing test he received from that are not recognized. Her pose upon Keeler; also states that to sneer at it the platform, her genial -smile and Keeler; also states that to sneer at it the platform, her genial smile and because I have not witnessed it, is winning ways, carry at once the best weak and self-stultifying. I will make thought of the audience in her favor. him, this proposition, viz.; If he can get Mr. Keeler to give me a test under same conditions I will give him a hundred dollars, and if Mr. Keeler fails, let Mr. Howe give one hundred dollars to a Spiritualistic charity. I am not in ductions, facts will attest to the truth this argument for money matters, but of what I have written, and more too. for what good I can accomplish. He remarks he has no idea mediums will hunt me up and try and convince me. I think not either. Very few desire to court honest investigation from a matakes a thief to catch a thief," likewise a trickster to catch a trickster. The al-cohol trick was not done on the state It was the piece de resistance of a Phil adelphia medium. He employed cards

the size of the envelopes, handing them around to be written on and then sealed in the envelopes. They were placed in a small box and then taken out one at a time, and read while sealed. While in the box the hand that abstracted the envelope also brushed the sponge of alcohol across it. Mr. Howe's article from beginning to end sounds like that of a man who was prejudiced and formed conclusions beforehand and consequently, as I said before, wrote what little he obtained from "a glance over.' I do not desire to use your valuable time and space for idle arguments. Why do not the Spiritualists form a soclety and issue credentials to honest mediums who have stood severe test examination by a committee composed of themselves, and one or two prestidigitateurs included. This would leave no room for any more lame excuses of Spiritualists being defrauded of their money by fake mediums. In the former part of Mr. Howe's let-ter he states: "Mr. Robinson takes it for granted that Spiritualists are ignorant of these frauds and tricks, and close their eyes against all evidence against them." I will answer by saying that there are some Spiritualists of that turn of mind, and Mr. Howe by his own ac-knowledgment is one of them; vide his failure to expose Foster when he caught him using trick methods. I should like to say a few words to Mr. Cocks, of Brooklyn. He says what Mr. Robinson does not know about Spiritualism or believe concerning manfestations is of no consequence except to himself, and has no weight against thousands that do know. Now, Mr. Editor, I acknowledge there is 'a lot about Spiritualism I do not know; but there is a lot about fake mediums that I do know, and I cannot be brow-beaten or ridiculed into changing my knowl-edge. Mr. Cocks will confess there is a lot about Spiritualism he does not lieved. know. Other Spiritualists will also have to acknowledge the same, but nevertheless it concerns all interested per-sons, besides themselves individually. will make Mr. Cocks the same offer I did in an answer of mine to Mr. Todd, in the Banner of Light, viz.: He lives in Brooklyn and I in New York. I am perfectly willing to have joint sittings with him and any medium he is confident is able to give such wonderful tests as he describes. Spiritualists claim I do not wish to investigate, and nevertheless, they at all times refuse any assistance or aid in that direction. I have never heard from Mr. Todd if he desired to have my company at any time in investigation. A gentleman, who does not desire his name mentioned at present, also a Spir-Itualist, called at my home last week, and informed me of a test in slate-writing he had received, and under conditions that gave me no loop-hole for any explanation. I desired to find out just how he had been tricked, and to do so performed a few card tricks. I gave

swear that the card was in his hand all. the time, and by my simply wishing it, the card had left his hand and another taken its place. This gentleman re-ceived his manifestation through two of the main cardian the cardian through two of the main faults, lack of observation and lapse of memory. He never received the card in his hand, but another one which I substituted without his seeing it, and the only time he did see the card he thought he had, was when I held it in my hand facing him, before apparently handing it to him. I con-

ment, that his senses could not be relied upon. I also made knots appear upon a cord, the ends sealed and held in his hand; it was all wonderful to him, until I explained the trick, and then it was almost past believing that such simple methods could fool the best of us. All the writing I can or may do in regard to fraudulent mediums will not kill Spiritualism, for it is here to stay. But

that does not prevent us from having the truth, and at any cost. W. E. ROBINSON,

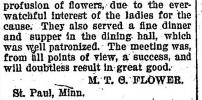
ST. PAUL, MINN. The Spiritual Alliance Cel-

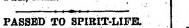
ebrates.

The all-day anniversary of the St Paul Spiritual Alliance, March 26, was really unprecedented, for this churchridden city, numerically, intellectually inspirationally and socially. The large Odd Fellows' Temple was more than packed, it was an overflow. Prof. Zum-bach's, Quartet furnished the music, and that is all that is necessary to say The rostrum attractions were all that could be desired. The speakers, Mrs. Lepper, Mrs. Lowell and Mrs. Tryon, were at their best; their utterances scintillated with the fire of divine spiritual truths and these noble ladies will not, I feel sure, consider it invidious in my remarks of another. A meteor, as it were, that has dropped down upon the Spiritualistic rostrum within the past six months unheralded, Mrs. L. D. Lyness, Her appearance and work, as a public speaker upon the Spiritualistic platform, and her fault-less language, and logical handling of the deepest subjects is most phenom-enal. This lady was absolutely forced by unseen forces to take up public work in the cause, and the grand work she is enabled to perform is evidence stronger than holy writ that her in-spirations emanate from advanced, deep-thinking spirits. She is a rising star, and will make her mark in the cause that will be recognized in the near future.

A pleasing feature of the rostrum work was the inspirational singing by Mrs. White, under control of Spirit Dottie. A feature of the singing was a reading, for persons in the audience (in song) improvising the words with-out a break as the reading progressed. Her voice was delightfully sweet, and elicited the closest attention.

Mrs. Shaft is also a reliable medium and her work at this anniversary meet ing of the Alliance is truly appreciated. Of Mrs. Jacobs, it may be truthfully widely and well known. Her tests given to a professed skeptic at this meeting brought down the house. Her tests are of the best; very few indeed Having written somewhat at length of the speakers and mediums in attend ance, my excuse must be that, having known them long and well, and know ing them to be of Nature's noblest pro The rostrum was decorated with a profusion of flowers, due to the everwatchful interest of the ladies for the





If you suffer from Epilepsy; Fits, Span pells, Falling Sickness, St. Vitus's Dance, e ave children, relatives, friends or neighbo that do so, or know people that are affiliated my New Discovery, Epilepticide, will PER-MANENTLY CURE them, and all you are saked to do is to send for a FREE Bottle and try it. It has CURED thousands where everything 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,

489 The above is the number of the pres-ent issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is ad-

vanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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

\$1.70. In England the friends who wish Art Magic can obtain it only by addressing or calling on J. J. Morse, Flor-

ence House, Osnaburgh street, Euston Road, London, N. W.

Thinker One Year

TAKE NOTICE.

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

CLUBS! CLUBS!

the northeast corner of Sixth never streets. One night I went to be in per-fect health. In the middle of the night spell out the words on the instrument my spirit left my body. I shall never referred to. Mrs. Babcock says Amelia. forget that strange experience. I have cannot spell well, but that she spells of clay, nor of returning to it. All I own; thus "p.t.r." stands for "Peter". know is that, seemingly poised in air, I and so forth.

looked down and saw my body lying there. It filled me with a certain feeling of disgust. I said to myself: "Is it that Mr. Babcock believes in Ameliapossible I live in such a thing as that?" most implicitly, and that his wife While floating in air, buoyed up by an shares this belief. To them Amelia is a unknown power, I met, walked with living, if intangible, presence. Their and talked to the young woman who has been our constant companion for so no children of their own, Amelia is at many years since. She appeared as a mortal and was clothed apparently in a the severance of the ties which bind the black robe. She said it was her spirittrio together would be as keenly felt as the death of the dearest relative.-T. A. ual gown, and was not really black, but appeared so only to me. This was Wright in Sunday Republic, St. Louis. not a dream, as has been abundantly proved since, but when I regained human consciousness I was back in my body and in my own room. I could hardly believe it at first, and had to Wake up! the day is dawning, A new life is at hand, identify my familiar surroundings be-Throw off the chains of bondage: fore being convinced. I confess I was Proclaim throughout the land

disappointed to find my self back. I was acquainted with my present wife at that time. 'Amelia' knew it because shé told me afterwards of my meeting her in Wichita, Kas. But at that time I had no idea of marrying her or anyone else. 'Amella' brought it all about. She has said that since my wife and I were the only two people of earth she ever met whom she could make understand her fully, she brought us to gether in order that she might be with us, and learn the things of this world which she would have learned had she lived. She died 2 years ago, when only 5 years old, but has since developed into a mature woman in spirit land.

But the age that he made possible. Whose noble views proclaim. The right to our opinions, "Following is the history of Amelia and her family, as communicated to us by her. I have never sought to verify her story, but am satisfied of its truth The right to stand up for the right. 'My name is Amelia Bauer: I was born in Boston, January 10, 1871. I have Ring out, ye bells of freedom; blue eyes, long black hair, and not very tall-5 feet, 4 inches-of medium build. Has helped to forge these sweet bells; passed into spirit life when 5 years old. Croup, some say spasms, caused my death. My father's name was The day is surely nearing. Barnes Bauer; he was a carpenter, and You feel the tyrants tremble. was killed by a fall from a ladder. My mother's name was Lucy; a severe cold caused her death. My dog's name was So gird well on your armor, Victor. All of us are now in spirit land Mother and I once visited the old home For equal justice to each one, but no one in the house knew we were After looking around all we wanted to, we returned to spirit-land, which father and mother have never We'll not be longing then so much since left."

"Every morning," continued Mr. Bab cock, "Amelia comes about 7:30. If the hight has been too cold to leave the

"The Watseka Wonder." To the stuwindow down, 1 get up early and lower it, then lie down again. When she comes she invariably awakens me by a light tap on the forehead. Sometimes her journey has tired her. That pillow (pointing to a pillow at the foot of the bed) is kept for her use, and she often light three, resting, until time to get up. sale at this office. Price 15 cents. window down, I get up early and lower

dies that are to follow was published in May, 1898, when she said: "France will be chastised. Paris will be the city the most tried. Epidemics and catastrophes of all sorts will desolate the country at the end of the year. The war will break out. I see people massacred and the Seine red with blood. At this Incredible as such experiences may appear to the uninitiated, certain it is moment Felix Faure will have been put down." Nations will be dismembered." All these chastisements are to have no other end than to prepare for the return of royalty. The successor of Felix Faure will not remain long in office. once child, guide and companion, and

Civil war will intervene. Then a man whom the people will take for the savlor of France will impose himself upon the people. But he; too, shall pass. Can it be Antemos? Most believers think that one of the Napoleons is indi-

cated. In July, 1898. Mile, Couedon-again referred to the successor of Felix Faure and foretold with exactness the voting of the ex-post facto law. It is, to be noted that the law-which has not yet passed the Senate-is mentioned after the succession of the Presidency and not before it. "One will succeed to him that you see. But he will only pass. Then a law will be voted, and you shall be terrified." Revolution is in the air: "I see them revolting. People's minds are mixed up.- I see knives lifted." It is, however, at the end of this remarkable prophecy that she sees most un-mistakably the death of the late president. "For him we should pray. He cannot remain. He cannot remain. He cannot remain. His life is to efface itself. God has, as it were, removed him for a utility. All is premeditated by the Divinity."

To the occultists of Paris it is not strange or contradictory that modern and ancient astrologers like Mme. Thebes and Michael Nostradamus should be in agreement and ancient prophets speaking in the name of religlike Mile. Couedon and the Oister cian Olivarius. These chosen ones may be compared, they say, to bits of stained glass, misshapen and perhaps solled. through which the light struggles, variously colored and perhaps deflected; but it is still the light. Pere Necton, vho died in 1772, said: "Paris shall be entirely destroyed." Sister Marianne of the Ursulines of Blois, who died in 1804, prophesied the same thing, A certain Trappist, of Notre Dame des Gardes, in 1815, say the capital burn-ing. The Seer of Belley, who died in 1820, said: "Babylon is reduced to cinders. Unhappiness to you, accursed city." The Abbe Souffrant, who died in 1828, also proclaimed: "The great Babyion shall be overthrown. Paris shall be destroyed." The shepherdess-prophetess, Marianne Galtier, said: "The great prostitute shall be destroyed by fire, but God will warn the just of Paris

THE PILCRIM.

······ Whence com'st thou, pilgrim, gray and slow.

Of mien unknown to mirth?-'From timeless wandering to and fro, From utmost end of earth."

What saw'st thou in thy passing ways, Of grief most bitten wild 71 I saw a childless woman gaze Upon another's child."

What deed saw'st thou in fourneying Did earn thy best disdain? 'A coward struck the poor dumb thing That cannot strike again."

But what of dauntless courage rare, Might man brave-hearted show? "I saw an injured friend forbear To smite his prostrate foe.",

Bides there no token yet in view Of our lost paradise? 'I saw the gleam earth's morning knew

Within two lovers' eyes."

Farewell, O pilgrim, gray and slow, See I no more thy face? "From griefs that slay the soul I go To rest in mine own place." -Kathleen Haydn Green.

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

At the Tottle House, Geneva, Ohio Friday, March 24, the memorial dedica-tion of Sylvia Mills was conducted in the light of Spiritualism, and its cheerful philosophy. She was the wife of F. S. Tuttle, formerly of Andover, and for many years a devotee of the teach-ings of the new gospel of life. The day she died she called Mrs. Dr. Gibbs, ex claiming, "O, how beautiful! The room is full of angels and I hear them talk and sing. Oh, such rapturous music!' Extending her hand to an unseen per-

son she exclaimed, "O, Maude! Here is Mande" (Mande was her daughter. five years a denizen of spirit-life.) Th balance of the day she was joyous and enger for the final hour. Her body was laid to rest in the cemetery at Jefferson where are the ashes of Hon. Joshua R. Gidding and Benj. F. Wade, who were

outspoken Spiritualists forty years ago Mr. Mills and the little daughter Flossie feel their loss, but rejoice in the good fortune of the arisen wife and mother. LYMAN C. HOWE.

Passed to higher life, at his home in Berlin Heights, O., March 21, in the 71st year of his age, Samuel Patterson. For forty years he has been one of the leading business men of the town, and for thirty years was manager of the fruit box and basket factory which has been one of its most active industries Early in life he became allied with liberal thought and an admirer of the world's noted thinkers. He indulged in the Utopian dreams of Fourier and Robert Owen, and met the like disappointment that befel Ripley, Thoreau, Hawthorne and others of the phalanx. The world was not as good as he be-

The funeral was held on the 23d. The quartette gave beautiful selections, Rev. Cheney a prayer, Mrs. Emma Rood Tuttle recited the poem, "Ob, why should the spirit of mortal be proud," by request of the deceased, and Hudson Tuttle gave a discourse devoted to the life and character of the deceased, and exposition of spiritual life, here and hereafter. COR. Passed to her beautiful'Summerland

home, after five monthss' hard, but patient suffering, Mrs. E. M. Gleason Johnson, on Tuesday morning, March 21, 1899, at half-past one o'clock, aged 49 years, two months and 11 days. R. T. HENDRICKS. Douglasville, Ga.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortsmann It is good reading, and should be widely distributed, that people may be enlight-ened concerning the ways and methods him a card, let us say, the ten of dia. of Rome and its priesthood. Price ISc. monds to hold. Nevertheless in a few Fig sale at this office.

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

A LIBRARY.

The Spiritualist who commences now, to form a Spiritualist or Occult library, by subscribing for The Progressive Thinker and obtaining Ghost Land, is wise. If he reject this offer, his neigh-bor will soon advance ahead of him, and he will sneak over to borrow what he he duct the corporate to pay for Wa had not the enterprise to pay for. We think, in view of what we are doing, that The Progressive Thinker should inat the Progressive minker should visit every Spiritualist family in the United States. Commence now, we re-peat, to form a Spiritualist or Occult library by subscribing for The Progressive Thinker.



It is carried out in The Progressive Thinker office, a portion of the profits returning to each subscriber in the form of a valuable book. The Progressive Thinker one year and Art Magic costs \$1.20. The 20 cents only a little more than pays for the expense of 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 alding 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.

Geo. O. LaFontain writes: "Art Magie I find to be a book of great value as an educator, and should be found in all well-kept libraries, and with your liberal offer I think it ought to reach out far and wide."

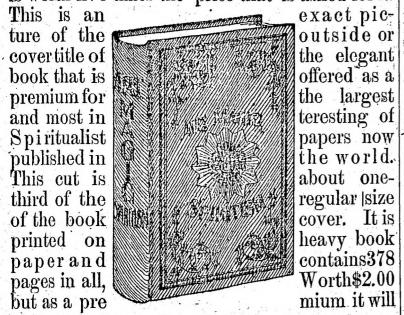
"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

"Progression, or How a Spirit Ad-vances 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.

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WRITE PLAINLY.

1, on the merits of the Bible and Mrs. Clara Watson's criticism of the same. We would like to impress upon the I feel that Brother Howe has added minds of our correspondents that The fresh, imperishable laurels to his char-Progressive Thinker is set up on a acter for truth, justice, honesty and Linotype machine that must make purity of thought, and I sincerely wish speed equal to about four compositors. That means rapid work, and it is essen-Spiritualism had more men of his stamp in its ranks. Iconoclasm, selfishtial that all copy, to insure insertion in ness and jealousy are the dead weights the paper, all other requirements being that are keeping the cause in the backfavorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If ground, and the sooner they are eliminated by our speakers and meyou are not a fairly good penman, diums in their work, the sooner will please have your communications fraternal love and spiritual harmony be copied by some one who is, and oblige evolved." Will C. Hodge, after a very successful The Progressive Thinker. lecturing tour in Indiana and Michigan,

has returned to Chicago, and can be ad-CONTRIBUTORS:-Each contributor is alone responsible for any assertions or statements he may make. The editor dressed at No. 98 Ogden avenue. Owen Z. Meredith can be addressed allows this freedom of expression, beat Canton, Ohio. lieving that the cause of truth can be best subserved thereby. Many of the H. W. Boozer, Grand Rapids, Mich., writes: sentiments uttered in an article may be ism in eary days to sound the evidiametrically opposed to his belief, yet dences; but it is now the fashion to that is no reason why they should be "size up" the instruments through whom these come to us., Moving in suppressed. No one person has, the truth, hence kindly feelings line, I wish to say that O. O. Winans should always be entertained for those and A. Norman have just left us for Elkhart, Ind., after a sojourn here of who differ from you. over four months. These gentlemen in

ITEMS-Bear in mind that items for their own persons prove a fine parentthe General Survey will in all cases be age, good moral training and a way of placing themselves and the work of adjusted to the space we have to occupy, and in order to do that they will their guides before the world which is generally have to be abridged more or an honor to themselves individually as well as the cause they represent. Hayor less; otherwise many items would be crowded out. Sometimes & thirty-line ing them my guests during the above time, I can surely say it is a pleasure item is cut down to ten lines, and ten lines to two lines, as occasion may reand a pride to have such representatives of our cause with us."

Mrs. Mattle E. Hull has a few open Every item sent to us for publication, should contain the full name and ad-dress of the writer. We desire to know terest of the Lyceum work. Address the source of every article or item that 359 Normal avenue, Buffalo, N. Y. rostrum, together with the clairvoyant readings given by Mr. Burker after appears. This rule will be strictly ad-The New York Sun has the follow each lecture, the Spiritualists of Canton ing: "Miss Lottle Fowler, of 300 West hered to. have awakened from their lethargic Forty-second street, who was once well known as a Spiritualistic medium, is in The Church of the Soul will hold the insane pavilion at Bellevue Hosmeetings under the ministration of Mrs. pital, where she was taken last Tues-V. Richmond, pastor, in Kimday at the request of Mrs. Margaret Brayton, of 158 West Fifteenth street, ball Hall, 243 Wabash avenue, every Sunday morning at 11 o'clock. Sundaywho found her in a semi-consciou school in the same place at 9:45 a.m. state. According to Mrs. Brayton, the woman has been ill for a month. Her Some four years ago, Rev. Dr. Kipp, pastor of the popular Presbyterian only relative here is an invalid brother. church, in San Diego, Cal., delivered a Dr. Robertson expressed the opinion series of six sermons against Spiritualyesterday that Miss Fowler had been ism. Dr. J. M. Peebles reviewed them driven insane by sickness and poverty in a pamphlet of some seventy pages. She refuses to open her eyes or speak Report says Dr. Klpp has been growing more liberal ever since. Recently Dr. that there is little chance for her com-Kipp delivered a sermon on "The Religplete recovery. Miss Fowler is about he plainly shows that a change has boston, her friend says, and her name come over himself, as well as the spirit was Connolly, but she changed it when of the times. Dr. Peebles supplements she became a medium. She has spent him with more than a column review, a great part of her life in Europe, in the Vidette, and awards praise as where her lectures and seances received well as suggestive criticism for Dr. much newspaper attention. Mrs. Bray-

labors in our interests. Every one role to their feet. If was their last meeting with us (until July 2, when they return for camp work), and the expression of love and good feeling manifested is be-yond my power to describe. F. Corden White approximation of the second White comes to us for the month of April; G. W. Kates and wife for May and June, so you see we intend to give our audiences the pleasure of hearing as good talent as there is in the country. The Progressive Thinker is a welcome visitor. In fact, quite a necessity. I have read so much concerning all of our public workers, in your columns, that I almost feel as if I had

exact picknown them for years. Our programs outside or for camp are complete. Our cause is progressing." the elegant B. Frank Schmid writes: "The First Spiritualist Church of Indianapolis has offered as a closed a very successful month's work. the largest A. W. Connett has occupied the plat-form during the month, and has given

teresting of us some masterly discourses. Mrs. Josephine Ropp, of this city, has given papers now the tests, and she has a very remarka-ble faculty of getting names and re-lationship in full. Her tests are very convincing and most satisfactory. Soabout one- cieties desiring good talent cannot go amiss by engaging these people." G. W. Kates and wife may be ad-

dresed at Springfield, Ill., April 23 to cover. It is 30; at 182 Gold street, Grand Rapids, Mich., during May and June. E. J. Bowtell desires engagements

with societies and camp meetings. For contains378 the future his home address will be 29 Home avenue, Mt. Pleasant, Provi Worth\$2.00 dence, R, I. Chas. D. Calkins, M. D., writes: "We mium it will

are reminded weekly in your valued paper to begin forming a Spiritual library. With due thanks to you for placing within reach of everybody such books as Ghost Land and Art Magic also The Progressive Thinker at a price only slightly above the subscription to the paper, allow me to say, that this is verily an opportunity for one to obtain the nucleus of a library at a reasonable figure. There are thousands who would

purchase and read books on Spiritualsm if the price were with the bounds of reason and their pocketbooks. As a rule books on Spiritualism are marked at a figure beyond the reach of many who would buy if sold at reasonable prices." Dr. Calkins should bear in mind that if the price of Spiritualist books were greatly reduced, the sale would leave too little profit for the author. Art Magic and Ghost Land have been practically given away to our subscribers, the expense of postage,

etc., eating up the 20 cents which each one sends in. The author who spends Lyman C. Howe in your issue of April many years in writing a book should receive a fair compensation therefor, and if a very low price is put on the the increased sales will not sufficiently compensate him. Mrs. S. E. Lewis writes from Port-land, Me.: "I am one of the society which holds its meetings in Orient Hall. We have been holding these

meetings since 1897, with much success." Bessie W. Woodward writes: "Our home circle is progressing finely; in-

terest on the physical and demonstrations from the spiritual side of life continue unabated, something new along both the phenomenal and inspirational line occurring almost at every sitting. Bro. E. W. Sprague and wife were with

us two nights, not long since, bringing with them 'living waters' to satisfy hungry souls. No. 487 of The Progress ive Thinker is well worth the entire year's subscription; it is a genuine spiritual feast of itself." 10. R. Kidd writes from Canton, Ohio: "About ten days ago Rev. George C. Day, an excellent gentleman and pleas-

"It was the habit in Spiritual-

ant speaker, of Philadelphia, and Mr. Frank Burker, of Pittsburg, Pa., came to our city from New Philadelphia, Ohio, bringing with them a letter of introduction and endorsement from the officers of the New Philadelphia soclety for the excellent work done them for Spiritualism while in that city. Mr. Day stated to the writer his mission in Canton, and with his assistance the assembly room was secured for a series of lectures, two of which have already been delivered to crowded

houses with gratifying results. Mr. Day as a speaker and organizer, has unusual ability, and through his rare spiritual thought promulgated from the

The Programive Trinker, the Questics department. Hudson Tuttle seems lev-el-headed, and it is cannot get us whoi-ly out of the log, he does not plunge us in deeper, as some of our savants do." Anna E. Thomas writes from Cleveland, Ohio: if have had great success here-580 people out last Sunday night. gave the anniversary address and tests to a breathless audience, and received a unanimous vote of thanks The Progressive Thinker is well named; it certainly is an educator."

Ruth Wilhor writes: "What a lecture for progress ds B. Fay Mills in No. 487. It ought to be published in every secular newspaperlin the land, and read and re-read by the first class of our public schools all over the United States. That is educational from the first line to the last, and ought to have wing. I would like to call attention to the exquisiteness of all matterinublished from Mrs. M. Klein, of Van Wert, Ohio."

Mrs. Marian Carpenter, who is such a decided favorite in Michigan, serves a society in Philadelphia for April. She has been doing a most excellent work all along the line, and meets with universal approval.

Mrs. Spencer writes from Stone Bluff, Ind . "We have heen favored with the presence of Dr. H. C. Andrews, of Danville, Ill., who lectured and gave tests for us on the 21st inst. He is employed lecture at our 'anniversary meeting, the 1st, also April 1 and 2. He is one of the best inspirational speakers we have ever had, and gives most excellent tests. We are an old society here, and organed our society and built our hall in 1864."

W. W. Taplin writes from Neillsville, Wis,: "F, T. Ripley has been here and gave us a course of four lectures which were well received. His tests were very satisfactory. There is a splendid openfort will be made for other good speak ers to follow in the good work. A de-veloping circle was organized, which is progressing finely.22

Mrs. A. W. Bloom writes: "The Lake View Spiritual Union will give a pro-gressive card party at the home of Mr. and Mrs. Carl Wickland, 324 N. Wells street, Saturday evening, April 8, com-mencing at 8:30 o'clock. There will be prizes given and we invite all friends to oin us. Refreshments will be served Admission ten cents."

C. H. Murray, of Elkhart, Indiana, writes: "I am not accustomed to say what I do not believe, or to indulge in flattery, but I try to express the truth and I do so when'I say your paper is the most independent expositor of Spir-itualism now published. Try and keep it so, and I hope your support will be sufficient that you will not be afraid. For many things have been strangled by fear.'

Wm. A. Simonds writes from Ver-mont: "I have been much enlightened by the perusal of your invaluable paper the past year, and could not make up my mind to let it stop, although finan cial resources are rather short. I wish it could be more widely circulated, for t is certainly an eye-opener, bold and fearless for the cause of truth and progression. With a few such able advo eates of Spluitualisin, it would seem that the next decade would witness great changes in the old theologies of Christendom.

Mrs. Marian Carpenter, and many others too numerous to mention, have sent us in a goodly list of subscribers during the past few weeks. All have our especial thanks,

Mr. and Mrs. G, F. Perkins are authorized to solicit funds for the N. S. A., and to lecture and conduct meetings herever they are needed. Cities near Dubuque or Chicago can obtain these workers in April and May. Later on eastern localities will be visited. Address G. F. Perkins, 49 Arlington street, Dubuque, Iowa.

Mrs. A. W. Bloom writes: "Mrs. Irene M. Dobson will speak for the Lake View Society at Wells Hall, 1629 N. Clark street, April 9. We invite everybody to come and hear her. We know you will be well pleased. Mrs. Dobson s pastor of the Englewood society. She also holds services at 601 N. Wells street Sunday morning at 10:30 o'clock. Her spirit messages are beautiful."

C. T. H. Benton writes: "Henry Allen, the independent musical medium of is now locate and has again consented to give a light phenomenal seance for the benefit of the Spiritualists' Home, 33101/2 Rhodes avenue, Wednesday evening, April 5. This is a rare chance to witness extraordianry manifestations and at the same time assist a worthy cause. Admission only 25 cents. Our regular business meeting will be the same date, but at 2:30 p. m. All members are urgently requested to be present."

IMPORTANT MATTER FROM OUR FOREIGN EXGHANGES

stronger-minded person might perform the task, as my nerves were thoroughly

instrung; nor was it to be wondered at.

That night, after having finished my

HARBINGER OF LIGHT, MEL- and leave the next day, so that some BOURNE, AUSTRALIA.

THE UNCERTAINTY OF PHYSICAL · PHENOMENA.

packing and feeling thoroughly ex-In Italy, as in so many other countries little rest, but had scarcely dozed off at the present time, the phenomena of when a hand was placed on my shoul-der. Springing up I beheld the form of Spiritualism are occupying the serious attention of the most highly cultivated a man pointing wildly towards a large classes of society; and they are being cupboard in the center of the room, discussed in the press with an earnestevidently wishing to show me someness betokening an adequate apprecia-tion of the profound importance of the thing there. My readers may imagine my terror. I tried to scream, but could subject, on the part of men of letters not utter a sound. At last I lost all consciousness, and knew no more until and men of science. Signore Cesare. Vesme, himself a distinguished journalawakened by the friendly tones of the ist and one of the conductors of La breakfast bell. That morning I bade Stampa, an influential daily paper, pubadieu to the haunted house and its inlished in the capital of Piedmont, calls habitants, sincerely hoping never to see attention, in a number of La Revista di the place again, but my wish was not to Studi Psichici, of which he is the edbe granted, for in less than twelve itor, to an article by Signor Parmenio Bettoli, conductor of the Gazetta Promonths we were again in Kansas City. The first evening I had a strange desire vinciale di Bergamo, and one of the most highly estcemed members of his to visit the haunted house again and inquire after our spirit friends, Being profession, entitled "Magnetism and well and strong and not having to pass Spiritualism." In this he relates some the night with them made me feel very of his experiences with a medium brave. On arriving at the house Mrs. named Beatrice Zerlini, a young do-mestic in his own household. The ex-S., the landlady, was delighted to see me, and asked me up into my old room periments took place in the presence of to have a quiet talk. The lamp was burning low, and we both had our easy Signor Bettoli's wife, and of a very old friend named Usiglio, who noted down chairs by the open window. Whilst what took place. On the third evening, sitting there I became entranced, and when the medium had been thrown some unseen hand led me into the closet into a deep magnetic trance, she began which was used as a wardrobe. I reto speak in pure and perfectly correct moved the things from one side, then Italian, wholly unlike the rough counpulled back a piece of board and drew try dialect habitually employed by an illiterate peasant girl; such as she is. out a long blue envelope, when the strange influence left me. The packet Wishing to test her powers of clairvoywas addressed to a lawyer in the city. to whom Mrs. S. took it the following ance, her master asked her if she could tell him what his elder brother, who day. On opening it the lawyer was surwas in an adjoining room with the door prised to find some little deeds and the shut, was doing at the time? will of a gentleman, formerly a client "He is taking down a book from the

of his, that had been lost over twenty shelves and is opening it," she replied. years before at the old gentleman's Upon being called in, he verified the death. He had left part of his property to his

accuracy of her statement. At that moment there was a ring at

"Who is that?" asked Signor Bettoli of the girl in trance.

"Signor So-and-so!" was the answer and on such occasions she was perfectly correct. Nevertheless, the writer proceeds to remark, there were evenngs in which, notwithstanding the me dium was put into trance, no results whatever were obtained." her mission.

But this is a very common experience and whenever it happens, the medium should be brought back to her normal condition, as promptly as possible, and allowed to rest. All mediums are sensi-tives; some of them are hyper-sensitives, liable to be affected by all sorts of subtle influences, as a loss of magnetism of their own part; a lowered vitality; mental trouble; ill-health; excessive heat or excessive cold; an unsympathetic, hostile, or inharmonious circle; self-distrust, and a multitude of other disturbing circumstances. The more delicate the organization, the more susceptible the medium to suffering from these adverse conditions; and the greater and the more considerate should be the care and watchfulness exercised over him or her, by the friends of the sensitive. And again the non-production of the

results desired by the sitters, does not lepend primarily upon him or herself. He or she is simply a plastic instrument in the hands of the controls;-who may see many good reasons for not using her, or her brain or voice. For they can perceive what the sitters cannot and while the latter would go on working the powers of the medium to excess the higher intelligences, with their finer appreciation of the delicacy of their in strument, and of the duty of carefully preserving it, will often put an abrupt and decisive stop to manifestations which are always liable to become exhaustive.

The simple truth is that even those college in the old-world sense of the who have had the greatest experience word-a home of God's sons and in Spiritualism possess but a limited daughters, a fellowship, a brotherhood, knowledge of the laws and phenomena a community. of mediumship; but what they do know suffices to convince them that the ancient Egyptians, Greeks and Romans, acted very wisely in surrounding their mediums-priestesses, keepers of the oracles and vestals, as they were variously called-with the best possible safeguards for the preservation and protection of their beautiful gifts.

soul forms its own Devachan, through its own powers and energies, reinforced and strengthened by the energies of the spirit. And that life in Devachan is the soul's great opportunity to rise to new aspirations, to receive new seeds of beauty and joy, which shall in their turn blossom in the time to come. Drawn thus close to the spirit, the soul shares the spirit's greater life and re-ceives the seeds of hope, the ideals of future growth, which are to guide and stimulate it when it returns again to this earthly life.

But the soul does not only receive from the spirit, it also gives to the spirit; brings to it the harvest of its best hours in life; the knowledge it has won; the sense of the beauty of the world; the sense of human life, with its loves and its efforts; the sense of toll well done, of difficulties overcome. f the spirit soars angelic above our life it is thereby cut off from many a secret that every mortal knows, and these are the messages it learns from the soul in return for the power and peace it breathes over the soul in paradise.

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age 12 cents. Paper, 50 cents. Seers of the Ages.

wife and the remaining portion to a nephew and niece of his; but his wife This large volume of 400 pages (9th edition), treats exhaustively of the not wishing them to have their share of the property had hidden the will, and seers, sages, prophets and inspired men of the past, with records of their visdving suddenly was unable to reveal its ions, trances and intercourse with the spirit world. This is considered a hiding place, and the house was let to strangers who turned it into a boarding standard work, treating of God, heaven, house. That was the reason she haunted hell, faith, repentance, prayer, baptism, the room where she had concealed it, and her husband came to help her fulfill judgment, demoniac spirits, etc. Price reduced from \$2 to \$1.25. Postage 15 c. S. P. R.

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A book of 300 pages, containing songs, hymns and anthems for Spiritualist societies and circles. The words are afire Another object of the proposal is, I with progress. It contains the choicest songs and music by James G. Clark and other reformers. Reduced from \$2 to

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Who Are These Spiritualists and

ple about who fancy we shall get an in-This pamphlet of over 40 pages proves crease of mediumship if we start prothat the greatest and brainest men in essors lecturing on the art. Mrs. Stanthe world to-day, such as Sir Wm. nard may not be one of these, but one Crookes and hundreds of others are Spiritualists. Price 15 cents. might as well try to train roses as me-

Lectures may be all very well for the A pamphlet of 65 pages. Did Jesus gardeners, but the roses themselves, for the development of their blooms, re-Christ exist? What the spirits say, about it. What the Jews say about it. quire a rose-bed of good soil and a warm, moist, vitalizing atmosphere.

and will not unfold themselves in a chill, formal atmosphere. Psychics and mediumship require, in their daily sur-

Dr. Peebles' Three Jubilee Lecroundings, a feeling of fellowship, of tures. brother and sister-hood, of common en-

A most elegantly bound pamphlet of thusiasm, of affection, of admiration, of 122 pages, giving Dr. Peebles' lectures delivered in Hydesville, March 31, 1898, devotion. In other words, we want a in Rochester, and later in London at the International Congress of Spiritual-ists. These lectures, illustrated, are Another reason why the development racy, meaty and scholarly. Price 35

of mediumship especially wants the cents. privacy of home life rather than the . Th The Christ Question Settled. A symposium by Hudson Tuttle, W. E. Coleman, Rabbi Wise, Col. Ingersoll,

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LIGHT, LONDON, ENG

diums by such means.

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ARE VEGETATIVE AND SHY,

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ive lectures against Spiritualism. This

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tains Spiritualism, considering it the

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says in "The Arena" on Spiritualism In

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By Dr.

Kipp's benefit, from the Spiritualistic ton says that Miss Fowler is the original standpoint. nal in Florence Marryat's novel. 'There

Is No Death,' and that among her cor G. H. Clark sends the following: "The fifty-first anniversary of Modern respondents were many people well Spiritualism was celebrated at Spiritual known in England and Germany. She will be held for observation at Bellevue Temple in Lansing, Mich. Mrs. Carrie Firth Curran, of Toledo, conducted the for four days." Miss Fowler at one time resided in Chicago, and was remeetings and made three addresses during the day. She is one of the ablest garded as a most excellent medium. speakers on Spiritualism who has ever Too bad that she is in such unfortunate circumstances. visited Lansing and her addresses were greatly appreciated. The hall was Mrs. Star writes from Cleveland.

Julia Steelman Mitchell closes a three

the very severe and inclement weather.

Would

handsomely decorated with flowers, Ohio: "I am working for the cause of and the occasion was a notable one in Spiritualism and have many friends in he history of the society in Lansing." this city, but my work is nearly Mrs. Clara Field Conant, of Wash-finished. I am about to be taken in the the history of the society in Lansing."

ington, D.-C., gave the citizens of the other direction. My guides have contown an address on Spiritualism and vinced many through my musical psychic phenomena on Friday evening, phase, as they controlled me to sing which was listened to by an appreciative audience. She demonstrated that every argument used against months' eugagement at Chattanooga Spiritualism applies with all its force Tenn., April 9; goes to Kingston for last against the Bible, which is full of three Sundays of April. psychle phenomena from cover to pleased to go North or East for May cover. Mrs. Conant speaks under in- and June. Letters will reach her at all spiration, or in other words, at the dic- times addressed to her home, Hartzell tation of a 'decarnate intelligence. -At avenue; North Evanston, Ill. the close of the lecture Mrs. Conant anthe close of the lecture Mrs. Conant an-swered several questions propounded House Block, Denver, Col., have been by the audience, some of whom ascended the platform to shake her all through the past winter, in spite of hand. Mrs. Fannie Allyn will speak

during the week on the same subject, The name of Walrond has, in connec-and we bespeak a large audience, judging by the interest manifested in the subject.—Commonwealth, Daytona, Fla. Mrs. Kate C. Dennis, 416 Walnut States. He contemplates a Western

street, Grand Forks, N. Dak., desires to Spiritualistic tour in the spring and hear from Spiritualist families living in summer. hear from Spiritualist families living in small towns, or on farms, or in suburbs of cities, in Kentucky, who would re-ceive for a few weeks a young girl suf-fering from nervous prostration, and re-quiring change of climate; and her """" Expenses must be moderate. nurse: Expenses must be moderate.

troit. Our hall was filled to overflow Thos. A. Black writes from Cleve ing of the evening service. At the even land, Ohio: "Truth, justice and virtue ing service a resolution was adopted are eternal principles of infinite law, tendering to Mr. and Mrs. E. E. Carpen-It was deeply impressed with the truth ter a rising vote of thanks as an ex-of the above in reading the article of pression of our appreciation of their

sleep. Sunday we will celebrate the fifty-first anniversary of Modern Spiritualism with services in the afternoon and evening. While Mr. Day is an enthusiastic worker in the cause of truth and quite an evangelist, he is not generally known in Ohio, or further west, since his work has principally been in a local way confined mostly to Phila delphia and vicinity. It is Mr. Day's desire to organize a strong and lasting society in Canton before he leaves for other fields of labor and enlightenment. In addition to Mr. Burker's clairvoyant powers, he has proven himself to be a genuine materializing medium, through whose mediumship a number of skeptical investigators have been convinced since he came to Canton that change called death doesn't end all."

H. F. Coates writes: "I wish to say to those seeking the philosophy that the lectures on Bible Spiritualism given by Dr. S. P. Cady at Kenwood Hall, 4308 Cottage Grove avenue, are interesting and kindly received by the audience The attendance has been good and the tests given are very satisfactory. All are welcome and seats are free. Mediums are solicited to come and take a part and help spread the grand truth." Mrs. J. W. Kenyon has just completed a very successful engagement with the Fitchburg society, where she gave a large number of tests. The 22d of March she gave tests at the Brocton society, at their anniversary exercises She served the N. Scituate society on their anniversary the 31st of March. Thence she goes to Manchester, N. H. for the month of April. During May she will be in Worchester, Mass., and Portland, Me. Societies desiring Mrs,

Kenyon's services for 1899, address her at 49 Baker street, Lynn, Mass."

James S. Kennedy, of Massachusetts. writes: "The freedom of expression that appears from week to week on the pages of The Progressive Thinker must inevitably give its readers positive knowledge that can only come by impartial mental mastication, assimilation and sifting from the pros and cons of

the subjects under investigation." R. H. Crist writes: "In No. 477, Miss Sarah Thomas (medium), in explaining about Cain's wife, says: 'Cain was sent to the east of Eden, to the land of Nod when he saw his wife.' In Questions and Answers, in No. 487, 'Pensacola' says 'Cain went to the land of Nod and took a wife.' The Bible says, Gen.iv 17, 'And Cain knew his wife.' Nov while it does not matter to us whether

Cain found people living 'in the land of Nod' or whether he took his sister with him, like Abraham, would it not be well to call the attention of those people who seem to be interested in studying the genealogy of Cain, to the chapter and verse, and have them read it correctly, and perhaps they may get a new iden in their head."

S. Gardner writes: "I wish to mention one department of especial interest in

Louisa Tuttle writes from New York: "The Spiritual and Ethical Society of New York, 744 Lexington avenue, one loor above 59th street, will hold its celebration of the Fifity-first Anniversary of Modern Spiritualism on Sunday, April 9, at 2:30 p. m. A very fine pro-gramme has been prepared-music, ongs, recitations and addresses. hope to have our hall crowded as it dethe serves to, with such a program as we shall present."

C. H. Mathews writes: "Rabbi Machol and other church people of the 'goody-goody' class, in Cleveland, O. among which are several ministers of the gospel, have been keeping up a con tinuous fusilade against Spiritualism. declaring that spirit manifestations of any nature 'are frauds and only believed by ignorant people.' E. S. Menough, one of the best known Spiritual ists, says the World, and several other Spiritualists say they will challenge the rabbi to disprove the truth of their re ligion; that their enemies know nothing about it, and if they took the trouble to investigate they would sing a different The question box of Rev. Banks song. one of the assailants, has had a variety of leading questions submitted for elucidation, but₃the reverend gentleman has been 'too busy'ito answer. Verily 'it is hard to kick against the pricks.' E. Summers writes: "A long time has

bassed since Chickgoans have read any thing in The Progressive Thinker con cerning the Ohurch of the Students of Nature, now¹ meeting at Nathan's Hall, 1565 Milwaukee avenue. The so ciety is not only living but is even gain ing in vigor. a half-dozen joining it on the occasion lof the celebration of the Fifity-first Anniversary of Modern Spiritualism last¹Sunday evening, March

26. The occasion was rendered memo-rable by addresses from Dr. C. C. Henderson, the regular lecturer at Van Buren Hall, 1 who was the principal speaker of the evening; Dr. I. J. Jacobson, the pastor of the Norwegian so clety on the North Side, Mrs. Marie Gartelman, and by Mrs. Summers, the pastor. Beautiful pieces were recited by the following children: Eva and Martha Ihle and Hilda and Willie Hassman. The lad recited two pieces, one on 'The Right Man in the Right Place," and one on the Hydesville revelation of 1848. Miss Eva Ihle also sang a charming solo, accompanying it with piano. Master Charlie Hassman the was the principal planist of the even-ing. The audience, which filled the hall, seemed to be well pleased and satisfied with the success of the exercises."

(Continued:on page 8.) . I.

BORDERLAND, LONDON, ENG.

THE HIDDEN WILL.

A few years back I was traveling with my husband through the Western States of America, and having heard so much about Kansas City and its lovely surroundings, we decided to remain here for a time.

The room my husband and I were to occupy was a large one, with two French windows opening onto a balcony which ran the whole length of the '00m.

I had been asleep about an hour when suddenly awoke with the strange sen sation that somebody was in our room and sitting up beheld standing at the foot of our bed an elderly lady, tall, slight, and dressed in pale lavender. She had such a sad expression, and her mournful eyes held me spell-bound as she was gazing steadily at me. I was naturally alarmed, thinking one of the boarders had entered the room, so roused my husband. He told me to keep quiet and see what she wanted, when he walked slowly through the window onto the balcony, and after a few sec-onds returned again, and, when in the middle of the room, a vapory mist en

veloped her and she disappeared. We then knew that it was no earthly visitor we had been entertaining. The next day I told our landlady

what we had seen, and she informe me we were sleeping in the haunted room, and begged us not to tell any of her boarders about our nocturnal.ex perience.

I naturally did not wish to pas another night in the room, but my hus band laughed me out of my fears.

A few nights after my little boy, wh had his cot in our room, woke me to tell

same way as before.

These visits became quite frequent and as they did not annoy us in any way, we took no further notice of them. But when my husband had to go further West on business; and my little boy and I were left alone, my courage failed me and I became nervous and ill. Some of the leading Spiritualists in the city, at my request, held a seance in | are satisfied: all hopes of heaven are our room, but the only satisfactory elucidation of the mystery we got was, that they were earth-bound spirits, and would remain so until some one helped life, and is strengthened and refreshed. them undo the wrong they had done As the measure of its aspiration, so is

on me that it was my duty to remain into a perfect flower, under the sunlight there and unravel the mystery. I de-clared I would do nothing of the kind; as the souls of men are of every differ-from \$1.75 to \$1.25 per volume. Postbut would pack my boxes that night ent measure of appiration, so is the age 12 cents.

publicity of the lecture room, is that it depends chiefly on the establishment of J. S. Loveland, B. B. Hill, J. R. Buchanautomatic movement and cerebration. Stage dancers and gymnasts have to an and Dr. Peebles. This is a handtrain themselves by a set of exercises, some volume of nearly 400 pages, and ridiculous in themselves but useful in treats of Jesus, Mahomet and the gnostics. What the Talmud says about the effect of suppleness they impart. Jesus. Antiquity unveiled. Child mar-riage in India. Col. Ingersoll's agnosti-So, too, with mediums. They have often to go through all the antics of Quakers cism. What the spirits through W. J. and Shakers, or jabber gibberish, or say Colville, J. J. Morse, Mrs. Longley, Mrs. Everitt, Mrs. Hagan-Jackson and things with no reason for them, and act and speak nonsensically whenever they other mediums say about Jesus, etc. feel a prompting to do so. Now no one likes to play the lunatic in public, and Price \$1.25. would naturally repress such prompt-A Critical and Crushing Review. By Dr. Peebles of the Rev. Dr. Kipp's

ings; but in the seclusion of a home or a gymnasium, where no one else is present except fellow gymnasts and a trainer, they would not mind what ridiculous exercises they went through in order to attain to automatic ease. The ideal institution which I have

complement of primitive Christianity. long hoped some of us will some day Price 25 cents. be able to carry out for the training of Hell Revised, Modernized. mediumship would be more on the lines And made more comfortable. A scathof a village home to begin with, and ing review of the Rev. Dr. Kipp's servillage community as the scheme exmon delivered in the Presbyterian church, upon "What Is Hell?"

pands. A quiet spot might be chosen with the conditions of good air and scenery, as near as possible to the great centres of population. Here cottages might be built and placed under the management of some ladies and gentlemen of leisure, who might be found to devote themselves to the useful work. To these homes mediums should be invited to come and reside free of expense. The institution might be made self-supporting by providing board and lodging to visitors from the towns, who might come down on week-ends and holidays and make more intimate acquaintance with the mediums before they asked the privilege of sitting with them. Mediums, as long as they re-

mained in these homes, might be certificated. but not the public, unprotected prostitutes of psychic gifts.

LIGHT OF THE EAST, CAL-CULTA, INDIA.

The spirit in us, standing close to divinity, has a power,

AND IMMORTAL TRUTH: an eternal vigor, that is the very heart of joy; and a wide and sweeping knowledge that almost reaches omniscience.

As the soul puts away its garment of desires it rises up to union with the spirit in Devachan, the Blissful, and is thrilled through and through with the spirit's exultant and immortal youth. All that the soul had in it, of beauty, and truth, and goodness, is kindled into rich and vigorous life; all aspirations The Principles of Nature, as Discovfulfilled; all dreams of joy are more

than realized. Then the soul bathes in the waters of before leaving this earth plane. My scientific friends tried to impress in it, every seed of hope, blossoms out the measure of its reward; every hope

ered in the Development and Structure of the Universe. Material and Spiritual Magnetic Forces. Laws of Spiritual Manifestations and Mediumship. Spiritual Planes and Spheres. Given inspirationally, by Mrs. Maria M. King. In three volumes, 8vo. A remarkable work; among the greatest in the liter.

Hydesville, N. Y., at the celebration of the Fiftieth Anniversary of Modern Spiritualism. It contains the addresses of some of the most noted speakers present. It contains the picture of the Hydesville cottage, wreath, etc., Price 15 cents.

FOR SALE BY

The Progressive Thinker.

cents.



me there was a lady walking about, and he could not sleep. While we were watching her an elderly man joined her. He was handsome, but with a cold and sinister expression, and after a few seconds they disappeared the



This department is under the man-

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

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

"Astronomer," Portland, Maine: Q. What is the temperature of space? A.Fourlee estimated it at 58 degrees

far., Pouillet at 224, Herschel at 239; that is, these numbers represent de-grees below freezing water. The reason for these wide differences is that there is no data on which to rest. We know that as we ascend into the atmosphere the temperature rapidly decreases, and under the burning tropical sun there is perpetual snow at three miles above the sea level.

The atmosphere serves as a blanket retaining the heat of the sun and the slight heat from the stars. It has been conjectured that the temperature of space was absolute zero, and that has been as arbitrarily fixed at 500 degrees F: below freezing water. The temperature of space and that of a body in space are entirely distinct. If space is a vacuum it could not arrest the waves of heat, and must be absolute zero. If it is composed of attenuated matter which in the least receives such waves, its temperature will rise above absolute zero, in exact proportion to the retardation. A body like the earth arrests all the heat waves that strike it, and its atmosphere retains them in a measure from radiating into space.

Space is so near a vacuum that it offers no retardation to the motion of stellar or planetary bodies and hence its temperature must be practically at ab solute zero, whatever that may be. It is far below any degree that is possible to be obtained on the earth's surface.

Albert Whimple, Wyoming: Q. Please give the origin of the gypsies. A. The gypsies, known as Zingari, or always by themselves as Romany, are traceable by their language to the Doms of India. The D. and R are interchangeable, so that these names are identical. The Doms are vagabonds and outcasts and are of such remote antiquity that they are mentioned in the Shasters, where they are called "dog-enters," showing that at that remote time their habits were the same as at present. They belong to the Turanian stock which peopled India before the advent of the Aryans, the truly historic race. There are other tribes in India, as the Nats, of almost similar habits. All are nomadic, living in tents or temporary dwellings, and obtaining a livelihood by thieving, fortune-telling

and petty trade. There were probably many separate migrations of these people into Europe, The first appeared in the North of Europe in 1417, but small bands are mentioned as existing long before that time, and in Greece as early as the eleventh century. There was a sudden influx of thousands of them into Germany in 1417. In their migrations the gypsics gathered to their ranks the worst characters and a great variety of words. In 1563, it is said 10,000 had found abode in England, and such no-2 torious thieves and outlaws had they become that they were included in that class, and forty pounds imposed as a entering that country. They have formed to the present time almost the entire vagabond class. The present condition of the gypsies is imroved, and in America many have taken to the cities, becoming house dwellers, and engaging in crafts and trade. In summer time they some-times take to nomadic life, in small encampments, or tramp as tinkers, ped-dlers, or even enter the theatrical profession, as minstrels, or the more con-genial life in the circus. They are a well-formed, athletic race, the children are often beautiful, especially the girls, but the rough life and exposure brings an early change. Like all primitive peo ple they are fond of alcoholic liquors. are quarrelsome among themselves, violent and ungovernable.

knowledge. The world was ripe and the church of Rôme could not stay the tide. The people would have education, and she yielded to the inevitable. She put forth her whole strength in institutions of learning. If the people must be educated she would attend to it herself, and direct it after her own pleasure. It is necessary that there be Catholic schools for Catholics, for it is such knowledge as makes Catholics that is taught therein. Were Catholic children to attend the public schools unfettered;

they would learn too much to remain Catholics. The Protestants unchained a force they did not understand, which they could not control. They attempted to

hold it under priestly rule, but Protest-antism has no priests who stand as God's vicegerents. There is no especial sanctity to a Protestant divinity student. The right to protest against Rome carries with it the right to protest against wrong wherever found. When the Protestation is completed Protestantism will have disappeared. Rome can hold the energies of education in leash. She can prescribe what her children shall know. Because of

the fundamental principle on which it rests, Protestantism cannot. It is the free, unbiased, educated mind, that must decide the great problems of religion according to the Protestant belief. and if this mind is thoroughly unblased and educated, it sees so little difference between all religious systems, so much that is fraud and superstition. It has no choice between them; has no use for any of them.

Francois, N. Y., speaks and sings in a foreign language. Will this ever be-come of value to the world?

A. A great many speak and write in what is called foreign languages, but with scarcely an exception it is only jargon and scrawls. It is only on rare occasions that a spirit finds it possible to speak in a language not known to the medium. The reason is clear, for thoughts, not words, are impressed, which find expression through the mind of the recipient in words of his own. Only when under perfect control, when the spirit and the recipient are one, is it possible to transmit words, numbers, dates, arbitrary sounds and signs. Perhaps the spirit uses this method as a practice, expecting to gain better con-trol thereby. Do not, however, rest with this form of manifestation as a finality, but earnestly expect something more practical. Its only value is that

of an exercise.

F. S. Wikle: Q. I have read The Progressive Thinker, and find a good deal said about the Bible proving that our spirit friends can return. Now I do not care if it does or does not, for I do Progressive Thin not know that the Bible is true. The communications may or not be true, as who wish to read we have no means of determining. How can spirit existence be proven by nature a cost of only 1

-the only evidence of value to me? A. The evidence of spirit existence dred copies will does not rest on the Bible or any other sacred Book. These books as the records of opinions and manifestations, may be illustrative and helpful, nothing more. The facts presented by man's spiritual nature are the only foundation and evidence. To demonstrate the laws of that spiritual existence is to prove it "by nature." Hence it is necessary to investigate these facts, and phenomena. Every one who has done so with hopest purpose has been convinced of the truth of the claims of Spiritualism.

"S.," Chicago: Q. From the fact that some birds and animals see in the dark, would it not be possible to make glasses that would enable us to see likewise?

A. There is an instrument, the night glass, really a binocular telescope, though not necessarily binocular, great ly assisting vision in the night. Such night are especially formed to gather a wander in doubt as to the time of the surface of nerve loops which receive the light concentrated by the lens. These nerve loops are more sensitive and respond to a feeble light which to our eyes would be blackness.

SCIENCE VS. DELUSION A Philosophical Review of a Oreat Subject.

While sitting and pondering over the tradesmen employed therein with sumultitude of delusions, ranging from perintendents in plant's office. Herein Catholicism down through Ingersollism, we have found that the monad, on Protestantism," Christian Science, Theosophy, Reincarnation, and their pro-lific brood of hybrid spawn, all equally of lessons in forming and manipulating void of common sense, or scientific the lower forms of life; but it has di-basis, we can but realize the necessity vided its time in gaining lessons of ex-

of a new departure in youthful educa-If the grand demonstrated truths re-

vealed by elemental and material scien-ganism, an organism iendowed with all tists alone, were properly arranged into of the complex anatomy for thinking, school lessons, and taught in every common school, as they should and ning and working, with purpose in would be were it not for the boycott of view. Here the monad has reached its Christian influence against all knowl-highest material limit; there are no edge, which runs counter to Christian- higher material lessons for it; here it ty, in less than one century's time, ism finds itself in the same relation with its fossils would be as rare finds as flat material environments, that the infinworld fossils are to-day. SCIENCE KNOCKED DOWN.

The great drawback to science as a mental illuminator, lies in its immens-ity and diversity. Infinity is immense, and its functional forces innumerable, and classified; hence the scientific student must choose his class, and therein ished, and its room demanded for the he finds a lifetime's work. Each class, embodies its finds, in its own classbooks, and throws them out to the world, in separate parcels, with about mental monad did, which gave birth to the same beneficial result to humanity the material monad, namely, polarize; that the clock-maker would, were he to polarize this compact of more than parcel out the different wheels, and three billions of individual monads into parts of the clock, and send each cus-

tomer one part only. Each customer might examine the use the term monad man in this paper). greater monad, as you like, but we will part sent him, and find it perfect in ev-ery particular; but as he lacked the oth-again enter a new realm of existence;



Col. R. G. Ingersoll's great sermon on "The Devil." lately delivered in Chicago, was reported we Thinker. The heard it in Chi 50 cents to a dol April 29th it will Progressive Thin who wid of The Progressthousands who

75 cents. Every in the United ruse it. This is opportunity to

out, according to

parts would be of no use to him. Of realms; or this colony, this organization course, one customer might trade of indestructible monads must here and around and amass all the parts belong- now be resolved to nothingness, else the glasses, however, would be of no use if ing to one clock; and still an hundred to ever-approaching army of monads all the diffused light was cut off, as in one his ignorance of the combine would would become clogged at the mouth of a darkened room. Although the eyes of birds and animals that see in the keeper, therefore he would still have to MISC MISCELLANEOUS.

Of course, the tiny single cell monad,

the intellect, the energy and wisdom of the more than three billions of mundane monads into one active, thinking, reasoning entity, endowed with aspiration, purpose and afore-thought when implanted out in earth's ethereal realms, filling the higher and still high-er functions in our planet's mission, of evolving intelligent force. Ah! truly the monad is designer, artist, master; the co-operative labor of the different yea, creator, of the phenomena of the realms it occupies. See the infinitesireaching and formitig the human ormal speck of elemental energy, marshal and sway the clouds and mist; map out the cyclone's track; paint the lightningflash; then force the lines into new realms. See this new-born monad perience and wisdom, out in its former elemental haunts, apart from matter, form and animate snail and worm; complicate, paint and beautify fowl and beast; then mentally empower man has reached and formed the human or to tame, harness, hitch and drive nareasoning and-loving; for aspiring, planture's most potent force, to whispen around the world, and drag a freight train back. This accomplished, through the silent co-operative efforts of mate rial monads banded together in human organism, cramped and blighted by oppression and delusion; then what might itesimal particles of which it is the po-larized unit, found themselves in at the we not reasonably expect, in the way of manipulating earth-spheres forces, close of their elemental evolution, namely, their mission as elemental fac

tors filled, and their room demanded.

So with the material monad, at the dis-solution of man's physical organism;

its mission as a material factor is fin

There are but two chances left for it

It must either do as the infantile ele-

one consolidated unit, (spirit entity, or

ever oncoming army of monads.

through the co-operative efforts of far greater aggregated gangs, of three billions times greater monads, co-operating together under far more radiated environments.

Silly mortal! why doubt that liberated monad man may linger in his wanton haunts, and with mortals co operate for weal or woe; when we know that nature demands the liberated monad shall revert to its elemental haunts, and there co-operate with its weaker affinity, during its innumerable vacations

from animating material bodies? Life, on its journey of evolution, retains, with nature's seal affixed, a passport granting reciprocity, good in all realms through which the holder has passed.

OUR APPEAL,

Threescore years and ten, with dellcate health added, is rather late for actlve service in such a terriffic fight, but why can't, why won't, some of our brainy, scholarly, young students whose intellectual germs have escaped the blighting frosts of creeds and isms, and who aspire to record their names among the world's redeemers; open the battle of evolution, by gathering, classifying, connecting and compiling these grand scientific truths into school lessons, and labor incessantly to have them introduced into our lyceums, and by and by into our common schools; thus eventu-ally supplanting ignorance, superstition and tyranny, with knowledge, wisdom and benevolence?

New Boston, Ill. VAN WILLITS.

HE TALKS TO SPIRITS. (Continued from page 1.)

and directed me to write them down and send them to his wife in St. Louis. I talked with him a few minutes, when he said good-by and shortly afterward my wife woke up, unconscious of what man and woman had happened, merely supposing she had been taking a short nap.

"The next day I wrote to my brother's widow, inclosing in the letter a slip of paper with the six words upon lt, and asking her if she knew anything about them. I said nothing about how came to have them. In a few days a reply came. The words, she wrote, had been given her by my brother two days before he died, and he had made her solemnly promise to keep them secretuntil some one should repeat or write them to her, in which case she was to tell how she received them. I accept them as the best test of a message from the spirit world that it is possible for mortal to receive. My wife and my brother's widow had never met or written to one another, recollect, and therefore any theory of collusion is out of the auestion.

"So much for that. Now, let me take up question two," continued the doctor. "Did I ever have a message telling me something I didn't know, but afterward verified?"

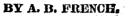
"Some years ago my wife, being in one of these trance conditions, and I talking with several of my old friends

signed the very day he received my letter. He was so impressed by the mes-sage, however, that he insisted on calling in another attorney to examine the title, a defect was found, and the deal

fell through. "Then I told him about the message For Sale at the Office of The Prorelative to his father. He said his father was well, although he com-plained sometimes of a little stomach trouble, but scouted the idea of a can-cer. I persuaded him to send his father Fragsuce Jointings. Gathered from the Highways, By ways and Hedges of Life. By MATTINE HULL. This is a mary cloudy neat book of selections from Mrs. Hulls hess poema sermous and essays, and coulding a splondid poirtait of the author, also a portrait of Moses Hull. Price, ueatly bound in English cloth, §1. to Chicago, and on examination the old gentleman was found to have a cancer, and almost two months to a day from the time I received the message he The Spiritual Alps passed over." and How We Ascend Them. Or a few thoughts on how to reach that altitude where spirit is suprome and all things are subject to it. With portrait. By Moses HuL. Just the book to teach you that you are a spiritual being, and to show you how to educate your spiritual facultics. Price, bound in cloth, 40 couts, in paper cover, 20 cents.

A silence fell upon the party as the doctor concluded, and all eyes were centered upon the legal skeptic. "Almost thou persuadest me to be a Spiritualist," said that gentleman as he arose and prepared to depart, and to

this the party answered "Amen." GLEANINGS FROM THE ROSTRUM.



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"Meteorologist," New Orleans: Q. What is the cause of the mistiness of the atmosphere? A. Vapor and dust. The two are

blended in effect, the more vapor the more dust. Few appreciate the number of dust particles in the air. When un usually clear the number in a cubic inch has been found to be 23,680 (Mr. Alvord before the Edinburg Royal Society). In a hazy or thick atmosphere, they are multiplied many times.

Dust is not an unalloyed evil. The most wonderful and charming aspects of nature are the production of dust. The glories of the dawn and the sunset are produced by dust in the air. The sky if free from dust would be black except where the light directly shone. A room-into which the sunlight did not directly fall would be dark, except where the walls reflected the light. There would be no softening of shadows, but abrupt transition from the dazzling blaze to the black shadow. It is by reflecting the light that all the softness and shading; the color and blend-ing; the melting of the distance, and penetration into corners and shadowed places is brought about.

H. V. S., Fort Wayne, Ind.: Q. What effect does our public school system have upon Protestant Christianity? Does it strengthen or weaken it? If so detrimental to the interests of Catholicism and Lutheranism as to oblige those sects to maintain parochial schools, why should it not be equally detrimental to the interests of all other Christian sects?

A. Protestantism, heralded by the Reformation, was more than Protestantism against the superstitions of Catholicism—of the true and holy church. It was a protest against the appalling Ignorance which that church had fostored and in every way encouraged. In norance and dirt were the talismanic signs of sainthood. The filthy, verminharboring vagabond was nearest Christ

and the heavenly kingdom. The Catholics did not want the Bible read by the masses, and the masses must be kept too ignorant to read. The creed was before the Bible, and the priests could read that in the churches. The reformers founded their faith on the Bible as the fountain of all truth. The creeds must be swept away. Everyone must rend the Bible and judge for himself. Now there came a flood of |

the eye itself must be improved as well as the appliance to concentrate the light. One use proposed by this correspondent for such glasses is to detect fraud see if they don't look more comprehen-in a dark circle. As a light sufficient to sible than while knocked down and allow objects in the room to be plainly discernible (especially if such light be shaded with blue), is not opposed to the essential conditions of the manifestations. Investigators, if they allow themselves to be shut up in the darkness of seance rooms, are themselves to blame if they are victimized by tricksters. The dark seance is necessary for trap-doors, which Bob and his disciples fraud, and for fraud only, and Spirit- might sneak out through, and forever ualists should insist that the light should be under the control of the cir-

cle and not of the medium or his "managers," and sufficient to allow objects in the room to be discernible.

Genuine manifestations may take. place in a dark seance, but as such darkness is not essential, and as the manifestations are far more convincing in partial light, conditions which make deception impossible should be demanded. Better none at all, than such as are shadowed with uncertainty and deception.

PHANTOMS.

Whence do they come? What may their import be-The filtting, flashing phantoms of the mind-That half awake and half in dream we · see: That never can be captured or defined? They hint at something lost, something desired,

Something whose ownership would make us glad-Perhaps at thoughts with subtile mean

ing fired. Or truths unrecognized because unclad.

They may be glints of half-forgotten dreams, They may be memories long buried deep, That from their ashes give out fitful gleams Before they sink to their long final sleep. Perkaps electric lines from other brain Are tapped and flashed by crossing

with our own, Perhaps some floating shreds (or bits remain Of former life that we somewhere have known.

Perhaps they are the signals loved ones send Who wait our coming on the other

shore Too spirit-full with earthly sense, to

Too finely soft to fully pierce life's roar.

Perhaps! Perhaps! Conjectures cannot teach!

We clutch at shadows and we grasp the air! The mystery is aye beyond our reach-

So let us in our own uncouth way set up in working order a few sections of scientists' most prominent finds, and scattered around; all the time keeping a sharp lookout for some useful employment for a personal god, and his half god son, also for some special device for laundrying over old defunct souls, and turning them out good as new, every now and then, as our reincarnation friends claim; and again, for secreted

escape mental development. ELEMENTAL SCIENTISTS

inform us that the invigorating, animating principle of life, in some of its various degrees of radiancy, permeates infinity. That onr planet, like all well regulated automatic self-feed machines, through its whirl and velocity through

space, attracts and gathers its sufficient supply of dormant energy, and under the influence of earth's warm, moist, magnetic atmosphere, amid the com-bustion and turmoil of electricity, cy-clones and tornadoes, alternating between genial sun and biting frosts, this once dormant energy becomes electri-fied, vitalized, and individualized (so to speak), that as it reaches a given polarize as one unit in the single cell. Thus the single cell monad is born, a material entity; born through the polar-ization of numerous and diversified elemental ingredients, which for convenlence in this paper, we will term ele-mental monads; while those born into

material life, through their aggregation, we will designate material monads. MATERIAL SCIENTISTS,

with their multiplicity of ingenious devices, have traced animate life back to the weak single cell monad, and have demonstrated that monads are born in species, each species possessing its own peculiar characteristics: that monads are absolutely indestructible, and that all bodies of greater bulk and higher intellect than the monad are formed by aggregating, and temporarily polarizing two or mode monads into one colony or body, with seat of intellectual govern-ment established in the brain.

They inform us that at the death, or dissolution of the body, the monads disband, and retire to the elements, there awaiting some future opportunity of again participating in some higher, more complex organism; thus working | realm. their way up through earth's animate

phenomena, from worm to man. They inform us that the Monad holds its individuality throughout all of the innumerable formations and transform-ations in which it participates on its manipulating some of the organic

cle, nerve, heart, brain, etc., of the or-ganism held in common by all.

thought, all literature, all invention,

commerce, government, in fact for ev erything, except a miserable, dead, silent waste. So monad man, of himself would be a rather weak intellectual affair, at first thought, hardly worth say ing, but then he would possess the combined intellect of the more than three billions of single cell monads, that forms and manipulates his organism; and under a similar co-operative system might be thus proportionately useful in evolving industry and wisdom, throughout the realms he may chance to occupy, just as the material monad has done here on terra firma. It is true that the monad who had made a specialty of

manipulating the functions of stomach and preparing the food for assimilat-ting throughout the body, would make a poor hand at manipulating the functions of the brain and registering thoughts. Just so the monad man, who had gone through earth-life, as a spe cilaist at carrying the hod, would make a poor teacher, general, diplomat, or ruler of a nation; but perhaps each has been good and useful, in his place, and the immutable law of vibration will ever drop each into the niche in which it belongs; just as ever has dropped each monad, into its' proper sphere while on its journey across our mundane plane. But you ask, is there any tency, divers and various ingredients purpose in all of this evolutional dis-attract to one common center, and po- play? Let us see. The worm displays play? Let us see. The worm displays a purpose in building its cocoon, the ant, the bee and the squirrel display purpose in storing away their winter's supply of food; the beaver displays a purpose in building its dams and huts; and humanity has some purpose in al-most every transaction in life. So when we look around and see the newly hatched phenomena of life! so indelibly stamped with purpose; then who dares assert that the immensely greater ag

gregation of intelligent force would evolve and operate planets throughout millions of ages, void of some purpose for its intellectual products? We see that every species of insects, fish, fowls and animals, has each dts own peculiar species, traits and habits; while humanity, as a family or species, embodies the whole catalogue of traits and passions common to all forms of lower life. We know that, said traits and habits have been essential factors in promoting and perpetuating life here; and it stands to reason that, as all of these life-promoting, ingredients have been carried forward and embodied in the human organism, they will still be required as evolving factors in the next - "Per 10" 17.

THOUGHTS! THOUGHTS!

What beyys of thoughts come waft ing in to claim expression, as we sit quietly alone, with thinker turned out over this vast mundane menagerie of long journey of evolution from puny living, seething, surging activity, all as-single cell to man; and that each spe-cies of monads becomes specialists at manipulating some of the organic that all was accompliated through the functions of stomach, liver, blood, mus-functions of stomach, liver, blood, mus-cle, nerve, heart, brain, etc., of the or-ganism held in common by all. An ignis fatuus no art can snare. —Laura G. Carr. Is simply a colony, an organization, man, the polarized entity, combining

surprised at a remark concerning a family matter. "'Who is this talking to me?' I in-

quired.

"'Your Aunt Jennie,' was the answer. "Aunt Jennie!' said I. 'I never had an Aunt Jennie.'

"'Oh, yes, you did,' came back, but I asserted that I did not, and there the RIGHTLIVING conversation ceased.

"The thing perplexed me, and at the time rather shook my faith, so to set my doubts at rest I finally wrote to my mother Down East, and then a very old lady, asking if she or my father had ever had a sister Jennie. My mother wrote back that she had a sister of that name many years older, who had married (when my mother was a little girl) greatly against the wishes of her parents. The latter were so incensed that they discarded her and her name was forbidden in the family. Hence I had never heard it, and my mother was anxious to know how I came to make the inquiry. She said her sister and husband had gone West immediately after the marriage, and after that time none of. the family had ever heard of them."

"Curious," said the legal skeptic with i puzzled air

to your third question even more cu-rious," replied the doctor. "'Did I ever have a message telling of something to happen that prevented loss or injury to those concerned."

o ago, in Indianapolis, she left quite a little property to her two sons. The estate was to be kept intact until the youngest was thirty years old and then divided, the oldest son, Frank, being made executor. Three years after his mother's death the youngest son called on me, being then on his way to California, where he was going to look after some of their property. I got a letter or two from him after his arrival there, but after six months the correspondence ceased. A couple of years passed, and I didn't know whether he was still in California or back in Indianapolis, when my wife had a trance one evening, and, as usual, I began to talk to the

TALKS WITH HIS NEPHEW'S SPIRIT.

"'Who is this?' I asked.

"Why, it's Lyman, uncle; don't you recognize me?' came back the answer. "'Lyman?' I said. 'Why, when 'did you pass over?' I asked.

"Two days ago,' was the answer. 'I was killed in an accident. I want you to write to Frank and tell him. Also to write to Frank and tell him. Also tell him not to buy the property; the title is defective. Tell him also that father will pass over in two months; he has cancer of the stomach. I promised to write at once and he went away. "I wrote the next day to Indianapolis, giving the message to my nephew, Frank, but suppressing that part rela-tive to his father. A couple of weeks afterward he called on me to find out how I had received the message and I told him. It appeared that at that time he had decided to make a large invest-ment, and the papers were to have been

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CORA L. V. RICHMOND, "Voltaire's satiro was keen and fine-pointed as a rapior."--Magazine of Am. History. "A delightful reproduction, unique and refreshing." --Boston Commonwealth.

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SUSAN H. WIXON, OUTLINE OF CONTENTS: uthor of "Apples of Gold," "All in a Lifetime."

CHAPTER L. Parentage-Place of Birth-Childhood-School Experiences-First Mediumistic Work, etc., CHAPTER I. Hopedalo-Mr. Scott in Massachusetts-Bemoval to Wisconsin-The Ballou Family-Adin Ballou's Work-Work of Spirit Adin Augustus Ballou.

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Deato-Her Mission in Spirit-Life. CILITER IV. Other Controls-The Guides. CILITER V. Work in Cubs. N. Y.-Buffalo Pastorate -Workers in Buffalo-Thomas Gales Forster-Sarah Brooks-Philadelphia-Boston-Baltimore.

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-Micadville, Fa., 1864-Hon. A. B. Richmond, GRAFER VIII. Washington, D. C.-Reconstruction--Senstor J. M. Howard-George J. W. Julien-Gen, N. P. Banka-Nettle Colbern Maynard-Statements of Geo. A. Bacon. CHLFTER IX. England-Bobert Dale Owen-George Thompson-Countess of Catitaness - Mirs. Straw-bidge-Mr. and Mrs. Tebb-Mirs. Nosworthy-J. G. Ward-Mrs. Slateng-Andrew Cross. CHLFTER X. Work in England (Continued in Three Subsequent Visits.) OnLFTER X. California Work. 1875-Other Visita-

CHAPTER XI. California Work, 1875-Other Visita-Letter of C. M. Plumb-Letter of Mrs. John A. Wilson.

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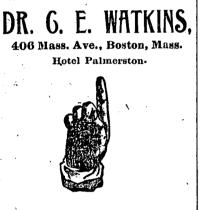
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take your case and furnish all medicine, weekly letters of advice, and charge you but \$5 a month. Kindly remember it has been our rule for years, twice a year to make especially low rates to the poor, This is our winter offer only, good during the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

APRIL

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

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



DR. C. 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

well, aroused. Spiritualism, the Bible, and religious subjects generally, are be-ing discussed in every place where men and women meet. It is said there are thirty circles for spirit communion, all in good healthy running order here. We have been engaged for two months more and if the excitement increases at the same rate it has in the last two monthis, Spiritualism will have a real boom.'

S. M. Barnett, of Texas, writes: "I was pleased with an article from 'Augustine,' entitled 'Sixteen Reasons Why Spiritualists Should Study the Bible. If Spiritualists wish the members of the churches to read their literature they must not be too severe in their criticisms of the Bible and in their reatment of Jesus. Personally I'am an investigator, having not satisfied myself of the truth of Spiritualism. Several years ago I had sittings with several different mediums and at the time I was confident that some supernormal power was exhibited, but in recent years, from a close perusal of the proceedings of the Society for Psychical Research, and from sittings from those who claimed to be only mind readers, my opinions have changed. The mind reader could tell me all the Spiritualist medium could communicate. I am an agnostic in the matter, willing to re-ceive truth, so it be truth, from what-

ever direction it comes." Charles R. Smith, president, and Lora C. Waite, secretary, send resoluions endorsing Mrs. C. McFarland, of Winona, Minn., who has been employed in Milwaukee for the past two months. The society tenders to her its most hearty thanks for the rare treat she has afforded in her intelligent elucidation of occult philosophy and the phenomena of spirit life and spirit return, thereby pointing out a way for each one that will lead to a better understanding of life and humanity. Her communica-

tions have been of a high order of intelligence and education. Her social intercourse has been extremely pleasant and profitable, and should she return to Milwaukee at any time, she will receive a most hearty welcome." H. C. Bach writes: "The narrative of

D. L. Whitney, of Beatrice, Neb., is before me, and I do not find anything so very extraordinary about it; it is a natural vision, or rather a proof that spirit knows all. The lady referred to by Mr. Whitney was in that deep trance condition which appears to be a state of perfect knowledge, and demonstrates the omnipresence of mind. A person in that state need not go out in the astral as the saying goes, but everywhere is here with that person. Doubtless the lady had her mind on the question, or on Manila, and her spirit saw everything. Those who are acquainted with

the manifestations of spirit, not spirits, will understand it perfectly; those who are not, of course, no one can explain it to them; they must first experience it themselves before they would believe or could believe; but after they had the experience it would not be belief, but absolute knowledge.'

Secretary writes from Watseka, Ill. "The Spiritual Psychical Research Soclety of this city, have just closed a series of successful meetings, lectures, talks, readings, and one fire test, through the mediumship of Isa Wilson Kayner, of Chicago. This gifted medium first came to us the week before Christmas and held several meetings in the different homes of Spiritualist residents, creating such a strong interest among strangers, as well as our society, that she was engaged to return the last week in January, and with increasing interest closed last Friday evening, March 24. Her good work here has resulted in our Spiritualists organizing themselves as a chartered society under the National Spiritualist Association, with dedicatory ceremonies in our new-ly fitted up hall; also ordination service under the N. S. A., to Mrs. Margaret E.

Skeels, of Onarga, Ill. Mrs. Skeels was duly installed as our local pastor and medium for the coming year.' The Banner of Light says: "Prof. W. M. Lockwood is an original thinker, a man of ideas, whose expression from the rostrum, or through his pen, always commands the respectful attention of the advanced thinkers of the age, even

Wonders of Psychic Healing.

Progress is the order of the Age. In no one branch of science or interledge has there been the rapid advance that has taken place in the practice of medicine, in the last fifty fears. afthe country is flooded with fuds. Some of these could hardly be dignified with the appeintation of a nits days wonder. Some have been proven to be of insettimable value. The tendency is to fewer medicines, millier dives, and closer attention to hygicae, diet and the funer forces, such as magnetism and psychic forces. Whe successful physician of to day must understand his patient's could lon. There are still physicians with the superint of the mouth. But such practitions for the successful physician of the ord of the mouth. But such practitioners are becoming curiositific, and any veneration for old time dees and institutions form the only excuse for their following curiositific and any successful. Not only does he posses the experience and education of his practice with or metal science; the competent, reliable, psychic physician has come to be regarded as the safest and most successful. Not only does he posses which they cannot posses. If the competent practitioner future it is the care to diagnosis, which lies at the foundation of successful treatment, that proven the stumbing block in their pathway. For years we have put forth the taken absolutely correct diagnosis. In law, in science, and in the world generally, the statement that has been proven true is admitted to be a fact, and we have sub-mitted thousands of testimonials, voluntarily given, of the accuracy of our statement.

FROM ONE DAY'S MAIL.

A correct disgrosis is the foundation for successful do this free of charge. We will also send you val-treatment and we are cuabled to cure many chronic uable literature which will prove of inestimable diseases which the ordinary practitioner utterly fails benefit, rogardiess of your failing treatment. for live: We take pleasure in presenting the few following extracts from recent letters. Space forbids our printine more.

following extracts from recent letters. Bpace forbids our printing more.
Dear Sirs:-I received your diagnosis of my case some time since and I wish to thunk you for your kind attention. Noted specialists and physicians have described my case before, but from my own judg-ment, it hink your diagnosis is the first correct one I ever had. Very truly yours, Mitsburg, Wash.
Dear Sirs:-I verse dwith the first correct in the size frank to thank you for your diagnosis is which was very correct. Thanking you for your findered is of humenity, I remain as ever for truth and liberty. Respectively your kind with the second withing you success in your graud work for humenity, I remain as ever for truth and thery. Respectively your kind letter and also your diagnosis of any wife's case of siekness, which indeed is correct in every detail. You are certainly would like to have your help and adyrice.
With many thanks for your kind hetter and also index the correct in success of the my out have only have correct.
Der Doctors:--I have received your diagnosis of my case and ain ince than pleased with the way you intave only head het, your trut field.
Dear Sirs:--Piense accept my thanks for your diagnosis of my case which was as nearly correct as any.

HAURIET BENGON. Watertown, Mass. Dear Doctors:--I have had one month's treatment and ang galaing rapidly. I do not feet that I shall require more than the one month's medicines, though the weather is had and there is much sickness in this neighborhood. Very respectfully, .MES, M. A. PEIROE, TAURION, Mass.

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Mrs. M. A. Dear Doctors:-I have received your disgnosis of your case, and we will.
Dear Doctors:-I we years since you were treating you you were treating you were too. You gave her a good start on the road to and with God's help, will send for it at the earliest good start on the road to and with God's help, will send for it at the earliest good start on the road to thank you for the help you gave her. Yours as ever, for the field, God's help, will send for it at the earliest good start on the road to thank you for the help you gave her. Yours as ever, for the send your case, which was as nearly correct as any correct as any the good you can keep the you.
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Sunday Spiritualist Meetings in Chicago.

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

The Englewood Spiritual Society holds services every Sunday in Hop-kins' Hall, 528 W. 63d street, at 2:30 and 7:30 p. m. Lecture followed by spirit messages and tests, by the pastor, Mrs. Lora Holton, Seats free to all services. Good music.

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

ines of spirit power, attraction, repul-The Spiritual Investigating Society sion and overcoming. It treats of adepts, mediums, and meets at 3228 Cottage Grove avenue, under the direction of Dr. Carr. Lectheir varied powersn. It also has some ture and tests at 8 p. m.

The First Christian Spiritual Union Society will hold meetings every Sunday at 9 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, sec-

retary, 247 W. Madison street. The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 7:80 p. m.

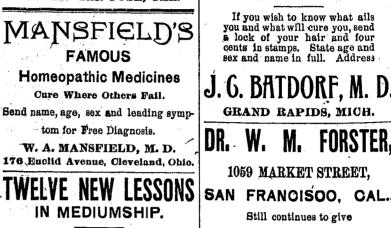
The Gross Park Spiritualist Society holds meetings every Sunday afternoon at 2 o'clock at Gross Park Hall; Wood and Melrose streets, opposite Gross Park Depot.

The Lake V.ew Spiritualist Union meets every Sunday evening at 7:45 in Wells' Hall, 1629 Clark street, corner B. F. Poole, Clinton, Iowa: Fletcher street. Meetings conducted by Carl A. Wickland and wife, assisted pleasure to inform you that I have re-

by other mediums and speakers. All friends and members are invited. The Church of the Soul will hold

meetings under the ministration of Mrs. Cora L. V. Richmond, pastor, in Kim-ball Hall, 243 Wabash avenue, every

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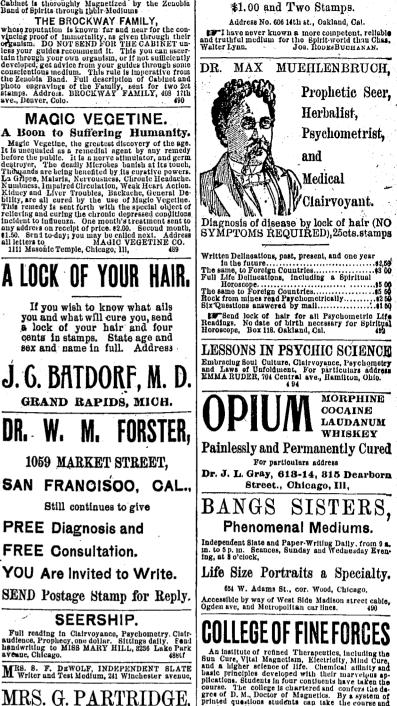
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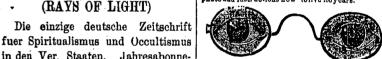
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485tf

GENERAL SURVEY. (Continued from page 6.)

Geo. F. Perkins writes from Dubuque Iowa: "Mrs. Perkins and myself conducted anniversary meeting. March 26, under the jurisdiction of the First Spiritual Church. The hall was well filled. Many came out of curiosity to know what an anniversary meant, as we are told the event was never before celebrated here., Pictures, flowers and red, white and blue bunting, with evergreens for decorations, had the effect of cheerfulness and patriotic stimulation. Songs, poems, addresses and platform tests made up the programme. Every body seemed to enjoy it, judging by the complimentary remarks of the friends at the close. Tuesday, the 28th, was devoted to an address upon the work of the National Spiritualist Association Friday evening, the 31st, the subject was 'Missionary Work and Its import ance.' We are commanding the respect of the best class of people in the city a fact ascertained by the soliciting la dies who applied for funds for the so clety fair that was gotten up for the raising of money."

E. W. Sprague writes from Alliance, Ohio: "Three weeks ago last Sunday, the United Brethren minister of this city preached against 'Sprague and Spiritualism,' He had attended one of our meetings, probably the only one of the kind he ever attended. One of our good Spiritualist brothers heard him and reported the sermon as weak and silly. One week ago Sunday, (I believe that was the time) the Rev. Dr. Miller, pastor of the Lutheran church here. preached a sermon on Spiritualism, and among other things, it is reported that he said: 'Sprague and his congregation, according to the Bible, must go to hell. He is one of the leading ministers of this city. We have the town pretty will be delighted with it.

chronic diseases are cured by new and more natural methods than by the old ticular views. He makes people think for themselves, hence is a teacher in the best sense of that word. He is deeply in earnest, is honest and sincere in purpose, and is endeavoring to lead as well as to point the way to a higher civilization for his fellowmen. It is not necessary to refer to his especial views not be correctly premised; they may or may not be correctly premised; they may or may not be grounded upon the rock of scientific fact; people must answer these question for themselves, but in so doing they should give him the credit due him as an exponent of spiritual truth. While we may not all arrive at the same conclusions he does, we can yet assure him of the fact that he is appreciated by his fellow Spiritualists, and given to understand that he is recognized as a thought-provoker, a reacon-stimulator, and a fact-constructor Cora L. V. Richmond, as will be seen in our Chicago letter in another column, has returned to the metropolis of the West, to resume her work as pastor of the Church of the Soul. Her Washington pastorate has covered a period of two years, during the course of which the people of Chicago have been plan-ning for her return to them. Washington's loss is Chicago's gain, and the people of the latter city confidently expect her long pastorate of more than twenty years to be followed by one of active progressive work of many years' duration. We congratulate our Chicago brethren upon the re-opening of their work, and Mrs. Richmond upon the renewed evidence of the confidence and love of her people."

F. H. Frost, of Bellevue, Ohio, writes to us, warning Spiritualists generally against one who goes by the name of Dr. Chapin. He mentions several very bad habits of the Doctor.

Louis Marnitz, of Chicago, writes: "Sunday evening, March 26, a grand entertainment was held by the Church of Unity, in Flynn's hall, northeast corner of Robey street and North avenue It was the occasion of the Fifty-first Anniversary of Modern Spiritualism The hall was packed from front to rear, and standing room was at a premium. The audience appreciated very much the different songs and recitations, and especially the tests received by them from Max Hoffmann. Mrs. M. C. Mann, the able exponent of Spiritualismi, was at her best: Mrs. J. King fairly outdid herself with the loving spirit messages given to friends from their dear loved ones gone before." Se Car

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Sunday morning at 11 o'clock. Sundayyours, school in the same place at 9:45 a.m.

Forty-third Street Christian Spiritual meetings will be held in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday. 3 p. m., conference and tests; 8 p. m., lecture by S. P. Cady; tests by H. F. Coates and others. All are invited. Good music and seats free.

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 p. m. Tea and coffee served Evening session called to order at 7:45. Questions answered by Mrs. Ashton. Other speaking. Always an interesting and instructive programme. The First Society of Rosicrucians, J C. F. Grumbine, lecturer, meets in Steinway Hall (7th floor) Van Büren

street, near Michigan avenue, at 10:45 a. m. only. The White Rose Auxiliary (Sunday-school) meets at 12 noon Sun day. Seats free to all services. INTEREST TO SPIRITUALISTS

The Flrst Spiritual Church of the. South Side holds services every Sunday at 2:30 and 7:30 p, m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor. The North Side Light of Truth Spirit-

ual Society holds meetings at Schiller Hall, 601 Wells, street, second door South of North avenue. Sundays at South of North avenue. Status 7. 10:30 a. m., and Thursdays at 7:45 p. m. Mrs. Irene Dobson and others

speak. A welcome for all. Admission, ten cents. 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 ave citizen of our country should read this nue cable, Robey and North avenue concise history of that Romish churchly

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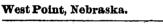
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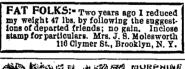
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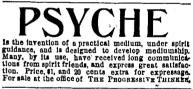
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