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A STUDY OF NATURE

A Lecture Delivered before the South End Spiritual Society of Grand Rapids, Mich., by B. F. Sliter.

contemplation of her most wonderful material kingdom. phases and components.

Cosmos-the all-in-all.

be impossible for them not to exist. require no proof to establish.

stantial kingdoms. That is, they are isfactorily determined. substance. Pardon me for designating life. To my mind the words matter, properly characterize and denominate them. These last three kingdoms are, or seem to me to be, as universal as. and co-equal with the first three.

against these six several kingdoms dwelling together in concord-in a universal harmony.

These several kingdoms require no creator, for they are self-existent; they ever have been, are now, and ever will be. Above, over, or beyond them, my weak mind is incapable of grasping aught. To me these several kingdoms seem so radically distinct, differing so much, the one from the others, that to mistake one for an other, would be evidence of carelessness in the observer. I am consciously aware that they often seem to merge one into another, as the sub-kingdoms in the great kingdom of matter seem to merge into each other; as the mineral into the vegetable, and the vegetable into the animal. Yet. while we may not be able to discover the dividing line, there can be little, if is well defined.

The kingdom which I designate as the material kingdom (matter), is the best understood and comprehended of all. For the reason that our bodies belong to this kingdom, and the five senses of our bodies are peculiarly adapted to take cognizance of this kingdom. Still there are many unexplored fields in the kingdom of matter, many unvisited chambers to be unlocked.

I am aware that some minds, even eminent minds, have been led to believe that matter is only a phenomenon of or pure. spirit. In other words, that it is spirit demonstrating itself in tangible form. But is such a proposition capable of being proven, or is it at all reasonable? see. Here we have a silver coin: it is congenled: frozen, if you please. Submit this coin to a certain degree of heat (spirit) and it will liquefy, add more heat and it will vaporize, still increase the heat and it will pass beyond the pain. detection of the senses. But has it changed in any of its characteristics and attributes. Suppose that this operation has taken place in a retort from which the atoms of silver could not escape and be lost. What do we find? tinguishing qualities, and can be re-

loss, by processes known to man. We will now step into the kingdom of understand when I use the word spirit easy ascent one above the other. that I have any reference to the soul. the ego, the life. I am aware that the word spirit is frequently used by in that sense, and I believe that such | so. The line exists! use of this word ought to become obsolete.

readily comprehended by the senses locate. But, my friends, it exists, and and reason of man as the material the future surveyor will stake it out. kingdom is. While it is more potent, it is more elusive.

The distinguishing characteristics of of matter are antithetical.

the known law of inertia, namely: tions will attenuate to preserve the matter at rest would ever remain in grand equilibrium and the universal that state without being acted upon by harmony. The atomic and molecular something outside of and independent to matter; or stated inversely: matter in strictly provable, are at least reasonmotion would ever continue moving forward in a straight line unless acted thesis are strongly corroborative. upon by something outside of, and independent to matter. This is a correct and comprehensive statement of the law of inertia to which all matter is herent attribute of matter. For this its occupancy by the other kingdoms. reason matter may well be denominated

of the universe. The spirit kingdom is that substance containing elementaries. in nature that cannot rest; activitymoving—is its normal state. It fur-same life" seems to me to be an unwise, analogy in the material world. Now, nishes the motive power of the uni- false, and feebly considered proposition. when our bodies are unprovided with verse; and it is through its agency that It would certainly be as wise to assert all matter is organized and disorgan- that all matter is the same matter. food and drink and air, they shrink. ized: that all material growth and de- That the whole material universe by and shrivel, and decay, and decomcay take place. It is not subject to the some undiscovered process could be position and disintegration returns law of inertia. The normal state of reduced to gold, or to oxygen. How matter is rest; the normal state of spirit many valuable lives have been wasted

as the bone, tissues, sinews, and flesh

is motion. Man has not as yet invented suitable the end sought. It puts me in mind of tinuity the same as this material bodywords to name and classify the elemen- the old hymn: taries of spirit. Neither is spirit a solid. a liquid, a fluid, or a gas; these terms properly belong to the kingdom of

I am hopeful that man, aided by those who have escaped from their tenements of clay, will yet through the study and come reasonably well acquainted with vain! Gold is an elementary of matter, poisonous secretions and waste are seems as if for their lives they could supplies of substance and force, its chemistry, and will devise for spirit and not by any natural process or by I ignorance, selfishness, greed, jealousy,

Mr. President, Companions in Work, chemistry a suitable nomenclature, and came from the same elementary life ishness, hate, deceit and envy, and and Friends:—Allow me to take you wholly or at least partially determine they would necessarily be the same. allows itself to slumber on the bed of into the great laboratory of Nature, its elementaries, as he has mostly de- But they are not the same, and there is ignorance, can have but little warrant there to spend a pleasant hour in the termined the elementaries of the no process by which they can be made and less desire for immortality.

incomplete.

To me nature seems arranged, or The dividing line between matter and leaving the purer, better, and the divided into six separate and distinct spirit is, as I have already stated, that broader, man-life. kingdoms, three of which are non- matter is subject to the law of inertia,

There does not seem to be any subthem as the kingdom of matter, the stance or element in nature that can kingdom of spirit, and the kingdom of suspend the activity of spirit. It furnishes the perpetual motion of the unispirit and life are the most appropriate | verse. It may be likened to the blood that the English language furnishes to and nervous fluid of the human body.

Spirit activities and movements may be guided by the kingdom of life, and the kingdom of law, but not suspended. In fact, this spirit kingdom is the ever-I ain unable to discover any inhibition active servant or medium of life and of these departments are vast fields of

> By the kingdom of life I mean to refer to that substance, whose distinguishing characteristic or attribute is more enduring chaplets of victory than consciousness, intelligence, reason.

est sense it embraces all conscious substance, while soul, or ego, refers to a specific portion of this conscious substance that has been polarized or per-

nominate as the kingdom of life, is as universal as the material and spirit

any, question that that line exists and able, and immutable law of Cause and finite being; love is desire, passionate

In the great kingdom of law there is no love, no hate, no rewards to be issued, no punishments to be executed. The law carries with itself its full Is not the negative provable? Let us effect. This effect to finite beings may be desirable or disagreeable, according to the love, the sympathy, the charity, the mercy, the sense of right and justice, and the regard that such soul has for the rights of others—the joy—the

Morality and religion are merely evolutionary states or conditions, change- taries of the infinite kingdom of life. able as the wind until some basic truth is reached, when an anchorage is made. As I have likened the material kingdom to the bone and flesh of the body, That the atoms or molecules of silver and the spiritual kingdom to the blood have lost none of their original dis- and nervous fluid of the body, I will now liken the kingdom of life to the duced back into a like coin, without brain of the body. Oh, how full of parallels and analogies nature is.

spirit, which such writers as Buchner into the mineral, the vegetable, and the denominate as force; but which it animal kingdoms, and they are typical pleases me best to call spirit. Do not of matter, spirit and life, and rise by It is often quite difficult to draw the

dividing line between the mineral and the vegetable and between the vegewriters and speakers as synonymous table and animal kingdoms. They seem with soul or life. But I do not use it to merge into each other, but it is not

So the boundary line between the material kingdom and the spirit king-This great kingdom of spirit is not so dom at places is obscure and difficult to It is reasonable that all of limitless space is filled with this kingdom of matter, and that elasticity is an attrithe kingdom of spirit from the kingdom | bute of matter, so that when any portions of it may become compressed by The material kingdom is governed by the action of spirit upon it, other portheories of our scientists, though not able, and chemical analysis and syn-

It also seems reasonable to believe that all space is filled with the spirit kingdom, and the life kingdom, and that the occupying of space by the subject. This law of inertia is an in- material kingdom is not inhibitive of As we find the material and spirit reason is truth. This conscious life, this kingdoms resolvable into elementaries, so also will we find the life kingdom | the real I, is a personality of growth

The expression that "all life is the in this foolish quest and still no nearer need the proper sustenance for its con-

"When we've been there ten thousand Bright shining as the sun: We've no less days to sing God's praise.

Than when we first begun!"

be changed into it.

mous with soul or ego. But in its broad-

sonified.

This conscious substance, that I de-

kingdoms; yea, as space itself. I hold that the consensus of the consciousness of this limitless ocean of life, rising above intelligence, and knowledge, and reason, becomes law-nature's law-the great, grand, unchange-Effect. The infinite, and supreme arbiter of the universe. Above intelligence, above reason, above love, above hate, above mercy, above revenge, above rewards, above punishment, and lastly and finally, above all the attributes, passions, likes and dislikes of finite beings. Not a being but a principle. Not substance but law. All beings must necessarily be composed of some kind of substance. God is not love! Love is an attribute of some

· We divide the material part of nature

No. my friends, the search of the soul is love, sympathy, charity, justice, investigation of the spirit kingdom, be- alchemist has been in vain, and will be mercy, truth; and knowledge. Its ful lie, but who so exagterate that it

any hocus-pocus can the other metals hate, oppression and deceit. That soul or ego that is properly supplied with So in the other great divisions of na- the food of love, sympathy, charity, justure each has its elementaries; the tice, knowledge and truth, and whose beast-life cannot be evolved into the man-life, but the beast-life may be eliminated from the man-life. No, greed, jealousy, hate, oppression and friends, all life is not the same life; the deceit, need have no fear of its conoyster life is not the cat life; the plant | tinuity-its immortality. But that soul life is not the bird life. But if they all whose supplies consist wholly of self-

The words that we now use when re- What analysis and assay is to matter, that we Spiritualists; are continually Nature as I have here used the ex- ferring to spirit substances, such as so is evolution to life. Evolution in talking of, but the rejection of greed, pression is intended to embrace what- electricity, magnetism, chemical affini- man is merely the eliminating and re- selfishness, jealousy, envy, hate and ever there is in time and space—the ty, etc., are very unsatisfactory and jecting of the animal life that helps to error, and the absorption of love, symmake up our soul, as they are now, knowledge.

I believe in evolution, but I believe substantial conditions, namely: Time, and spirit is not subject to this law. that it can properly be applied only to space, law. They are universal, "with- Another difference and radical distinc- the consciousness of man; back and beout beginning of days or end of years." tion between the two kingdoms is, that low this consciousness of man I believe | tion of the base and the yielous? They exist for the reason that it would the law of attraction governs and con- that the word elimination should be trols matter, but does not affect the used where we now use the word evolu-The human intellect is incapable of spirit kingdom. Whether attraction is tion. Every life elementary is con-

than the process of evolution.

termined that it is a compound; something of gravitation, and have de- solid ground. termined some of its laws; something of heat and its uses; something of chemical affinity and its laws. But in each undiscovered territory worthy of the keenest explorers and investigators whose success shall be crowned with the proudest monuments to the heroes The word life is often used as synony- of war. The Newtons will be remembered when the Alexanders shall be

> than a Napoleon: an Edison than a Grant. To build in the temple of evolution rather than to destroy in the temple of life! What is the vain and ephemeral fame of a Dewey in comparison to the everlasting glory of a gold and silver (notwithstanding the financial and political excitement that they create). The same weight will not occupy the same space, there is a difference in color, the malleability and ductility of the one is a little greater not the same metals. So there is a little difference between the life of some beasts and some men, but they are not the same life. The man life has quali-

is wanting in. Our scientists may yet learn that evolution in its broadest and truest sense is only the natural elimination and purification of the varied elementaries that are half crystallzed and blended in our man-life; the analytical separating or one elemental of life from others. Let us hope that when the process in carried to the extent that all animal-life may be violated, broken, rejected, shall be fully eliminated from our man-

ties and attributes that the beast-life

life, that then we may have perfect men. and women on this earth, and that the dawn of the millennium shall be at hand. This purification and elimination can only take place in the individual, for

the great universe of life is a heterogeneous whole or ocean of all the elemen-Outside of the actual return and communication of the so-called dead, it is the results of the continuous working of this process of elimination and evolution that furnishes the strongest arguments in favor of the continuity of personalized, conscious life beyond the grave.

This purification, elimination, and evolution will continue beyond the grave, and is the progress so much talked of by our inspired speakers and writers, and is the strongest reason for immortality.

Suffer me to illustrate this by a parallel or analogy in matter, for I must again repeat that the analogies existing in the kingdoms of matter, spirit and life are strikingly complete and full of instruction. Take a piece At morn a troop of Argonauts. of gold-bearing quartz and submit it to the process of assay—then convert the And cleaved the sky with feather's resultant gold into a coin, which is personalizing it, and you have that which is impervious to the elements, or nearly so; that whose continuity is assured: that whose immortality, void I know a land of fish and fen. of extraneous action, would be secure. Take the same piece of quartz and subject it to the natural action of the elements and the gold that it contains is released in the atoms, molecules and dust, and is disseminated and lost, as we may say, in the great universe of matter.

To those who have closely followed my line of thought, I desire to announce a bold, yet to me, a reasonable proposition, which is this: Not every soul that is begotten into this phase of existence will attain immortality. My friends, do not start in horror at this idea, but lend an attentive ear to the voice of reason. For the result of pure ego, this soul, which is the real you, and and decay; of accretion and decomposition. Our bodies are its parallel or suitable substances, in the shape of them to the great ocean of matter.

The personified man-life, or ego, will and unclogged avenues for the rejection of its waste and accumulating

But someone will ask: "Upon what ments doth this ego feed?" And I will readily comply with the answer. The sustaining and nourishing food of the

pathy, charity, justice, truth, and

What can strengthen, purify, and concentrate this man-life, this ego, but this process of the absorpion of the pure, the beautiful, and the good, and the rejec- disturbs its equilibrium, so that all

My friends, not in this whole boundless universe are theret any neutral grounds for finite beings any stationconceiving of their non-existence. They a law inherent in and an attribute of stantly striving to attain its perfect ary phase of existence. We shall be while all the rest of the human family are axiomatic states or conditions, that matter, or whether it may not be a type in form, in the material kingdom come stronger, and better, and wiser, suffer indirectly with them, for the spirit force operating upon matter, is a and spirit kingdom, and in purity in the and more capable of continuity, and reason that all are atomically related The other three kingdoms are sub- question that, as yet, has not been sat- life kingdom; but to reach this the pro- immortality, or weaker, more uncertain to each other and to divide these aggreand more ignorant and debased, until We know something of the nature integrates our souls and resolves them to embryonic and germinal states, to and uses of electricity; something of back into the primal ocean of life, to be learn how the constituents of each systhe nature and uses of magnetism; reincarnated, it is hoped, under more something of light, and have de- fortuitous conditions. If the reincarnationist pauses here, he is on reasonably

Do not take it for granted, my friends, admixtures will, when not properly that these processes and results that I have referred you to will be wrought out in short periods of time:

Our desires and aspirations may so change in the coming phase of life, that few if any souls or egos shall be covered back into the great treasury of | natural and regular supply of system When you have sufficiently recovered

from the shock of such a startling prop-

osition as my last, although not origi-

or the result of a too fervid imagination, or of wild chimera, I desire to confront you with another. It is that intelligence cannot be the attribute of an infinite being, if a being can be infinite. The word intelligence is derived Roentgen in his discovery of the X-ray? from two latin words; inter (between) There is no great difference between and (legere (to collect) and literally means to collect together facts, the power of discovering facts, and presupposes the finite. An infinite being could not discover and collect facts-he must necessarily contain all facts. But the term infinite being, without being than the other-this is all. But they are applied to the whole unbounded universe and all that it contains, is purely finite nonsense. Intelligence therefore is not applicable to an infinite being. The only attribute of an infinite being | such a one comes in contact in the force is law. Law that is higher than intelli- lines if not in person. This sore being gence. Law is perfect. Intelligence is a soul cancer, grows and eats about not perfect. Intelligence: comes from information and observation—from without, and is subject to error. Law is from within and cannot err; cannot deviate; cannot change. I refer to nature's law. It is above reason, above mind, above intelligence. Nothing, no one, can violate it. The laws of man spurned, amended, or abrogated. Not so with nature's laws. They are the inherent compact of the universe—the constitution of Cosmos. It is thus and thus because it could not be otherwise. This great law of nature is as much a part of existence as matter is, as spirit is, as life is: and its existence is coequal with them.

Intelligence, love, desire, bate, envy, mercy, charity, aspiration, ambition, hypocrisy, and deceit, are all attributes of finite beings, and necessary ingredients for the proper and final assay of the man-life, so as to leave the resultant soul, the completed ego pure and imof the riches of immortality.

NO ANSWER.

Up from the dim hills of the North, Across the twlight skies; Breasting the billowy evening wind, A single wild crane flies.

With vows of silent poverty. It goes, a pilgrim gray, And beats the air with weary wings Along its lonesome way.

With airy clangor flew.

keel. Themselves both ship and crew. The clarion leaders at the prow Cried: "Brothers, follow me! Beyond the tropic sea."

But thou, lone bird, Monk of L Trappe, . -That, tolling, scorns to rest, And plume in yonder shining lake Thy storm-discolored breast Mute Celibate! with straining eyes

I watch thy mournful flight,

Out of the dark, mysterious North,

Into a starless right. Spirit of sternest solitude. Whence are thou? Whence inm I? From the unknown, to heaven knows

We wander forth to die. And where are they, my loved and lost? Have they, too, fled away, Like thee, into some trackless waste

Beyond the light of day? Or do they watch from some fair star The flaming of the sun: See the seven moons of Saturn wheel, The wild-haired comets run? But not a word does it vouchsafe,

In answer to my greeting. Ah, well! our days are full of grief, Of parting and of meeting: For all the world is but an inn. And I must play mine host, With speed thee, and good morrow, To each wayfaring ghost; With ready smile for friend or foe. And not a tear for one!

Be steadfast, oh! my sorrowing soul

And learn to dwell slone.

There are some persons who would not for their lives tell a direct and willnot tell the exact truth. Panet.

-Nicholas Smith.

CONSEQUENCES.

The Evolution and Development of Nature and Man.

Having been questioned concerning insanity, intemperance and suicide, we have shown in our answers what are allows itself to slumber on the bed of the just and inevitable consequences thereof, but being still further importuned, we will state a few more facts, What means progression, my friends, to wit: Suicidal morbidness, as well as the disease of craving strong drink, need healing. They are largely hereditary conditions, being partial insanity and feeble-mindedness. In all individuals of morbid tendencies, the same as in the feeble-minded, some of the nerve centers of the bodily system are constantly overtaxed, which high tension affects the entire nervous system and these dislodged force currents which should support the system, conspire instead, for the woful results from which the unfortunate ones suffer directly. gations it is necessary to trace the illeffects to their immediate causes; then tem were charged with the qualities and quantities of the weak or impure natural substances so assimilated into a human form, which inherent crude guarded, draw dense and unhealthy substances to the system, for the reason that the legal provision for said form is barred out, finds no ingress because of this deranged state of affairs, and so becomes a waste. Now observe, this support being wasted, there is a vacuum in the system which is then filled with that which can not and does not benefit, because not of the right Now much better to be a Copernicus | nated in a fevered or distempered mind, | quality; therefore, instead of individual evolution there is a shrinkage.

Nature and man are most closely linked together. What man's system calls for is in her store to supply, and reciprocity is the one thing necessary between man and nature, to insure his progress or true evolution.

There are observed to-day as in the past, many soul cancers in a part of the human family. When a first wrong step is taken by an individual, a tiny dark snot is beheld on the soul thereof | Officer Janke-against her, "not guilty" by the angels, and when the wrong was the verdict. course is pursued, that tiny dark spot becomes a sore that draws to itself the poisons exhaled by others who are itself constantly craving something to assuage the inexpressible pain. It is here where evolutionary processes work partially amiss, for such individuals become alienated from the general order, and as a rule very little can be done for them until they are released from their ill-serving bodies, then the sufferings experienced after such release are due to the fact that this healing and restoring of the afflicted and deficient parts requires such processes as are realized severely by each one. for all those poisons imbibed by the soul tissues must be drawn off by countter force and substance directed thereon. This is done in the order of universal operations for the improvement of man and nature alike, so all is drawn off and worked off and pure supplies inducted. In all the evolutionary processes, man and nature are closely linked together and supplement each other per system and all work together for good. As nature experiences great changes, humanity does likewise. earth: What think you man needs to be

apple which Eve ate in the typical garden, for that was a decreed enactment of the new world's great drama in which all mankind were to be actors black judicial robes, with the tradihaving the world for their stage. Man needs to be saved from the imbibling of the judgment of Christ by Pilate. impure substances and the ill-effects that naturally follow; in short, man in virgin white. Back of and on each should be properly born.

It so happens that when marked changes in these evolutionary processes are reached, force equalizations are necessary which require the application other, mercy. Her attorney was atof severe measures such as the sinking of continents with their inhabitants and trains. ships. churches, cathedrals, mines and factories with their human contents are removed to invigorate the weakened forces of nature and dispose of the great bulk of impure force ac- tween the judge and the witness. As cumulations which at such times the jurors left the room these spirit threaten to endanger the stability of forms went with them, and three of the the general creative and transforming system in nature. Thus has God ever ant, Mrs. Moulton, and concentrated worked and thus it will continue to be. | their thoughts on instruction of not When vital enery is lacking to cooperate with the higher forces, stagnation ensues and changes must take place for the gathering of necessary forces. As peoples and nations are prospered, they indulge in luxuries and deasures that gratify the natural instincts, or say we, man's lower or earth nature. This is the cause of spiritual degeneracy and corresponding decline, because the worldly things so indulged world unseen? What prevail against in fill heart and brain, and the loving, eternal soul and spirit shrivel up, are starved. It is a plain fact which all should see, that when man the mortal supported she has won the battle, but is lived for only, he is rated on the at fearful cost both to nerve and to brute level. Such degeneracy has had purse, neither of which was she able to and must ever have its rectification. afford. Such cases should be assisted Man had his place assigned him above by the National Spiritualist Society. A all servile creatures. A moral platform | fund should be collected, not only for of grandeur and solidity was affixed for | future cases, but to cover the expenses him where he should stand as monarch | of this one. A small sum set aside to of and over all things around and be- furnish counsel when these arrests are neath him. His inborn divinity yearns | made would be in order. For if the meto rise upward, and when weighed dium be allowed to carry this burden. down by these worldly desires and indulgences it is misery to the spirit, and giving the tidings she receives from this falling on the part of man the mor- spirit life, mediumship will soon die out tal to assist in the improvement of his and genuine tidings naturally be altered true and better self must be atoned for or entirely suppressed through fear of in suffering, until all deficiencies are supplied and the culprit is re-instated | for January 10, will need assistance.

Van Wert O. MRS. M. KLEIN.

MRS. MOULTON'S CASE

Mediumship On Trial In Milwaukee.

The trial of Mrs. Tyler-Moulton by the city of Milwaukee for fortune-telling, was decided in favor of Mrs. Moulton, the verdict of the jury of "not guilty" being received with much joy by Mrs. Moulton's friends. This is one of the most remarkable cases on record, and is destined to make history for the Spiritualists, both at home and abroad, it being a struggle between municipal authority and mediumship. The jury was obtained only after many hours challenge, exhausting the panel of forty and obliging the authorities to go out on the street for those who had no prejudice for Spiritualism. The jury as selected was of men who had no acquaintance with mediums or spiritual demonstrations, particular in aiding the masses to determine this stress being laid on admitting no man who belonged to any spiritual society. The twelce chosen classified as follows: Three Catholics, six Infidels, one Christian Scientist, one Methodist, one Episcopalian. Over one hundred ballots against Mrs. Moulton, but these were finally won over by the strenuous efforts of a Catholic, who was a G. A. R. man, and an Infidel. Those being charged in the future may know where to find justice-or leniency, as you desire to put it.

Mrs. Moulton appealed the case the 22d of last March, from the police court, where she was not allowed to call mediums as witnesses. Desiring such evidence regarding her powers of divination as only mediums can give, she sought sustice from the municipal court and summoned the writer, who is a well-known lecturer and a Methodist, yet well versed in the different phases of mediumship and able to differentiate between mediumship and fortune-telling. But this witness was not allowed to testify to this difference, although this was the question at issue. The judge ruled that no medium should be allowed in the witness chair, and that all evidence touching mediumship be excluded. He further remarked that if he had a lawyer on his circuit who foretold the future, he would disbar him. Yet in spite of the fact that Mrs. Moulton had but one witness-herself, and had the pald minion of the law-

Singularly noticeable was the absence of the officers of the Unity Spiritual Soclety, and of the N. Y. Protective Sosomewhat stronger and with whom clety to which Mrs. Moulton belongs. And seeing so many skeptics present, Had this case been decided against Mrs. Moulton, the entire force of mediums in Milwaukee would be obliged to close their doors against future business of mediumship. But except the dozen who attended with the desire of testifying for Mrs. Moulton, none offered to assist this woman in her gallant fight for the right. Yet Spiritualists wonder why they do not progress more rapidly! It appears to an outsider, & I am, that Mrs. Moulton has in this instance used her time and money not only to protect herself from persecution, but to save others from a like fate. This, too, at a time when her hands and heart are both filled with the labors of trying to prolong the life of her beloved husband, who all the time of this trial lay at the point of death. Her mediumship is remarkable. Her position is a high one in the Spiritualistic world, she being ordained speaker, preacher and teacher, by Mrs. Cora L. V. Richmond. The scene in the court room was remarkable, although to eyes not attuned nothing unusual was taking place. To many of those present the unseen far exceeded the seen. Mediumistic eyes Therefore we ask you studious ones of saw a sight never to be forgotten. The municipal court is new, and a place of fine appointments. The judge is the Verily it is not from the effects of the | ideal of dignity and conservative justice-austere and reserved. Around him were attendant spirits, judges of the sixteenth century, clothed in long, tional wigs. Above him was portrayed Around these were angel forms clothed side of the jury were twenty-four celes-

tial beings, one man and one woman at the right and also at the left of each juryman, one representing justice, the tended by sceven lawyers from the spirit land: Mrs. Moulton by three braves-Red Jacket. White Cloud and Grey Eagle-besides Prairie Flower, her guides. There was one girl with long golden curls who came and went bemediums gathered around the defendguilty, to the jurors. Thus was won a case which through

its peculiar religious features was shorn of all advantages of testimony in Mrs. Moulton's favor, and through unfamillarity of the jury with any phases of mediumship was likely to be decided against her. If ever a case was won by spirit power, this one was. Who can militate against the powers of the

this power? Mrs. Moulton stood for Spiritualism. She suffered for its cause alone. Unto live in fear of the consequences of arrest. The case of Mr. Roberts, called

in his proper relations of true individual | If indifference to the welfare of mediums be thus expressed, no wonder if the outside world look with contempt

on the religion which does not protect its own. Where are your legislatures, men of Spiritualism, that these unjust and oppressive laws are allowed? Look to it that this ordinance is repealed in

MRS. E. C. OLAFLIN. Milwaukee, Wis.

SPIRITUALISM TRUE.

As Demonstrated by D. Edson

Smith. THE MEDIUMSHIP OF G. H. BROW-ER PROVEN TO BE MOST RE-

MARKABLE. Spiritualism true? This question is one of the greatest interest to humanity. I have spent hundreds of dollars investigating this question, and am ready to spend more time and money

I have no desire whatever to advertise any medium, only as it shall aid humanity to solve the above problem. It seems from L. B. Lyman's experiences with Geo. H. Brower, that Mr. the jury was out, ten being at one time | ognizable. But that has nothing to do with the fact that through his mediumship portraits are painted before the eyes of a dozen sitters, without visible hands, por the fact that the medium, and various ponderable articles, is, and are, floated about the room; or that independent voices are heard; or that independent, indelible slate-writing was obtained; the slate never being out of my hand; or that hundreds of ballots are answered, the ballots never leaving the hand of the writer. These various facts cause me to say that Mr. Brower is one of the best all-round mediums I ever met. This is not saying there are not thousands who are better. But I have never been fortunate enough to

meet them. At considerable expense to myself, I have hired a hall, and engaged Mr. Brower to come to Santa Ana and stay several months to aid in convincing the people of this neighborhood of the glo-

rious truths of Spiritualism. Mr. Brower spent twenty minutes giving public tests last Sunday in Santa Ana. The most remarkable to me was this fact: The night previous, Mrs. Smith, in the privacy of her own room, wrote several names of deceased friends, one of which even I did not know of. She then carefully folded the paper, and thoroughly sewed it with needle and thread, and hid it away. The next day when she went to the hall she forgot the paper and left it at home. she decided to write no questions, wishing the skeptics to have all the time. I passed around pieces of blank paper. asking people to write their questions, fold their papers and put them in their pockets. Then Mr. Brower, sitting on the platform, with pad and pencil, began writing messages in answer to the different ballots prepared by the audience. After writing several be began giving names verbally, and addressing Mrs. Smith, he gave her correctly the full names of all she had written the night before, sewed up and left at home. He also wrote a message to her. signed "Ann Eliza Van Velzer," one of the names she had written, and, as all can see, a very peculiar name. Now, can this phenomenon be accounted for in any way so easily as the Spiritualistic theory? I can hardly accept Prof. Hudson's unconscious cerebration theory; because Mrs. S. was thinking and desiring that the skeptics would get some evidence. And there were many in the audience whose entire thoughts were concentrated on their own friends. To me, the most rational explanation is that the medium's guides saw in these sealed, and absent questions an opportunity to make a deeper impression on the public mind, by revealing the names, than in any other way.

But when indelible writing comes on the inside of double slates, held in your own hand, the last prop of unconscious cerebration is swept away. D. EDSON SMITH.

A Spiritual Revival.

Santa Ana, Cal.

A glorious revival of interest is being manifested in the First Association of Spiritualists in Philadelphia. A very successful entertainment was given, December 27, for the lyceum. The hall was well filled, and after a brief greeting by yours truly, a very nice program was rendered. The feature of the evening was the presentation of a dramatised piece entitled "Annie and Willie's Prayer," specially written for the occasion by Mrs. M. E. Cadwallader, after which Capt F. J. Keffer as Santa Claus. distributed boxes of candy to the lyceum children. The society held a watchmeeting on Sunday evening, which was largely attended, many young people being present, and remaining till the New Year dawned.

The subject of the writer's lecture was "Spiritualism the Evangel of the New Dispensation." Following the lecture, Mrs. M. E. Cadwallader gave some reminiscences of her trip to Europe. after which a conference meeting was enjoyed till near the close of the old year. At this juncture as the old was passing, and the new year was being ushered in, it was my privilege to extend the hand of fellowship to eighteen new members, and among them quite a number of young people. There are more to follow, as several recently received were unable to be present. The lycoum has been re-organized, with Arthur Groom as conductor, Mrs. N. T: Ravhn as instructor of a large group of young ladies: Mrs. Cadwallader has charge of the little folks, and the writer looks after the older people. The hall is well filled every Sunday evening, and everything gives promise of a most successful season. Brother Locke's society is also enjoying a grand revival of interest, and Brother Barry is also doing a good work in Columbia Avenue Hall. Philadelphia, Pa. N. F. RAVLIN.

Nothing ever happens but once in this world. What I do now I do once for all. It is over and gone, with all the eternity of solemn meaning. Carly A Series of Letters From Spirit Franz Petersilea to His Son, Carlyle Petersilea.

LETTER NUMBER SIX

here in the heavens, he has only to cre- you should not know of our life-no reaate it himself; and if his soul is beauti- son except not understanding the laws ful and his thoughts are beautiful and which govern the interchange of his desires pure, his home here will be thought, or thought transference. Hypaccording to his desires. If he wants notism, telepathy and thought transferexquisite clothing, if his soul is beauti- ence are great eternal laws and will ful, pure and clean, his clothing will be soon be better understood, and those correspondingly levely. If he desires who are the first to understand them love and companionship, the true other- hold a great power for good in their half of himself awaits to be joined to hands. nial to him. One can be in heaven and try," that the most of the world at that still remain on earth if one desires; and time would hold you up to derision; but this is really the one great cry of the derision and sneers seemed of little moinhabitants of earth: "Oh, we want to ment to me compared to the incalculabe happy!" for happiness is heaven, ble good which the world would derive whether found on earth or within the from it sooner or later, for not a truth

celestial world. is wanting to make you happy? One single untruth. In every story I have says: "I want more money!" Well, written since that time, all the princimoney is of no value whatever. You ples embodied in them are true and the mean you want the things which money most of the incidents. I have, somewould buy. Well, you can never have times, taken the privilege of the novel anything more on earth than food, writer, and strung the incidents toter which is comfortable? Have you often placed the incidents to the credit food sufficient to nourish the body? of the hero or heroine to keep up the in-The most of you will say: "Yes; we whenever I have done so, I have inva- to them, or they will escape you.

food doesn't agree with them, as a sualist, or to please and excite the they are surrounded, they did not cre- the multitude and fill their books with ate, and, consequently, do not apprecias much sensational matter as possible. ate; for beauty must exist within the These things I have not done. It is not is the beauty created within one that edge obtained from my experience in eternity. gives true nappiness.

we ever come in contact with are, as a toward destruction.

time in learning how to be happy. The teacher in the form of matter and I met were exceedingly wealthy when on leaving the earth and ascending higher, earth. Money, and the position it gave | consequently I have allowed no one to them, was about all they thought of gain control of my psychic but those When there they were authoritative to whom I knew would not abuse the privthose they considered their inferiors. | llege. within their souls; so, when they come stories. here they are cold, shelterless and huncould be bought; everything they posknow how some of them are clothed.

ters this life. He has never felt pity or future. commiseration for the sufferings of death, enters the spiritual. He has his shoulders; his legs are thin as his great and most important work. become flat and large.

shrunken and shriveled up, for the ling once bore the name of Robert G. Inspiritual garment corresponds to the gersoll. proaches the selfishness of the brute der us in the least. creation, the nearer the spirit's appear-

million or more, with spiritual clothing little longer. so shrunken and shriveled that it was been devoid of warmth of soul and gen- to do so."

what I have said, that the very rich not be allowed to give their messages naked and shelterless, and his starving | We are well aware that there is an im-

are strictly true as one will find when ent fraud covers a great and eternal one arrives here; and there is a large truth. A great, grand thought may be concourse of people coming here from given through illiterate lips, in ungramthe earth all the time. It never ceases matical sentences, which are the husks for a moment, no more than the waves or covering of the wheat. Sometimes a

very short at the most.

of the ocean cease to beat the shore. It is a great pleasure to us, my dear by shriveled and unsightly husks, so, son, to be able to write you concerning for a season at least, the spiritual world our life here. We know more or less think it best for the chaff and the about your life there on earth, but beo- wheat to remain together: the time for much about our life here. This is not ling up the tares the wheat may be de . Whene'er the angels call. as it should be, for according to natu- stroyed.

ral law the knowledge should be reciprocal. If we have the power of know-If a spirit wants a beautiful home ing of your life; there is no reason why

him. He meets here all that he has | How happy one ought to be who holds lost on earth-wife, children, father, this power, for cannot one do much mother and friends, and he can be for- toward bringing all the world into an ever united to them if he so desires, or understanding of it? I knew very well he can be united to whatever is conge- when I wrote "The Discovered Coun-

which I wrote in that book will ever Well, why are you unhappy? What die, and I did not, knowingly, write a riably called the book a psychic novel You should have a purpose in life-Then, if you have, look about you and or romance, for I would deceive no one. | not a purpose to get rich, or merely to see who has not, and when you cease to My object in writing is truth and only attain personal enjoyment, but to make find anyone who has not, and you have truth. Of course I can give these that part of the world with which you helped everyone to get them that you truths in a much more interesting form | come in contact, happier and better for have found who has them not, then you by using the freedom of the novelist. that contact. You can help some fallen may commence to desire more elegant Many novelists write pernicious or un- brother or sister to rise. You can reclothes, a more beautiful home and true things; the principles underlying serve your sharp criticism of another; more delicate food. But do not make them are false; the reasoning of very yourselves at all unhappy about it, for little account; and in their stories they The person who lives for self alone, the most unhappy souls we come in try to cater to those who are in power, who has no purpose in life, no matter

both worlds in my handsI find a greater You may wish that your clothing was amount of truth which I can make use need correcting-positive and negative. more fashlonable and elegant. The ug- of than could be found in untruths or We all know what the positive sins are: liest and most unlovable people whom false principles which lead downward they are generally the violation of perrule, dressed in the extreme of fashion. While I was engaged in writing my damage by one or several persons upon which usually cramps and renders mis- books, other spirits became deeply in- another or others, either from some crable both body and soul; and the terested, desiring to do the same, as the selfish purpose or wantonly. Negative 11. At the same time to make each most beautiful beings we have ever psychic whom I used was one of the met, have been attired in a loose, flow- best for this purpose; and there were ing garment of simple texture, soft and those who would have liked, very well. modest in color, and wholly inexpen- to have pushed me to one side; for many here have not forgotten the hab-Now there are spirits who come to its of earth-life; but to these I turned a this life who are in hell or unhappiness, deaf ear, for I had full control of my plenty of them, and many are a long medium. I was your guardian and

About all the talent they possessed was | When in London, Charles Dickens' that of acquisitiveness, how they might spirit became interested in you, and I overreach somebody, in other words, also became intimately acquainted with rob some one. They had no ennobling him. He is so noble and good, desiring qualities whatever. All the grandeur only to benefit humanity, that I gladly and beauty about them they had pur- gave up my place to him for a season, chased for money, it did not originate that he might write a few books or

"A Celestial Wanderer" is a true acgry. They have no money to buy any- count of his entrance into the spiritual thing with, and if they had, nothing world, and he therein tells of his experience for quite a length of time. His sess must be within themselves and other works have been written someto what they are within themselves. great truth or spiritual principle; and Now perhaps it would interest you to we both have certainly succeeded much our exchanges should be made upon the better than we at first anticipated, and | principles of equity. This principle is A hard, avarleious, grasping man, en- we hope to succeed far better in the in harmony with the golden rule, yet

Some have said that Mr. Dickens' others. He passes through the gate of style was not the same as when on earth. In "A Celestial Wanderer" he been wholly bound up in self and what explains the reason why it is not. he could gather to himself. He may First of all, he is writing through anhave spirit friends here, but he had no other personality. Second, he does not love for anyone but himself, so his spir- | care to retain the same style he affectit friends are not particularly attracted ed on earth; and that particularly huhim his soul is hard and repellant; and | was a young man; in later life he beso, oftener than otherwise, he is all came more spiritual and pathetic, and alone; there is no beauty within him, now that he has crossed the silent river so his surroundings are bare and bar. he is thinking more deeply of the great ren for he naturally gravitates to a truths he has to give to the world in all plane corresponding to his inner self; seriousness, than how he may please his countenance takes on a flerce, scowl- the people by affecting the humorous, ing, ugly expression; his hair corre- or, as he now looks at it, holding up imsponds and is stiff and wiry and natu- mortal souis to ridicule; and after all rally takes on a dark, black color; his is said, it is but the thought which he hands correspond to his inner nature transfers or stamps on the brain of the and they take on the appearance of psychic; but, whatever sneers may

body, also his arms; his feet are often Now another grand soul, whom I love very large and deformed, for he is of and who I have reason to think loves the earth earthy, consequently his feet me, desires to write a book, and I shall be only too glad to step one side and Now his natural spiritual garment is allow him to do so-and this grand be-

soul the mind or the spirit. His legs | Now he and I are both aware of the and arms are, as a rule, covered with incredulity, jeers and sneers, by which

If he stood before the world with his ance approaches the appearance of the battle axe, striking down error, for so many years in earth life, meeting in-I have seen many a man and woman, credibility, insult, jeers and sneers, he too, who had been, on earth, worth a has the courage as a spirit to fight a

"Yes," he says to me, for he is again scarcely sufficient to cover them. I standing by my side, "yes, I will fight also said that some spirits here were error and battle for the truth and right cold; and this is true, for if a man has throughout eternity, if I am permitted

erous feeling, his spirit corresponds and | Mediums, as well as spirits, are often becomes cold and chilly and has not frightened and deterred from doing all warmth enough in it to be comfortable. I that might be done, by the cry: "Oh; Now there are no houses or shelter of some deceive. Spirits affect to be some any kind here that can be purchased for one who was great on earth." If the money, consequently a spirit can have great ones of earth are not allowed to no shelter except that which it creates communicate through mediums, who for itself, or is created for it by some should be allowed? Must they pretend loving spirit who is deeply interested in that they are simply John Smiths, that him, and if he is incapable of creating they may be able to give a message to anything he is often left without shel- the lower world? They do not wish to ter of any kind; so, you perceive from falsify or prevaricate but if they canman who comes here is often cold, they must do so in order to be heard. soul is so hungry that he is nearly like mense amount of fraud, also that what a ravenous wolf and that which is of- is called drivel comes through the lips fered him he will not accept, for love of many so-called mediums; but every and wisdom are the true foods with sensible man or woman ought to be which to nourish the soul, and if one able to tell chaff from wheat. Even a has not love within his soul he is school boy does not call busks corn, or starved, and if one has not wisdom he think they are. A medium may be ever hungers unceasingly. So, man of earth, so lliterate and yet be a sensitive upon seek not wealth more than will make whose brain a renowned man or woman the body comfortable; after that, add to in the celestial world , may be able to your spiritual riches, for the wealth of impress some great thought, thinking it the spirit you can take with you into better thus to do than not to give it at the celestial life. Your life on earth is all. If you separate the chaff and the wheat too soon, the wheat may decay Now all these things that I have said in consequence, for, sometimes, appar-

remarkably fine ear of corn is concealed To that celestial shore. ple of earth do not, as yet, know so the winnowing is not yet, and in pull- Then be prepared to meet thine own

A thousand minds are turned toward Spiritualism by its phenomena; much of this is fraud pure and simple, but the mind begins to inquire and at last arrives at a great deal of truth-moreover-spiritual beings always stand ready to manifest if possible. None of these things will deter Robert G. Ingersell from writing his book. Nothing ever deterred him from saying what he thought when on the earth, and nothing

will deter him now. (To be continued.)

GOOD RESOLUTIONS.

As Illustrated by D. W. Hull.

GOOD ADVICE, BEAMING WITH SPIRITUALITY, AND WHICH SHOULD BE ACTED ON THE COMING YEAR.

We believe in making good resolutions on New Year's day, or at any time before or after New Years, and in making an effort every day and hour to carry them out. Generally resolutions are made for reform from some vice, such as profanity, drinking or using tobacco. You should have no such vices to reform, but if you have such vices, you should not wait for New Years, but commence immediately.

Life is a continual growth. We never are, but we are always becoming. There is no present now; for when it is shelter and clothing. Have you a shel- gether to suit my purpose and have said, it becomes the past, and all the past is dead. You live in the futureby anticipation. You must grasp the Have you clothing to keep it warm? terest of the story or the plot; but opportunities of the future as you come

or exchange it for some hopeful word. contact with are the very rich; their or influence the imagination of the sen- how successful in business he may have been, is a mere cypher. He is passing rule; the objects of beauty, by which baser element in mankind-to please through the world without administering a single blessing, or perhaps relieving a single heartache, and will carry with him to the other life a load which soul to be held at its true value; and it necessary; for where I hold the knowl- will weight him back through all

There are two kinds of sins which sonal rights, the infliction of some sins are the none-of-my-business, everyfellow-for-himself and let-alone or laissez faire sins. We see a poor creature struggling under his heavy load of sin, trying to overcome the weakness of his nature; but we offer him no word of encouragement. We see him stumble and fall beneath his tremendous burden, and we hear the derisive shouts of most unhappy spirits whom I have ever have constituted myself the same since the coarser mob, while the "refined" and sanctimonious, they who have scarcely had a temptation, and, notwithstanding their protestations to the contrary, never gave a finger's touch to a cross in their lives, call down the curses of heaven upon him, to avenge his "wickedness," but like the priest and Levite, we "pass by on the other side," fearing that an encouraging word from us might draw down upon our heads the jeers, the scoffs and the contumely of the vulgar crowd.

> There are other personal reforms that we should inaugurate, some of which the writer has made a poor effort to incorporate in his life, for many years, but while "the spirit was willing, the flesh was weak." and much, very much

> 1. Cheating is stealing. Therefore we know only a few people who profess a belief in Christianity who carry it out. The usual idea is to trade for all you can get without reference as to how it will affect the other fellow. 2. In all disputes where hard feel-

ings are engendered between self and another party, diligently enquire if it is not self (i. e., you or me) that is at to him, and even if they would benefit morous style he affected more whilst he fault; and if found to be so, go to the other party and acknowledge the wrong. This puts one as a judge over himself, but not over another. 8. In case self remains uncondemned,

inquire within if there are not extenuating circumstances as viewed from the other's point of view, which makes the matter appear different to him than it

4. If a neighbor uses fretful language to you, maltreats you or injures you otherwise, it is on account of some ungrasping claws; he is usually stooped in come up to us will not deter us from our fortunate condition with him. and you should rather commiserate than blame him. He may have a headache, been afflicted with indigestion, temporarily insane from anger (all angry persons are insane), or unfortunately organized | spirit left my body at times and visited physically and mentally.

We hear the word "Utopian!" Yes:

utopian if you make no effort to overadopt that course, they will meet with all gone to bed and I remained at the come; but if A, B, C and D resolve to bristly hair, for the nearer a soul ap- we shall be assailed, but it will not hin- no difficulty as concerning each other, but will be a mutual help to each other. Anger is polsoh. It poisons the blood, and thence the milk of a mother, throwing the babe that nurses it into convulsions, and the flesh of a beef prostrating a whole village. By becoming | and I returned home. On becoming angry we injure ourselves-by making others angry we injure them. If one does us a wrong, we should pity, not blame him; for that wrong will react upon the doer. If by doing right, we thus panoply ourselves, none can injure

I WOULD NOT CALL HER BACK.

D. W. HULL.

I would not call my mother back; I love her just the same; But should she miss a single joy Then I would be to blame.

I would not call her back to earth With her great fount of love, From her sweet home- and children

there. Her spirit home above.

I would not call her back to earth From her progressive sphere, To this old earth of strife and woe: I would not call her here.

But I shall keep my spirit door Ajar for her the while And gladly greet her spirit voice And her familiar smile.

And I shall kiss those mother lips Some day beyond the vail, And rest my weary soul with hers Above all earthly wail.

I would not call my mother back, I know they love her there And sadly wait for her return When she goes anywhere.

But I shall keep my soul in tune To meet her at the door When she returns or when I pass

Arise, my soul! Be on thy guard! For soon this form must fall: DB. T. WILKINS

WHAT IS SPIRITUALISM?

(Conclusion.)

To the Editor:-I beg leave to hand you the conclusion of topics entertained generally among the most intelligent class of Spiritualists thirty years ago. as submitted by the editor of the Spiritual Age, who is probably the author of the summary:

II -PRACTICAL.

The hearty and intelligent conviction of these truths, with a realization of spirit communion) tends-1. To enkindle lofty desires and spir-

itual asplrations—an effect opposite to Morrison. that of a groveling materialism, which limits existence to the present life.

prevent inordinate sorrow and mourning for deceased friends. 3. To give a rational and inviting conception of the afterlife to those who use the present worthily.

present life, in view of its momentous relations to the future.

good and elevating, and to restrain the passions from all that is evil and imcognizance of the loved and the pure. degrading influence of the impure and unenlightened of the spiritual world. safety is not in ignorance.

and thought. 8. To stimulate the mind to the

largest investigation and the freest thought on all subjects, especially on the vital themes of a spiritual philosophy and all cognate matters-that it what is right and true. 9. To deliver from all bondage to au-

thority, whether vested in creed, book. or church, except that of perceived

one modest, courteous, teachable, and deferential. (If God speaks in one person's interiors, he does the same in | was cleared for dancing. those of every other person, with a clearness proportional to their individ- do, and we expect good results from the know the truth in all its phases, it is receive any young children, and promdivine voice through others, as well as ism, implanting in these young minds in himself, that all possible mistakes in seeds that will bloom in after life, givhis own intuitions may be corrected. ing them pure thoughts, noble motives, To refuse to do this, is the extreme of | and teaching them how to live so that egotism; while 'unquestioning submis- when their spirit leaves the material sion to another's convictions is the ex- body, it will be prepared to progress treme of slavishness.)

12. To promote charity and toleration for allidifferences so far as they result from whriations in mental constitution, experience and growth. 13. To cultivate and wisely direct the

affectional nature, making persons that the parent rejoices in having gotmore kind, fraternal, unselfish, in- | ten rid of. If we have something that

giving a more immediate sense of the divine existence, presence, power, wisdom, goodness, and parental care than | icules the belief of the parent. Whose is apt to be felt without a realization | fault is it? Send them to us, we will of angelic ministry or mediation. 15. To quicken all philanthropic im-

unselfish labors for universal human good-under the encouraging assurance that the redeemed and exalted spirits of our race, instead of retiring to idle away an eternity of inglorious ease, are encompassing us about as a great cloud of witnesses, inspiring us to the work, and aiding it forward to a certain and glorious issue.

C. H. MATHEWS. New Philadelphia, Ohio.

Can the Spirit Leave the Body? In The Progressive Thinker of February 12, 1898, I saw an article headed, "Psychic Question as Presented by Dr. Southwick. Does the Spirit Ever Leave the Body Before Death?"

Some years ago there lived in this city

a clairvoyant who could see and describe spirits and tell you what relation they were to each one. I was at that time a total stranger to her. She described accurately some of my relatives and read my past history perfectly correct. She also told me that my people miles away. When I left her house that evening I was very much interested. The second evening after that I was at home. The family had stove in my kitchen warming my feet. While there I got to thinking of what she had told me, and I was so deeply absorbed that my spirit left my body and went over to her house again, and asked her a question. She answered it, conscious I looked at the clock and saw it was between 8 and 9 o'clock. I probably would never again have thought of it-again had it not been for what followed. The next evening after that I had three or four more questions to ask her. I went over and immediately after entering her house she said: "Your spirit was here last night,"

"If that is so, what did I say?" "You asked me a question, and I gave you an answer, and it was between the hours of 8° and 9 o'clock last evening. Do you know anything about it?" (naming the question).

"Yes, that is the question I thought I asked you, and that is the exact answer you gave me, and the exact time of night. I supposed it was all imagination." 18 1

"No; it was not; you were really here. and I saw you and you talked to me." I having been brought up a Baptist, of course knew nothing at that time of spiritual things. Since then, some thirty years, I have been out of my body many, many times, seen people and heard them talk, and talked with them, and afterwards rehearsed the matter with them. BII found that both parties knew all about what took place, as real as if two earthly bodies had met and talked, and this taught me one of the grandest lessons as to what is death? I will here quote what John Quincy Adams was reported to have said: "On meeting a friend one morning after he became quite old, the friend said, 'Good morning, Mr. Adams, and how is John Quincy Adams this morning? 'Well, sir, quite well, thank you; but the old | Babbitt, M. D., L.L. D. A compact and and I suppose he will have soon to student and especially by every Spir- office.

Rochester, Minn.

There are many readers of The Progressive Thinker in this vicinity, and I desire to reach them through the medium of your paper, and let them know that we have a live spiritual Sundayschool in the City of Brooklyn, N. Y., the only one that I know of in the whole of Greater New York. Our lyceum is located at 423 Classon avenue, in the rooms of the Woman's Progressive Union, where we meet every Sunday at 1:30 p. m. It is under the management of Mrs. Akin and myself, with the very able assistance of Mrs. M. E.

Several attempts have been made to establish a spiritual Sunday-school, but 2. To deliver from painful fears of from various causes they soon passed death, and dread of imaginary evils out of existence. Owing to the failures consequent thereupon, as well as to of the others, we met with discouragement whenever we broached the subject of lyceum work, but'Mrs. Akin and I determined to persevere in our efforts, and after enlisting the services of our good sister, Mrs. Morrison, we decided 4. To stimulate to the highest and to open our Sunday-school and keep it worthiest possible employment of the open as long as we had an attendance of five. Accordingly on the second Sunday of last October, we met for the 5. To energize the soul in all that is first time, and we had just five children, four from the family of Mrs. Constant, and the son of the writer-not pure. This must result, according to very encouraging, but our number was the laws of moral influence, from a there. The following Sunday added knowledge of the constant presence or | two to our number. Since that time we have increased until we now have two 6. To guard against the seductive and classes, with the prospect of continued increase in numbers.

Thursday evening, December 28, we If such exist, and have access to us, our | had our Christmas festivities, with the kindly aid of Mr. and Mrs. Crosby. We 7. To prompt our highest endeavors, arranged the platform to represent an by purity of heart and life, by angelic old-fashioned room, with large chimney unselfishness and by loftiness of aspira- | reaching up to the gallery. In one cortion, to live constantly en rapport with | ner was our Christmas tree, decorated the highest possible grades of spirit life | with gifts for the children. We had an excellent programme.

After music by the orchestra, a very pretty little piece was put upon the stage. Grandma (Mrs. Morrison) coming in with her knitting; the children going to bed; grandma winding up the may be qualified to judge for itself of | clock; taking a sup of tea before retiring; falling into a doze; the clock strikes 12; the sound of sleigh-bells are heard; Santa Claus (Mr. Crosby) appears in the gallery, comes down the chimney, through the fire-place and 10. To make every man more an indi- awakens grandma; tuen the giving out vidual and more a man, by taking away of the presents to the children, a gift own God-given truth-determining pow- | mit our telling all that was done to make everyone happy. Not one of the children made a mistake, and all were encored two and three times. After the exercises were through the floor

We have shown what one lyceum can upward and onward. We trust all will our subscribers. send us their best thoughts and that the Spiritualists of Brooklyn will aid in the work by sending their children to us. instead of to the orthodox schools where they are taught the ideas and dogmas we believe in, that gives us comfort 14. To duicken the religious nature, and happiness, why not permit our children to share with us? There are too many families where the child ridteach them to enjoy with you, and teach them to be a comfort and solace F. E. AKIN.

Belief Precedes Affirmation.

To the Editor:-There seems to be quite a divergency of opinion among Spiritualists as to the relative merits of the words "Believe" and "Affirm"in respect to their supreme value or relative strength in expressing in the strongest terms possible, the position occupied by them on the merits or demerits of their views of Spiritualism which divergency is entirely uncalled for, as they both derive their position and power from the same source, viz., specific knowledge.

There are five avenues (the senses) through which we receive evidence, and gain positive and testimonial facts, resulting in positive or testimonial knowl- assist you in forming a Spiritual and combined in the United States during edge, upon which we base all our conclusions and theories.

"Belief" is the reflection of positive evidence demonstrated through inves- the vast amount of labor bestowed on tigation, resulting in positive knowledge, from absolute facts. Affirmation is significant when found- a single cent for the great expense he ed on belief, demonstrated from the

knowledge, neither can they affirm ready for the printer. That is why you bate). The 13 cents will only pay post without belief. "Belief" is prior to af. | are getting these intensely interesting age on the book, which is a gift to each firmation, and is the leading word of books for almost nothing. We are only subscriber. The one who gets up the

the two. The expression that we "affirm" that departed spirits visit earthly beings is hased entirely on circumstantial evidence and phenomena. No person in the physical form ever saw the mind or that principle called spirit, after it left the physical body, any more definite than they saw it previous to the dissolution of the body and spirits. The phenomena of people seeing what they term "spirits" is the result of the spirits attracting to themselves sufficient gross material to become visible to the material eye, thus to add a convincing proof of their continued existence, as far as possible, after the death of the body; as a positive proof is entirely out of the question. The nearest we can get to positive proof is first, the sight of the eye; second, the material touch, and third, the claim of the spirit, all under the phenomena of materializa-

But all this constitutes only circumstantial evidence misleading the mind into the belief that we have seen spirits by evidence too strong to be ignored. upon which we base our affirmations, when in fact, we have only seen the material clothing of the spirit.

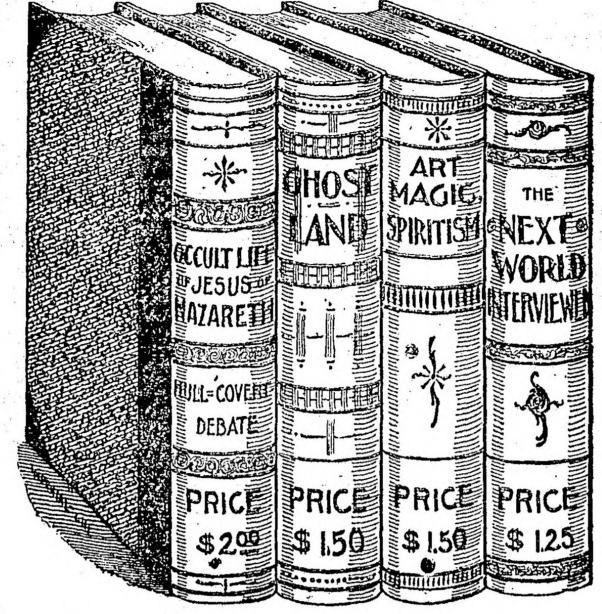
material clothing of the spirit.

Thus, to say we affirm, carries with it no more weight, and is no more convincing than to say we "believe." but, rather a tinge of exultant egotism in the claim that we are in personal and in the such or otherwise. For sail at this office, and the current and torce; and that the removal and the ceremonials, dogmas and superstitions are but survivals of so-called paganism. It shows vas tresearch among the records of the past; its facts are mostly gleaned from Christian authority; and no personal and in the survivals of so-called paganism. It shows vas tresearch among the records of the past; its facts are mostly gleaned from Christian authority; and no personal and in the survivals of so-called paganism. It shows vas tresearch among the records of the past; its facts are mostly gleaned from Christian authority; and no personal and the past; its facts are mostly gleaned from Christian authority; and no personal and the past; its facts are mostly gleaned from Christian authority; and no personal and the past; its facts are mostly gleaned from Christian authority; and no personal and the past; its facts are mostly gleaned from Christian authority; and no personal and the past; its facts are mostly gleaned from Christian authority; and no personal and the past; its facts are mostly gleaned from Christian authority; and no personal and the past; its facts are mostly gleaned from Christian authority; and no personal and the past; its facts are mostly gleaned from Christian authority; and no personal and the past; its facts are mostly gleaned from Christian authority; and no personal and the past; its facts are mostly gleaned from Christian authority; and no personal and the past; its facts are mostly gleaned from Chri the claim that we are in possession of The Law of Correspondence Apsuperior knowledge, when in fact, it is secondary to belief. Moline, Ill. C. P. MITCHELL.

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is it Necessary for Human Advancement?

In the propounding of such a question, if a just and satisfactory answer is given, we must revert back and take a retrospective view of primitive human life as it is enshrouded in the gloom of its latent but undeveloped force, and view its social status from that standpoint. We find that primitive prehistoric man was not, according to the recorded evidence, given a social being; not inclined to be clannish with his fellows, but of the hermit type, and only with the development of his mental powers manifested in the unfoldment of his reflective faculties which enabled him to reason from cause to effect, did he realize that by associating with his fellow beings benefits would accrue in enabling him to more successfully combat the antagonistic forces that contested his right to supremacy in the physical world.

We see that with the first dawn of his ifested through the law of self-pres- hood. ervation and protection, and that by leaving his isolated life and combining with his fellows, the power that formerly was only feebly possessed was human life the necessities of the animal being were paramount to all others; but | through the ages there was slowly unfolded the intellectual and spiritual faculties of his being, telling him that by a closer fellowship with his kind, benefits would come in other phases of life that were impossible of acquiring in his isolated state. There is the origin of the tribal systems of primeval life; and which through the law of evolutionary growth up to the higher types of human life has culminated in nationalities and races, and the highest types of organized governmental systems. In seeking to illustrate the needs and benefits of sectarian organization it will be observed that we at present are only dealing with the question as viewed from the standpoint of the requirements of the lower phases of unfolding life; and to show that whatever the wrongs are which in our modern systems are attributed to the excessive zeal of sectarianism, primarily it was that faculty to organize, from combinations, prompted by the desire for closer fellowship with those of like thought, that higher existence than would have been possible without the unfolding of

subject can be viewed from the standpoint of the needs of human life as it is represented by our most advanced associations, political and religious; and present the following questions for consideration, either approved or rejected only that the truth may be vindicated. Firstly, is sectarianism as at present

represented by the political and religious parties a factor which is favorable to the right solution of the problems which our modern life has developed and brought to the front, and which in some way must find a solution; or are they impediments to the solution of those problems?

Secondly, is human society ready to shelve sectarianism with all of its discordant and antagonistic elements that have developed from the primitive systems of life, and harmonize on life's essential needs, adopting and operating life on the maxim, "in essentials, unity; in non-essentials, liberty?"

Thirdly, will human life eventually attain unto that position where it has outgrown the necessity for sectarian-

In the answering of question No. one, the reply must be according to the needs of the vast majority of human life, and not of the vanguard of that mighty army. They who have attained unto the heights where the question of how to solve the problem of human unity does not perplex them, they having realized in their individual lives the truth of the practicability of the brotherhood of man; they having evoluted beyond the needs of any external signs as a seal to that compact. But to others less unfolded sectarianism presents a form of unity of thought, a sons and acquire that experience which will prepare them for a more perfect comprehension of the truth of the possibility and final consummation of the unification of life which will be made possible through their evolutionary growth from the lower to the higher forms of life's expression.

The reply to question second must be that when human life is ready to place sectarianism on the retired list as a needed factor in human development it

will be done. Thirdly, that it will attain unto that development where such a condition will become a reality is certain if we are to recognize the results that have been achieved on that line in the past, and what is being done in the present in the disintegration of effete systems in the political and religious world; and as viewed through the eye of the optimist, he knowing that the power which is removing the accumulated rubbish of the age is also preparing for and erecting a structure better adapted to

the wants of advancing life. The needs of the age are many times the obstructions of the succeeding ones; and the conservation that would seek to retain any system after its usefulness had departed ceases to fulfill the duty devolving upon a proper manifestation of the conservative spirit whose office should be to see that all the good the old time hath is retained and incorporated in the new. The ages that have past and are catalogued in the historical period of human life has transmitted to to the present with the large amount of material that is not adapted to the conditions existing in our modern life. truths that are applicable to the most advanced stages of our present existence, and whatever the progress humanity makes in the future, it will be able to adapt to its requirements the real while the unreal and superficial will take their place in the tomb of the dead past.

The unification of the world into that one universal association where the artificial lines are obliterated and the only ones having a distinctive existence are those which exist through natural deed, more accurate in our conceptions causes, those that are beyond human of that which we are all searching for. control; that condition is the ideal Truth. We must keep in mind, too. thought of the world's most advanced | that all of this our intellectual work thinkers, and that it will in the good time coming be realized is a self-evident truth which defles contradiction, if we someone knows, reads, hears read, and can gauge future developments by the the seed we sow falls on some ground progress of the present time over the that will fructify it and send it into past. That unification will only be ac- effect. So let us be really our brother's complished by firstly removing all hu- keeper and hold ourselves to the higher man enactments that operate as barriers | planes for their sakes. to the free devolopment and growth of each individual soul on the lines that it | question by our Brother Peebles, "that by its mental structure is adapted for all is mind," I would say that is the and can best utilize in advancing its word from students in the beyond, but own growth and in helping to forward | to me it has come in this form, "All is the universal body of which each indi- Thought." Minding is the active form in succinct form the substance of his viduality is a needed and indissoluble of thought, working according to prinpart; only that the rights of individual | cipies. This is a subject well-worthy of life are held inviolate and sacred in our deepest regard, and I think is rethat realm where it does not infringe | celving more studious attention. upon the rights and liberties of other individualities. Where it does it must

recede as the whole is greater than any

thought which were formerly restricted to the limits of that system which was established by a fanaticism which thought that all who did not subscribe to that creed, whether religious or political, were without the boundary line of recognition of natural rights; has by such broadening established the truth that there is room for all in the arena to work out their solution of life's problems without crowding elbows with neighbors. That this toleration and mutual respect for other opinions will culminate in the unification of human thought on any one special line is not probable or desirable, as there can and will be unity in diversity The religious and political sectarianism of the past generations of human life with their horrible persecutions waged for opinion sake, has in proportion as the nations and races have evoluted up to an understanding of the higher law been superseded by the present advanced ones, which will retire in their turn before the advance of a more perfect manifestation of that divine law which will step by step announce the mental powers their presence was man- advance of universal human brother-

evolved external systems that contain If Spiritualism is a religion; if the Bible within their organic life the evolution- is to be studied carefully and candidly ary forces that are building from out in the dispassionate light of a true augmented. In that primitive state of of the present material of human so- Higher Criticism for the good that is clety something better have their place | contained therein; if Jesus is considered in the great laboratory of evolutionary our Elder Brother, leading us by his life growth, however widely they may dif- and works, then I accept, I do not see fer in regard to details which may need any reason why I should accept the dicto be presented on those special lines to | tum of the "National Spiritualist Assobest illustrate the truth to those whose | ciation" as to what I shall believe. mentality has formed on those special lines of thought.

but not prevented in its efforts to incorporate in the body higher ideals. If homage to any external symbols. My that I might or might not use it: neighbor may be a man with whom in | "I have read some very able articles his political and religious beliefs I may from your pen and they suit me. I bewas the most potent factor in the start- to more diligently strive for the unfold- they are prominent in the meetings and ing of human life on its journey toward | ment of their higher life. Now it is the | loud in their talk. I know one in par-We now come to the place where the to disagree, but with character we must were his private character known, give homge where homage is due.

external organizations is concerned become obsolete without seriously disand parties rise or fall the assurance is absolute that life will continue on its progressive journey to grander and more exalted views of its destiny.

HAMILTON DE GRAW. Shakers, N. Y.

WHATEVER &S IS RIGHT

Explanatory Statement of the Question.

In No. 524 of your paper we find from the pen of that helpful writer. Dr. Peebles, some very pungent remarks upon the statement made years ago by the poet Dryden and ofttimes since, that Whatever is is Right.

I was rather surprised that the Doctor did not work also from another point of school in which they can learn the les- view and so ease up a little on the speaker whom he heard restate an actual, scientific fact.

"Whatever Is Is Right," is an aphorism of real importance. Whatever is is the legitimate outcome of something that went before, so is right, is true.

Whatever I do must have a result. Whatever I think must have an effect, for thoughts are things. If nowhere else my thought is, it is floating in the air, sometime to be received by some brain and will have an effect on some soul; the effect an exact sequence, consequently right thus far.

The difficulty of comprehending the full meaning of the aphorism lies here: We get the abstract and the contrete mixed. The Doctor's point of view is the abstract; everything is not right there. To be exactly, intrinsically right, an act or word must stand the test of absolute correctness, must be wholly and incontrovertibly good. In this way all is not right, but it is just as true from the point of relation be- Make earth a heaven; sow good tween cause and effect that whatever is is right; this is the concrete side of the question. So our sister was right when she gave the thought, only it should have been qualified. We know that many on the farther side hold views short in some respects of exactitude. They give their ideas, which many of us here can correct. I know of one instance in my own medium work where a spirit came into our circle with this very statement, holding in his hand a book with this title and of which he had been the author while on earth. I could not receive and make use of the idea because I could not sanction it, my thought being on the abstract order. Perhaps, had I received the spirit, I might have learned of a change of thought in him after he passed over. and perhaps it was through him that I looked into the subject more closely and became able to define it later. We little realize the paths by which we

It is well for us to ventilate these questions; it helps other seekers, makes us groader, more charitable, and, in- Jesus, goes into the spirit world, and we help or hinder many there by all we give;

As to the statement also called in

M. A. CONGDON.

COGENT COMMENTS.

A Serious Question Asked.

In an article from my pen, published in The Progressive Thinker some months ago, I said by way of introduction that "it seems to me that some people's Spiritualism is too much of the head and not enough of the heart; too much philosophy and not enough religion; too much science and not enough humanity; too much iconoclasm and not enough reconstruction; too much howl ing about frauds and chasing after phe nomena, instead of having an abiding falth in the correctness of the knowl edge that has satisfied them of the truth of the ability of spirits to com municate with mortals; too much erankiness, bigotry and fanaticism by those who decry it in their opponents in religious beliefs."

I here and now emphatically reiterate every word of the above, knowing no reason why I should not so do. If it is necessary to accept all the rampant rot of intellectual bushwhackers known as progressive Spiritualism, in which the vilest vituperations are flung at the Bible and Jesus as being "back num- | And I wondered if I had not wronged All forms of thought and their bers," etc., then I beg to be counted out.

In the ten years or so that I have been reading not less than three Spirit-Life is better than the creeds by | unlist journals regularly, I have found which it is shackled, and by it retarded | that there is a great deal of hypocrisy practiced, though it may not all have been done intentionally. The pro and it were not so the hopelessness of the | con between societies, mediums and instruggle would be apparent. As the dividuals on fraudulent manifestations, race more fully unfolds its dormant etc., the various journals bear me out spiritual life it realizes that the exter- in this. And on this head I will here nal symbols represented by sects and | give an extract from a letter received parties are not the real life, that is by me not long since, bearing on the represented by character and the high subject; the name of the writer I have ideals that do not bow down and do withheld as he did not specifically say

widely differ, but who also may be a lieve in plain talk myself, and plenty of man of exalted character, whose spir't- it. Really, there are but few Spiritualual life is a blessing to his fellow be- ists and many Spiritists that have no ings and an inspiration to those who more thought of what true Spiritualism come within the sphere of his influence | means than the Cubans-not a bit, yet real man that we feel honored by his I ficular who runs a society, is presiden companionship. In regard to the unreal secretary, and all the rest, and he would and superficial representative we agree | be a disgrace to a house of ill-repute and-well, in the city of - it is pretty That any one of the particular forms | well known. He has told me of things of thought which are manifesting and he has done at a seance and called it illustrating their ideal in the different | spirit, that was enough to drive anyone sectarian organizations have failed to out of the ranks, yet he has been known monopolize all truth and become abso- | for years as a great worker. Once, not lute is proof that human life is pro- being able to get a speaker, he proposed gressing on the line of essential unity, in a business meeting to hire a sleightand it is becoming more apparent that of-hand performer and let it go as Spirany one of them could as far as their | itualism. Well, I spoke-at the time I was secretary. Two of us came to our feet and told him what we thought, and turbing the equilibrium of life's forces. stopped it. Now, what ought to be done Out from the great storehouse of spirity about such? They are a clog and disual energy there will be supplied to bu- grace to anything good. The outsiders man life that measure of the infinite | think by the reports in the papers that truth which it is capable of receiving | the society is a power, while in reality and assimilating, and whether sects it is the laughingstock of sensible people as soon as they become acquainted with its leader and some of the local mediums. I investigated it as a stranger, and to see what kind of people Spiritualists were, and I soon found out. Now, others that I know of, wishing to investigate, went there and afterward said, 'Well, if you call that Spiritualism, excuse me.' Now, are other socletles like this or not, and what ought to be done with such? Is it right to let such things go if we know it, or is it our duty to try and tear fraud out root and branch? All that is required is for our papers to print what they know is true. write this to call attention to the fact that the world looks at our leaders and

Now, if this is true in this case, why may it not be so elsewhere? From my own observation, I know that "smallfry" mediums are not altogether "straight," and that societies are not as careful as they should be in-securing speakers who stir up strife between the societies and the public, wherein, by unwise, unnecessary and uncalled-for assaults on their most cherished beliefs they have driven people forever from investigating the phenomena which could only strengthen them in their life work. Why do rich Spiritualists withhold their means from building homes for superannuated mediums and speakers, leaving them to the charities of the despised Christian churches or state and county infirmaries? There must be some weighty reason. Point out one who has done a nobler act than Millionaire Widener, of Philadelphia, who has just set aside \$2,000,000 to build and maintain a hospital and home for crippled children? Verily, is it not true that

"My form lies in the potter's field; 'Tis naught to me, 'tis true, But if you prize the Truth revealed

'Tis something more to you. Go! preach the gospel by your deeds; Give aid unto the poor;

Your harvest will be sure.'

The Christian Register aptly says: 'There are no evil things. But there are evil uses of good things." How are you going to get the skeleton out of the Spiritualist closet? D. W. Hull's article on "Spiritualism a Religion," in The Progressive Thinker for December 16, 1899, will open your eyes. Meditate on what the Veteran Spiritualist Union is trying to do, and Mrs. Sleeper, in the way of founding homes for the needy. In conclusion, I will give my own creed or declaration of principles, which is equivalent to the teachings of Rev. William Ellery Channing, the Unitarian

feel perfectly at home with: MY CREED. 1-I believe in the Fatherhood of God. 2-I believe in the Brotherhood of

body, which is the only one at the pres-

ent time that I can fully endorse and

3-I believe in the Leadership of 4—I believe in Salvation by character. 5-I believe in the progress of mankind, onward and upward forever.

6-I believe in the communion of socalled dead with the living. G. FIGLEY. Ney, Ohio. "Longley's Beautiful Songs." Four-

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sale at this office. Price, 25 cents.

MY DREAM.

Twas the twenty-first day of Novem-

In eighteen and ninety-nine, The day had been dark and the rain-

Seemed to chill this sad heart of mine Down the street they were talking of "Turkey" And the coming Thanksgiving Day. When men should forget their troubles

And feast (not fast) and pray. Alone I sat thinking, and thinking Of the past, the present and then With a sigh of regret and repining

I thought of what might have been Had I not been widowed and wounded By liquor's insidious curse— Had not this dark demonthave broken My heart and emptied my purse.

My two children, Ethel and Lilian, Lay tucked away for the night, And as in the dim light I watched

A halo of radiant light Seemed to circle about their foreheads And brighten their dark brown hair, And I blest them as they lay sleeping In their innocent girlhood there.

In a way I had not foreseen.

For would it not sometimes be better If the lives which are had not been? And what right had I to give them A birth into this troubled life Unless I was sure I could shield them

From its struggles, its pain and

And although I faithfully labored To screen them from life's cruel darts knew that stern care had already Wrung their tender, childish hearts; And now I could give them not even A sumptuous Thanksgiving feast, But this 'mongst a sea of troubles Seemed one of the very least.

I had heard them often, so often, Sigh for pleasures I could not give, But must labor all day until evening That we might possibly live: And our every joy was embittered, And our hearts with anxiety rent By the thought: What will become of

When our very last dollar is spent?

O, it makes the fond heart grow weary And ladens the soul with grief. To see those we love best needing com-

While powerless to bring them relief And while I ponder'd life's problems, I pitied, I blamed, aye, I cursed, And declared that the plan of creation Was wrong, and had been from the

'Twas growing quite near to the mid-My eyelids were heavy it seemed.

And I leaned my head down on the And slept, and sleeping I dreamed: From out of the deep darkness around

There appeared an angel of light, His face was illumined with glory, And his garments of purest white. Sweetly smiling he beckoned me to him

Saying gently, "Follow thou me, And I will give thee the keys to his kingdom, That thou may'st step in and see

The mysterious things of creation And the wonderful winding stair Which leads onward and upward for-

Away from all sorrow and care.' Then it seemed the years, had turned

And made me a child again While I thought that now I'd be happy With never a care or a pain: But I found I was not contented And longed to be fuller grown,

While my yearning heart sought some thing Better yet than it had known.

And then I beheld scenes of childhood Passing by me in splendid array: All the dear old familiar objects Appeared and as soon passed away. From babyhood's days in the cradle, To womanhood's years at life's loom, Passed each day in grand panorama

With its fruitage of blessing and But none of the tolls and the troubles Which they had brought in the past

Could be seen in their shining beauty As they hurriedly glided past; And the angel said that their shadows Had been turned into clouds of light And their trials to flaming torches To guide my footsteps aright.

From the cradle extending upward I saw a bright stairway of gold And passing both upward and down-

Were people—the young and the old Along the stairway there were landings Where many lingered to rest And wait for some loved one's coming Up the way to the land of the blest.

And I noticed that those on the stair Each carried a troublesome load Which he could not leave by the way-

No matter how steep was the road; But he might lighten his burden By helping his brother along, For kindness their loads would lighten And would make their backs grow

And I asked the angel why was it That some were then coming down, While others were struggling bravely To go heavenward one more round. They have missed the great law of

Which is brotherly love," he said, And although they would fain go up

They are going down instead." And I said, "I see some are weeping,

And some there are longing to die." He said, "All weep, there is no death And they must dry each other's eye; apostle, and which are very generally For verily I say unto you, accepted and followed by that religious In no other way can they rise But by bearing each other's burdens

From the earth to the vaulted skies. And the angel-beckoned me onward Up the broad, grand, spiral way, Past the weak, the faint and the shad-

Where was shining God's perfect day. Birds sang, children chanted glad an-Sweet strains filled the isoft balmy

No dream, I thought, had le'er pictured A world so entrailingly fair. said: "To what and have we jour

neyed?" He said: "To the home of the soul, Where the glories of God's creation To his creatures forever unroll: And there in those sun-lighted gardens Shut in by the beautiful gates, Fair souls roamed in blissful reunion With their own beloved, God-given mates."

Pearls gleamed among their soft tresses; office. He said: "These are the tears they dried.

As up the broad stairway together They journeyed on side by side." Bright flowers bedecked their garments "These," he said, "are loving deeds Shown to the poor and unhappy In ministering to their needs."

And then like the murmur of waters, Like the singing of sweet-throated

And a thousand well-tuned harp-strings, Which only in dreams I had heard. Came floating on zephyrs around me A grand concordance of sounds. He said: "Words of love, songs of bless-

As they mounted the golden rounds.' But I said: "Who shall recompense

For their struggles, their grief and pain?"

For love's sweet sake, in those sum-

They'd endure those trials again (and again).

For the soul once bathed in the ocean Of God's great infinite love Can see that the road, though thorny, Leads to happier things above.

And of all things yet bethoughted, Most important is it to be born Whether it be unto beds of roses, Or whether to beds of thorn; For a soul placed on life's ladder, With its boundless capacity Will reloice in its full fruition

Through an endless eternity. I awoke and the room was darkened And the rain beat the window-pane No angel was there and no Eden, But the weary, dull life again; Yet a lesson I had been learning, And 'tis indelibly impressed

That love is law, and life progression. And God's eternal ways are best. LAURA B. PAYNE. Topeka, Kansas.

CHRISTIAN SCIENCE.

A Case Where it Was Practically Tested.

"With malice towards none, and charity for all," sadly I pen these lines. herewith give to the public the results of following, the very unreasonable teachings of Mary Baker Eddy. A near and dear friend of ours who

had "come into science," as she called it, was so far blinded by its teachings that reason was never thought of. She never would admit that aught ailed her physical form; if she had to admit that there was pain somewhere about her, i was only "old mortal mind" that was lying to her. She had a fall just one year before she died, and was confined to her bed for some time. She finally recovered so as to attend to her household duties, and insisted that she was wholly cured, and that it was science that cured her. She would not allow even a wet compress laid on the affected part. Now it is plain to all that nature and her own strong will carried wher through; did all that was done toward a cure.

It has come to us since that, she suffered more or less from the time of her fall till she passed out, and she saying all the time that she was perfectly cured, and that it was through science, through her pet theory that it was done. She was, to all appearance, the healthiest one in a family of nine brothers and sisters, and really we feel she committed suicide, for in the name of Christian Science she would not hear to a word of reason. She passed through the grippe and typhoid fever and had them just as any one does. Her faith didn't prevent her going the full length of these diseases, just as ordinary mortals do. If she had a pain she would say, "It is a lle. There is no sensation in matter!" There is just as much sense in saying there is no matter in sensation.

She was a scientist for twelve years. In all that time she never took anything to cleanse her system. She had a dormant liver, like the rest of her family, and would be afflicted with dizzi-

ness at times. After her fall there developed a stone cancer on the side that was bruised by the fall. I think it is conceded that with those conditions cancers are sometimes developed. She knew for months that there was something growing on her side, but not a word did she say to her friends about it, and she forced herself to appear in her usual health, and would do the hardest work and seem as active as ever, when now we know she was suffering enough to have the kindly care that would have been gladly given her. Never did she yield till the pain became unbearable; then she put herself under the treatment of a scientist healer, and for four weary weeks, she, suffering tortures, waiting for "science" to heal her. No! it did not. Then she consented to call a physician. He pronounced it a cancer, and no help. We before, there could have been no help;

but if she had kept her system in good

condition from right living, she might

have avoided such suffering and the go-

ing out of this life in her prime. Not only those who are "in science" suffer, but the friends who are obliged to witness this suffering and not allowed to give relief-just to gratify this senseless belief. If you ask how the patient is, the answer is "they are better," if they are breathing their last. They are never allowed to make any inquiry about the trouble. The healer that treated this woman never looked at the afflicted part, treated to disabuse her mind, that there was a wen on her side, when it was no more and not as much like a wen as it was like a pias ter. The idea that old mortal mind occupies our bodies, and that this old mortal mind is nothing but sin and evil. and that our spirits surround us on the outside of our bodies as I interpret it, in the great sea of spirit and will be lost in this sea of spirit when the body falls. and we will lose our identity. It is well that Mrs. Eddy cannot tell where the spirit goes at the dissolution of the body, that idea was taken from heathen

mythology. If there is any redeeming quality in the belief, it was taken from the teachings of Dr. Quimby. If adults are willing to suffer for such a senseless belief. let them; but it does seem cruel, to say the least, that helpless children should be obliged to suffer and die and not a hand raised to relieve. There ought to be a law to protect children from such fanatical cruelty.

MRS. C. C. BACON. Bowling Green, Ohio.

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SATURDAY, JANUARY 13, 1900.

The Terms Are Too Mild.

"Are you not too severe on the Jews when you designate that ancient people as a tribe of robbers and assassins?" So inquires a patron, and he shall fur-

nish the answer, after reading: "When thou comest nigh unto a thereof with the edge of the sword * * thou shalt save nothing alive that breatheth."-Lord.-Deut. 20: parts of 10, 13, 16.

Turn to Joshua 10:28—"And that day Joshua took Makkedah and smote it with the edge of the sword, and the king thereof, he utterly destroyed them, and all the souls that were therein; helet none remain; and he did to the king of Makkedah as he did unto the king of Jericho," (that is "smote him, and slew him and hanged him upon a tree.") See

Then Libnah, v. 29; and Lachish, v. 32; and Gezer, v. 33; and Eglon, v. 34; and Hebron, v. 36; and Deber, v. 38; and so on runs the inspired narrative, concluding v. 40:

"So Joshua smote all the country of

the hills, and of the south, and of the vale, and of the springs, and all their kings; he left none remaining but utterly destroyed all that breathed, as the Lord God of Israel commanded." The story of the slaughter, contained in chapter 11:14, reiterates what had been stated many times in substance: "And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe."

It is a libel on Jehovah to say he directed this wholesale slaughter. He is not presented to us in a very attractive form in any part of these so-called Jewish Scriptures; but though the rudest sort of an idol, such as the good David delighted to dance before in a very airy costume, he never made such a command to General Loshua.

And he who pretended to voice Jehovah's will in the premises, shamefully misrepresented to his associate robbers and assassins that command. But these outrages on the people who had built those cities and cultivated those fields did not end there. The chaplains in the armies of all countries adopting the Bible as a record of God's word, familiar with his will there revealed, have encouraged these excesses; hence the desolation following in the trail of war. Modern rulers, acruled over a barbarous people; but there stands a "Thus saith the Lord" in opposition and the savagery goes on.

If there are harsher terms than "robbers and assassins," we are sure Inquirer will thank us to use them when writing of these savages who intruded themselves into a populous country, "destroyed everything that breathed." and took possession of it as their own. under the shameful pretense that their "Lord" had given it to them for "an everlasting possession."

Prof. Lockwood's Scientific Demonstrations of the Spiritual Philosophy.

It will interest many to hear that Prof. Lockwood, the widely-known physicist and experimentalist of this city is making arrangements to secure an X-ray outfit, and a Marconi "transmitter and accumulator" for wireless telegraphy. With the former apparatus he will demonstrate that Nature's system of co-related forces result in X-ray phenomena, as is witnessed in telegraphic and telephonic service, also as noted in human sensation of objects remote from him and particularly manifest in vision. With the Marconi system of wireless telegraphy he will demonstrate that individual mental volition generates a wave of electro action, analogous to that of the Marconi invention, each individual consciousness having a mental electro tension and character of its own, which can also be transmitted and received by the reciprocal polar consciousness of those to whom it the message is sent. This fact of wireless telegraphy demonstrates, Prof. Lockwood claims, the relation of mind on the earth plane, also the relation of the spirit world to the mediumistic and receptive mentalities of mortals. In the hands of Prof. Lockwood these recent discoveries are made to speak a truth, that will shake the very foundations of old-time theology, and it will induce many Spiritualists to see that Spiritual-

Busy not yourself in looking forward to the events of to-morrow, but those of | it is hoped, are experiencing the joys of | known as the Aber Intellectual Circle, the days which Providence may assign you neglect not to turn to advantage .-

ever been claimed for it.

ism means more, vastly more, than has

OBSERVATIONS

In Regard to Friends and ENEMIES OF SPIRITUALISM

Why Is It Always Thus? As soon as a person is labeled Christian, judging by daily observation, he becomes intolerant, oppressive, dictatorial, self-opinionated, and incapable of impartial criticism, as regards the action or belief of those outside his faith. side of the church. Though there are worthy exceptions, we have sometimes thought the so-called liberal churches, as Unitarian and Universalist, are more than are the old school churches, Cath. olics aside.

is one of those honorable exceptions; for he has dared to investigate Spiritualism, report results in his pulpit, and publish them to the world. His sympathy with the teachings of the new philosophy is very marked, and so with the revelations made in regard to a continued life, and the ability of the disembodied spirit to make itself known and communicate with mortality. He has gone further, and named mediums between the seen and the unseen through whom messages have come which he declares are not frauds, but have proved themselves to be just what they claim. Yet Rev. Savage occupies a Christian pulpit, and, of necessity, perhaps of choice, we don't know, disclaims being a Spiritualist. Not so, however, with some others.

While they write and speak in highest complimentary terms of Rev. Savage; of his learning, natural ability, his honesty, integrity, candor, and powers of observation; yet, without investigating for themselves, they read prejudiced and partisan reports, like the Seybert Investigating Committee's, or the assertion of some strolling mountebank practicing jugglery, and accept such reports and interested statements as superior to resented to have been translated into and practical investigators, who have Dr. Bridgman's announcement, that the brought to their aid a long life spent in original was in China. legal, critical and scientific research, city * * thou shalt smite every male | who set out to expose what they honestly believed a fraud, but were themselves convinced of their genuineness, and so truthfully stated to the public.

Before us is the reported interview, published in one of our city dailies, held with Rev. W. G. Eliot, Jr., of Mil-

it upon considerable reading, upon the investigations and reports of the Seybert committee appointed by the University of Pennsylvania, and upon some investigation and acquaintance upon my own part, that all professional mediums are deliberate frauds."

it may be just to remark in passing, that a distinguished Spiritualist, with large means, with the purpose of securing an honest and impartial investiunder orthodox control, appointed a commission ostensibly to comply with the expressed will of the testator. The investigation was prejudiced and sectarian throughout, and was conducted, seemingly, to secure the legacy, not to

gain the truth. And then again said Rev. Eliot: "No one but a clear-head, cool-headed. keen, and if possible, scientificallytrained observer, who knows the ways and possibilities of jugglery, and 'how wicked some men can be,' can investi-

gate with any profit or success." We have in A. B. Richmond, Esq., of Meadville, Pa., a gentleman who just meets Rev. E.'s idea. Of all men we know he was the best qualified to investigate the subject, a doctor of medicine and a scientist by early education. subsequently a lawyer of remarkable ability, with a larger experience in ease, Motherhood against Anarchy, the criminal practice than, probably, any New against the Old. You will see soother member of the bar in America, extending through more than fifty years, a voluminous author, intimately hastily erect a breastwork. You will familiar with the arts and deceptions of see faith in a Divine Providence abanlegerdemain and necromancy, just such | doned by all the intellectual world. a person as Rev. Eliot would desire to [What about our Infinite Intelligence?] tuated by a better standard of morality investigate. He became interested in You will see the foremost minds of all than the Bible teaches, are trying to that Seybert will and that University nations bending their ingenuities to the modify the horrors of war claimed to commission. He inquired into the sub- supreme work of education. You will have been taught by a tribal God who lect, and soon discovered the unfair- see Reason moving its armies. You in Rockford. ness, concealments, evasions and misrepresentations of the commission, and, operating in disciplined bodies. You in a public volume, exposed its soph- will see Prometheus exalted as the leadistry. During the research Mr. Rich- ing genius of civilization, for Promemond became a convert to the truths of | theus is he that foresees and foretells Spiritualism, and to-day there is no and forcordains. You will see science more zealous advocate and defender of and love combining their wit in the the new faith than he.

We would suggest to Rev. Mr. Eliot for coming exigencies by wise and tenthat instead of denouncing all "pro- der nurture of children, the enlightenfessional mediums" as frauds, he in- ing of parents, the endowment of vestigate for himself, as Rev. Savage schools and universities, the shaping of and many other fair-minded clergymen | history by prevision instead of by haphave done, as did Mr. Richmond, and hazard of war, jealousy, and intermultitudes of other honest men and necine strife. You will see the Bible women have done, and we have not a doubt he will correct his ill-advised gy, and theology fading before the bril-

That there are frauds posing as mediums The Progressive Thinker sorrowfully concedes. It is as earnest in its efforts to expose them as the most bigoted churchmen; but this does not prove all mediums are frauds, any more than proof that many preachers are vile, is not conclusive proof that all preachers are licentious and criminal.

The White Man's Shame. The Springfield, Mass., Republican says twenty-two car loads of beer were shipped from Cincinnati to Manila a few days ago. It adds: "The Manila saloon-keeper to whom the beer was consigned, says he has a demand for eight car-loads a week." He is unquestionably a Christian and an imperialist. His interest would make him

The Philippine islanders are to be Christianized out of existence as were the North American Indians, and as were the Hawaiians. Commodore Cook, when he first visited those islands in 1778, reported the population at 400,000. The white man's vices and diseases were carried there, and they had dwindled to 150,000 in 1820, when the missionaries took them in charge, a diminution of nearly two-thirds of the entire population in fifty-two years. This waste of life was not arrested by the missionaries, on the contrary it was accelerated; for according to a census re- | through and by means of full form visport made in 1897 there were but 31,019. I ible materializations, at seances of a all told, of natives remaining. The rest, certain Psychic Research Society,

an orthodox heaven. Must the Philippine islanders experience a similar fate?

IMPORTANT FACTS HE HAS ADVANCED,

Showing that the Chinese HAVE BEEN HIGHLY GIFTED.

Chinese History,

At the time of Alexander's invasion of India, before our era 325 years, China and its dense population was wholly unknown to the West. The conqueror spent nine months on the head waters of the Indus (now known as The Pun-He antagonizes anything and every- jaub), and in descending that great thing that will better the world, and river to the sea, and, possibly a division ennoble humanity, if it originates out- of his army advanced so far as the Ganges, yet they brought back no account of any of those great countries wonderful people farther Eastward. And though the Chinese boast pharisaical and hostile to new thought of a history extending back into the past fifty thousand years, and give posltive evidence that they have authentic Rev. Minot J. Savage, of New York, records for full 5,000 years; and though their arts and some of their literature had drifted into Arabia and Egypt, little was known of them until in quite recent times. We are indebted to these people for the invention of paper, and the indestructible ink used for writing upon it. They gave the West silks and the process of their manufacture, with the mariner's compass, and a multitude of arts ordinarily credited to Arabia and Egypt, among which may be mentioned gunpowder, glass, fine pottery and porcelain. And, strange as it may seem, Rev. Dr. Bridgman, assisted by native teachers, as told by himself. while translating the Bible into the Chinese language, made the discovery that "The 23d and 24th verses of the 19th chapter of Job, are nearly yerbatim in a very ancient Chinese work: Oh that my words were now written, that they were printed in a book, that they were graven with an iron pen and

lead in the rock forever." It has been the opinion of many learned Bible commentators that the book of Job was written by a Chaldean sage, and that it found its way to Alexandria in Egypt when Ptolemy Philadelphus was collecting his great library, and that it was collated with other material, at the time the fabulous Jewish Scriptures were falsely repthe unselfish assertions of scholarly Greek; but there was no suspicion until

In this connection we take the liberty through the press, by whom written we do not know, but we believe it correct: "The great libraries of Peking, in China, contain volumes of books numbered by the hundreds of thousands. In the archives of the government are still wankee, wherein the Unitarian, after to be found the ancient predictions of lauding Rev. Savage, and telling of his | colipses made with great accuracy, togreat worth, but denying he is a Spirit- gether with works on astronomy which show a fair knowledge of that interest-"I am strongly of the opinion, basing | ing science. Biographies, very succinctly written, of the emperors of the most ancient dynasties still exist, and written works of learned men are as voluminous as those of European nations. And all this learning and love of learning have been acquired without help or suggestion from any foreign As regards that Seybert Commission, people. If their authentic histories reach back to nearly five centuries ago, mythical history reaches still farther

back into the very night of time. "When Nineveh and Babylon were in gation of what his own experience had the splendor of their might, men in demonstrated was true, placed at the | China were predicting eclipses, making disposal of the Pennsylvania University | catalogues and giving names to the \$50,000, to be expended in investigating stars. But Nineveh and Babylon were the phenomena and philosophy of Spir- | mere mounds of earth and rubbish imalism, and to publish the result to when China was great, and to this date the world. That institution, wholly the civilization and life of the empire is the wonder of the world."

A Glorious Vision.

The learned F. J. Gould, of London, addressing with his pen a tiny dot, three months old, whose name is Vega, so-called by her astronomer father, who named her after a brilliant star, otherwise sun, in the northern heavens, says: "You will see a new religion-a religion that is even now whispering its evangel to the few, but which, in eighty

years' time, will possess its Ethical Temples and an organized ministry. You will see the choristers gathered in the Temples, and they will chant the wars of Light against Darkness, Breadth against Narrowness, Manliness against Pelf, Womanhood against Disclety planned as by architects, and not flung together as beleaguered soldiers study of human needs, and preparing absorbed in the vast empire of sociolo-

liance of a humanist ethics."

The Ecclesiastical Lash. A few days ago a Catholic, Miss Moriarity, was married to Charles A. Miller, in the Presbyterian church of St. Joseph, Mo., a Protestant clergyman officiating.

The Right Reverend Bishop Burke immediately after addressed to Rev. Father Newman, pastor of the cathedral congregation, a letter of excommunication, which was read at all the services in the cathedral, cutting off the bride, her mother, all relatives, and all Catholics who participated in the marriage ceremonies, because she was married by a Protestant. The priest lost the fee, and the worthy Bishop shut the gates of paradise on the whole crowd, and doomed them to purgatory. To get

out they must come down with the Hell and its environs were created expressly for priestly use, and right well they know when and on whom to bring there into service. Until educated away from a hellish creed those excommunicated people will suffer the tortures of the damned.

Rending the Vail: This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price \$2.

And at Present He Is Not IN SYMPATHY WITH HIS WORK.

A Noble Example. The Sunday, "Morning Star," of Rockford, Ill., brings intelligence that Rev. Wesley Haskell, formerly pastor of a Congregational church in Providence, R. I., later of the First Congregational church of Peoria, and since February, 1898, pastor of the Second Congregational church of Rockford, was about to tender his resignation, to take effect April 1. The Star reporter interviewed the retiring minister, who introduces the result of that interview, copied be-For some time it has been known that Rev. Haskell was not in accord with the church doctrine, and while it was not intimated he would leave the pastorate, those who knew his strength of character, his determined will and lionesty of purpose, have prepared themselves for such a move on his part. In announcing his decision to leave the church, he makes the firm declaration that he is not in sympathy with his present work; that the liberal church,

and when a Morning Star representative visited the Rev. Haskell at his come the latter quickly gave the reports the basis of truth. He discussed his position with candor. "I am leaving my present work because I am not orthodox," he said in vigorous tones. "You cannot mix oil and water and I do not propose to even

Rumors were flying about yesterday

that the resignation was to come to-day,

energies in the future.

attempt to do it. I want to be honest with myself and with my friends. Above all things I prize a clear conscience. Hence the step I am to take. "I feel the time has come when the iberal ministers must make their nosition plain. There are hundreds of them in the country to-day who do not hold to orthodox views and are preaching in orthodox, pulpits. They believe they have a wight to do it, to preach in the church in which they were born and bred. But I cannot work that way. I am not orthodox, and

"How can I be orthodox? I do not believe the Bible is the Book of God from cover to cover. I do not believe of copying an extract found floating in the substitutional theory of the atonement as held by the orthodox church. I am out of sympathy with the dogma that clings to the apostles' creed. I do not believe in the doctrine of everlasting punishment taught by the Can I, not believing these things, preach in a church which does?

"I believe the Bible contains the word of God," continued the pastor, speaking with great earnestness, "but I do not believe it is his book from cover to cover, I can not believe blindly against the truths which history, science and reason reveal.

"It is hard to step out of the church. realize what it means to me, what it means to my friends. But I feel good now that I have made the decision. It is the only logical and consistent thing I can do. Perhaps I might have gone on smoothing my way with the orthodox people, pulling lines here and laying wires there, but would it be right. would it be honorable? These are the questions I have asked myself, and my answer is No. I am doing nothing new: hundreds have preceded me. For two this point. I have not rushed into this thing. I came to Rockford thinking the Second Congregational church was more liberal than it is. But I find it bound to a creed and that creed opposes me at every turn. To remain would mean to stultify my convictions, to be false to myself and false to good friends. I do not believe that any liberal minister can preach in an orthodox church and do it successfully.

"I am sorry to go. It seems that some of the best friends I have made are in Rockford. I believe I have made some good friends outside of the church. In many respects it is going to be a hard step for me. I shall go into the liberal ministry, try to find a liberal church awaiting me. This probably means that my next field of labor will be in the

"My decision will be announced to the society to-morrow. Any talk of a sermon embracing my position is unfounded. I will merely state my purpose briefly. I do not propose during the remainder of my stay here to inaugurate any campaign along the lines I have laid down, I will preach as I feeling for the church."

It is intimated in the Star that Rev. Haskell will find a pulpit awaiting him

Spiritualistic Libraries. What a grand advantage to the cause of Spiritualism would be the instituting of Spiritualistic libraries in every town where there are even a few Spiritualists. Five, ten and fifteen-cent collections at private circles will soon raise enough money for this purpose and not be felt by anyone. The eyes of many people have long been closed in prejudice to anything like investigation of the phenomena. They want something they can enjoy at their own fireside. and to put something logical, something beautiful, with now and then a hint toward home circles, private investigations, etc., into their hands and get the rest. It is well enough to establish in connection therewith a free reading room, although many people are too much afraid of an injury to their popularity, in the smaller places, where the dogmatic prejudices run high in all societies, to be seen in a Spiritualist rendezvous. Such persons will often read on the sly and become interested. Slyly or boldly, we must have people read more and think.

Helpless Clergymen. The Christian Register, in a late issue

in an editorial: "The average clergyman is the most helpless of creatures, when out of the

Yes, strip him of his power "To deal

chronicled a great truth when it said

damnation round the land" then his invective, learned from the "Master," falls to the ground perfectly harmless. His prayers lose their efficacy, and. practically, he is as worthless as the wretched mariner clinging to a floating spar, liable with each wave to lose his hold and go down forever. They are objects of pity, and they have our commiseration; but go they must, for education makes every man his own priest, with as much real knowledge of the future life as had the sky-pilot in his best

"The Spiritualism of Nature." Prof. W. M. Lockwood, Price 15 cents.

For sale at this office.

A PHILOSOPHER

Who Seemed to Be Very Mad, AND WHO EVOLVED A NEW GOD

It was a stormy night many years ago, when we were young in years, young in experience and young in almost everything else connected with human life. There was a genuine blizzard at the time, where we lived in the far West, the ultimate of the evolution of an exceedingly cold wave that was sweeping over the country. The wind was blowing almost a hurricane; flurries of snow rendered the darkness more complete, and the noises of the night seemed to be the moan of fiends, intermingled with the whispers of Satanic design. It was then that a wellknown knock was heard at our door, and Dr. X., as we shall call him, was soon ushered into the room, and taking a seat by the cozy fire, he burst into a torrent of violent oaths. Known as the Mad Philosopher, he rendered the air lurid with the stream of swear-words that emanated from his lips, like flashes of lightning from the dark portentous storm-clouds. Dr. X. was kind in the essential meaning of the word, is at heart, excessively generous in all his the only one which meets his convictions, and to this field he will devote his impulses, a philanthropist in thought, word and deed, yet the violent torrents of swear-words that he poured forth, put one in mind of the river Styx, and we really felt faint as we heard the belchings of his fiery nature. Gazing intently at the fire, his features all aglow with the intense feelings raging within his soul, he said:

"If I were a God, I would be a Goda kind God, a good God, a God that took notice of poor humanity's needswould not be a two-sided creature. Little Ellen, an angel of light and love, one of my patients, taken down with typhold fever, has just died, while that villainous Joe Little, taken sick about the same time, is getting rapidly better, and will recover. And why did this God do such a foolish thing as to evolve this typhoid germ, which, like a little demon, gets a foothold in the human system, and there proceeds with its work of devastation and ruin, And why, after he created it, did he allow ness and light, and at the same time permitting a villainous young man to live who was suffering from the same

"Why did he make the centipede whose bite has proved fatal in so many "Why did he create the pork-measle

tape worm to render life miserable? "Why did he ever think of evolving the trichina of which as many as 350,-000 find a congenial home in a single pound of pork?

"Danger on all sides! Absolute security nowhere!

"Look upon the devastation wrought by the cholera germ. "Observe the cyclone that rulus the

homes of our farmers! "Gaze at the lightning that strikes with the force of a thousand flends. "If God is good, where does his goodness come in in connection with a volcanic eruption that buries cities like Herculaneum and Pompeii?

"What of Atlantis that was sunk in a single night? "What of the titanic cyclone that would not stop its engines of destruction in order that the ocean steamer might be saved, and its precious freight or three years I have been coming to of human lives landed in safety, and him and ordered him to come away. yet you say there is a God!

"If a God he is the author of all things, or else there is a creative force independent of him, placing two antagonistic agencies in the world of cause and effect.

"To-night nature has evolved a storm. Hear the wind howl! See the weird, fantastic frost on the window panes, while thousands go to bed cold, hungry, cheerless. Where is there a God in all this? If no God in the wild, distorted, howling side of life, then he is not on the side of happiness, prosperity and pleasure. If in one and not in the other, he is a one-sided God. If he scintillates in the wise sage, if he is manifest in all that is beautiful and lovely, then he must do the same in the deadly cobra. You should not say that God is in yonder church, but is absent from the house of prostitution and the dirty

prostitute just over the way. "I have been called the Mad Philosopher because I reason; because I think along logical lines; because I never pray; because, if a God is in one thing he is in all things; if he is in the blooming features of a beautiful, budding have in the past and retire with a good | maiden, he is in the poisonous ulcer of the licentious and profligate; if he made one thing in the natural world he made

"The fact is, there was never any beinning to creation; there never was a time when infinite space did not scintillate with worlds and systems of worlds. There never was a first man or woman. There never was a creation; self-exist-

"God is co-existent with matter, time and space and his correct name is Evo-

ent evolution only. lution!

"Oxygen and hydrogen unite with a most intense heat—the ashes or residue they leave is water-water we drink. Common salt is but the ashes of a violent combustion between chlorine and sodium. Silicon forms nearly onefourth of the globe and oxygen forms nearly one half, and the two unite and burn spontaneously. Whatever is, is an Evolution, and can be nothing else. In its manifold operations, the centithem interested, their own souls will do | pedes, cobra and deadly microbes are evolved by the side of man and woman, for without poisonous animals it would not be known that Evolution in its manfestations is infinitely diversified. As a God, Evolution is not infinitely wise; he is simply infinitely varied in his manifestations. Infinite wisdom could dispense with Evolution, could dispense with poisonous germs and reptile, and in its stead indulge in creation-create worlds and systems of worlds if combined with infinite power. Infinite Wisdom and Omnipotence do not exist, independent of all cosmic matter or spirit, hence absolute creation is an impossibility. Evolution, in harmony with self-existing laws, moves in connection with all things. The world to-day is distracted about an infinite God with infinite wisdom. There is no such be-

And after this address the Mad Philosopher seemed to change: his features relaxed; his sternness vanished; his eyes then assumed a different hue, and he returned to his normal self, apparently sane as any man, and lovable throughout. Verily at times he was the Mad Philosopher; but a general favorite, and as kind in heart, as an angel of

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

A DEVOTED MOTHER SHE IS VERYGIFTED. Now in the Spirit World, Sends And is a Most Excellent Medium. HER SON TO HIS GRANDMOTHER BOTH HANDS WILL GIVE A TEST.

One boy's love for his grandmother has thrown one of the leading families

Her last act was to place the child the arms of her mother, Mrs. Annie F. opportunity of testing her powers as a King, saying: "It is my wish that you medium. She was born in Sheffield, should take him and keep him and rear Ill., February 23, 1869. She is the Willie was helr to \$30,000. He was

such a charming boy at the age of five that his father's sister. Mrs. F. D. Hirschberg, asked her brother for him. Forgetful of his wife's injunction. lowed to visit his grandmother, though, and she often took him on trips at her own expense. Four years ago Willie was ordered south because of some not afford to send him, but his grandmother volunteered to take him herself. With them went Nellie Fahey, a servant in the Hirschberg family. At New Orleans the girl was proffered a ticket for home. Nellie Fahey refused to go.

hotel and accused Mrs. King of kidnapping the boy. There was much crossing of telegrams with St. Louis, and detectives raced hither and thither. Mrs. King agreed to return to St. Louis and allow the law to determine who should have him. of Gen. Rowen, of Kentucky, a beautiful and sympathetic girl. She appeared his own signature:

Mrs. King discharged her for impu-

dence. The girl made an outcry in the

in court with him. Frost got the verdict. When Mrs. King heard the decision she uttered a loud cry and fell to the floor. Young Mrs. Frost started to her as-

sistance. Her husband pulled her back. Willie was turned over to his father. He rushed to his grandmother, who had friends of undoubted intelligence and just come to her senses. Throwing his integrity, among which I have permisarms about her he cried:

"I'll come back to you, mamma! matter where they take me, I will come back to you when I am fourteen!" He was sent to school in another state and forbidden to communicate with his

mother's family. Mrs. King grieved continually. All her hopes of happiness were centered in those words, "I will come back, mamma," and she counted the months to his fourteenth birthday. The birthday came, but no Willie. He was still at school. The months lengthened into one year-two!

without seeing her darling. Her health declined. She lifted her head at every Produced, and she also claims to see strange footstep, but only to lapse into spirits and describes them, gives the bitter disappointment. But one afternoon a month ago a tall

the servant said proudly: "Tell Mrs. King that her grandson has sons at the place mentioned and in kept his promise.

One who was present said afterward

that lovers never met with greater ardor than the warm-hearted boy and his Several times he visited Mrs. King. and each time he stayed longer and left

with greater regret. One night he did

not return until 10 o'clock. Questioned

next morning, he holdly said that he had been to see his grandmother. There was excitement in the Hirschberg-Frost camp. Scolded for his disobedience, Willie went to Mrs. King's prepared to stay. His father went after

"You may be able to take me by force," said the boy stoutly, "but my home is with mamma, and I'll always come back here at the first opportu-

This boy is undoubtedly overshadowed by his spirit mother, which accounts for his persistent actions in reference to his grandmother.

Evil Effects of Christianity.

Japan, says the New York Tribune, has been more hospitable to Christian missionary effort than most oriental countries, but there is some opposition she mentioned the great religious renevertheless. A Tokyo paper, the Yo- formers, such as Confucius. Buddha rolzu Choko, opens fire upon it with a and other zealous religious teachers wealth of adverse historical citation that had appeared from time to time all and illustration, considerably out of along the ages down to the present. drawing, but directed with much vigor. | "Had these grand and eloquent ad-Christianity, it says, has killed India dresses, closing with a beautiful poem, politically, and also killed Burma, An- been delivered in Apollo Hall to a nam, Hawaii and Madagascar. It will cultured Princeton audience, it would its intoxicating liquors and its diseases.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. weight with sensible people." Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale in many respects to the wonderful Mrs. at this office.

As set forth by the Kewanee Courier, of this State, a number of reliable parties stand ready to swear to wonderful Barrett Frost. His father is John Mul- phenomena as witnessed in connection lamphy Frost. His mother, a daughter | with seances conducted by Mrs. Nellie of former Mayor Arthur V. Barrett, Davis. Mrs. Davis holds these seances died in 1885, when the boy was two each Sunday evening at her home, and many have taken advantage of the daughter of Thomas Durack, of Mineral, at present and for many years past the section boss at that place for the C. R. I. & P. road. She is the wife of Frank H. Davis, of Kewanee, who is Frost gave her the child. He was all a son of Hiram Davis, police magistrate

Mrs. Davis attended the district school at Mineral until thirteen years throat trouble. Mrs. Hirschberg could of age. Since that time she has been an industrious, hard working woman, with but little time for reading and self culture. She has three children, whose ages range from eight to twelve years. She has lived all her life in Sheffield, Mineral, Neponset and Kewanee. In all these places she has made many friends and no enemies. She is spoken of by those who best know her as a truthful, conscientious and honor-

at Sheffield.

Col. N. U. Buswell, police magistrate of Neponset, who has followed her work Frost had just married the daughter as a medium, best tells of her powers when he writes as follows of her over "About two years ago it was first dis-

covered that Mrs. Davis was a medium, and from that time to the present seances have been held at her home or at some of the neighbors in the immediate vicinity, as often as once or twice each week, attended by six or eight personal sion to mention and refer the reader to Nathaniel Tibbetts, Supervisor of Kewance, and wife; Charles E. Sturtz, City Attorney, and wife. I might mention other equally creditable persons who attended these seances, all of the same mind as to the character of the manifestations that occurred.

"From these sensible and careful investigators during the past two years I learn that Mrs. Davis, while in an unconscious trance, writes with both hands, two communications on entirely different subjects; writes the German Mrs. King felt sure that she must die language, of which she is utterly ignorant. Writing between folded slates is date, cause and place of their death, often of those who have lived a long comely boy rang her doorbell and to distance away and the names unknown to those present, who then wrote to perevery instance have her statements been verified. I might mention still more astounding phenomena that have been witnessed at these seances, but let this suffice. All the witnesses agree in saying that they have never noticed the least word or action on the part of Mrs. Davis that had even a tint of fraud or

"Her first attempt to speak to a public audience was some two weeks ago at Neponset. She first delivered quite a long prayer in which with deep and earnest pathos she invoked the Divine Spirit to possess, uplift and aid her in presenting the grand truth of immortality as made manifest by spirit return. She then delivered an address presenting the claims of Spiritualism that was truly wonderful. Her well rounded sentences were delivered in clear and distinct tones, without hesitation or embarrassment, full of deep, tender and earnest appeals to the moral and spiritual nature of her audience.

"The following Wednesday, Mrs. Davis delivered a lecture at the town hall in Neponset, her prayer on this occasion being a poem. Her lecture was decidedly different from her former one, in fact a more scholarly one. Going back to the fourteenth century, B. C.,

yet kill Abyssinia, Egypt and Morocco. have been impossible to have convinced 'What security have we," says the them that the speaker was one of our Choko, "that it will not kill China, country girls, who had acquired her Korea and even Japan, if the oppor-limited education in a district school at tunity offers?" Christendom, it says, the age of thirteen years, and that these does its work not only with guns and were her first attempts to speak in pubbayonets, but more destructively with lie. That strange and unaccountable phenomena occurs in her presence is admitted by all who have had an opportunity of knowing the facts. The opin-

This medium is undoubtedly superior Piper of Boston.

HUDSON TUTTLE.

Heartily do we approve of The Pro- ing out Dr. Burroughs, nevertheless I gressive Thinker's movement of send- think that I shall sleep sweeter and ing 10 cents, and larger contributions, dream more pleasant dreams by sendto that able and faithful exponent of ing him this day, \$5. So here it goes, the spiritual philosophy, Hudson Tut- with a God bless you, Hudson, my old tle. He has stood these long, long friend and fellow-worker in the almost years a very rock amid religious bliz- triumphant Zion of spiritual truth. We zards, a pilot amid the raging sea have differed occasionally, upon some storms of superstition-a grand moral minor matters, mostly theoretical. hero battling against bigotry and old Such differences are necessities, owing time theological dogmas, as well as de- to heredity environments; and yet these fending that most blessed of all truths, differences of opinion have never in the Spiritualism.

Tuttle. There are those who could well, of Health. afford to send him ten times and even one hundred times that amount.

lebt, paying interest money from buy. Don't forget.

least dimmed the luster of a single link-And how can we refer to Hudson in our long, long chain of friendship. without mentioning Emma Rood Tut- You ought, kind reader, to some time tle. his helpmate and soul-companion. see Hudson Tuttle and myself meet and Her home life, her social neighborhood hear us discuss these metaphysical and life as well as her contributions to the theological matters pro and con, face press in prose and poetry, all demon- to face. Mrs. Tuttle, ever calm and imstrate the rich royalty of a true woman- partial, acts upon these thought-inciting occasions both as moderator and medi-Ten cents looks small to send to Mr. ator.-J. M. Peebles, M. D., in Temple

Be sure and send all remittances to Though a good sleeper-and though in Hudson Tuttle, Berlin Heights, Ohio

A VOIGE FROM MASSAGHUSETTS.

To the Editor:—I received my paper and the books, Occult Life of Jesus and The Next World Interviewed, yesterday, and wish to thank you for your prompt response to my communication. I consider the books as virtually a New Year's present, and anticipate much pleasure in reading them. MRS. E. J. BUCHANAN. ing them.

Charlestown, Mass.

THE EVIL EYE.

Queer Facts Brought Out He Heard It Himself and Was In Nebraska Court.

WOMAN HELD IN HYPNOTIC GRIP ALL SEMPRONIUS IS TALKING -UNDER GAZE OF THE AC-CUSED MAN THE WITNESS IS COMPELLED TO SHIELD HIM-WONDERFUL OCCULT POWER.

Kearney, Neb. - Extraordinary circumstances surround the tragedy which resulted in the deliberate murder of Fred Laue and Mrs. Frank L. Dinsmore at Odessa. Frank Dinsmore is accused of the double murder by Mrs. Fren Laue, who asserts that she consented to the crime while under the hypnotic control of Dinsmore. The object of the Dinsmore and Mr. Laue, so Dinsmore vouched for her land to the story is murder was, she says, to get rid of Mrs. and herself could marry.

The two couples occupied the same ness man of Odessa. The two men were bosom friends. Mrs. Dinsmore was a gust last.

On the night of the tragedy Dinsmore "Murder!" early in the morning. A sobbing by the bedside of her husband, of conversation in the neighborhood. who had a bullet in his brain. The dead body of Dinsmore's wife lay on the gave rise to suspicion.

which first attracted suspicion. Mrs. fainter and fainter until at last it died | Her beautiful picture stands in my Lane seemed to be in a dream. This away. was at first accounted for on the theory normally large and jet black. They are echoes of the heavenly music. close together. Mrs. Laue was at ease only when under Diusmore's piercing gaze. The moment he would leave the

by a number of people. Then Mrs. highway and asked him if he had heard Laue's father arrived on the scene, and the music played by invisible hands and the authorities concluded to have him sung by invisible choristers. Many question the woman. They insisted on doubted their own senses and only Dinsmore's leaving the premises. He gazed vacantly at the sky, as if under did not want to do it. He was removed a powerful hypnotic spell. by force, and instantly the woman be- Arriving at the home of Samuel came hysterical. He passed outside the Atkinson, an old schoolmate and friend, house, and under the window of the Mr. Wellner drove into the front yard room. Mrs. Laue glanced outside, saw and hitched his horse to a tree. He enthe man, and instantly stopped her tered the house, being met at the door tears and appeared calm. The curtain by Mrs. Atkinson, who was weeping. was pulled down, shutting out all sight bitterly. She ushered him into a little of Dinsmore, and again the woman ap-sitting room, where the members of the Death Told to the Soul in there are clear indications of deliberate peared freuzied. Then she was asked family were gathered in silence around to repeat her story.

details from those repeated in Dins- seven years old. more's presence with so much persist- DEATH OF "WILLIE" ATKINSON. ency. Then she was told boldly by the father that there was something wrong, for years, even before she had married they are my little friends from the

RETRACTS UNDER DINSMORE'S

the trembling woman she denied every born. The mother with tear-stained word of what she had said. When she face looked at me in a peculiar manner was alone again she repeated the con- and said: 'A strange thing happened fession and swore to it.

woman was brought in, but could or when my boy arose in his bed and with would say nothing until Dinsmore was a smile of joy on his face which I shall removed. Then she told the story never forget, said: 'They are coming clearly. The proof of the double mur- for me. Listen; don't you hear them? der lies wholly in the woman's story, and she appears physically incapable of testifying while Dinsmore looks at her. This is the hope of the defense.

Dinsmore was bound over without bail, and Mrs. Laue is in the custody of the road. her father to await trial. She will probably be tried later for her part in the house and kept growing louder and crime, but the authorities are going to louder until at last it was over our make a supreme effort first to convict heads. My little boy raised his hands Dinsmore. The woman is under a upward and with a smile upon his face physician's care. Lawyers agree that the light gradually faded from his eyes if she cannot testify in the presence of and all was over. The music pealed Dinsmore, her testimony cannot be forth joyously and then the sounds taken. In fact, the law is clear on this passed on, growing meanwhile fainter point, and the defense relies on it for an and fainter until at last they died away acquittal. The State is paying a special- in the distance! ist to treat her for nervousness, in the hope of relieving her so she can testify Mr. Wellner in telling the story, "and when the man is placed on trial.

The case is attracting the attention strange phenomena. It is one of those of experts in criminology from all parts things which baffles my philosophy. of the country, and a great many letters You may think it was all a dream, but are being received from the authorities it was not."-Syracuse (N. Y.) Sunday touching the peculiar phase of the case. Herald. The trial promises to be the most sensational in the history of the West, as the defense will claim the right to have | First. The Philosophy of Cure. (Inthe witnesses face the accused while cluding Methods, and Instruments)." the testimony is being given. At pres- By E. D. Babbitt, M. D., LL. D. ent the woman cannot face Dinsmore very instructive and valuable work. I without being absolutely under his should have a wide circulation, as it power. He denies the charge of mur- well fulfills the promise of its title. der.-Chicago Inter Ocean.

By Dr. Paul Carus. An excellent study from Matter Through. Organic Proof Buddhism; compact yet comprehen cesses, or How the Spirit Body Grows." sive. Paper, 50 cents. Cloth, \$1.25. By Michael Faraday. Price 10 cents.

For sale at this office.

at this office.

REMARKABLE.

Dumbfounded. ABOUT WONDERFUL SOUNDS IN THE SKY-THEY WERE OF GLO-RIOUS MUSIC, AND THE MAN-THESTATION OCCURRED IMME-DIATELY AFTER THE DEATH OF A CHILD, WHOSE MOTHER ALSO TOLD THE NARRATOR OF THE REMARKABLE INCIDENT.

Auburn, N. Y., December 23, 1899 .- A strange story comes from Sempronius, in the southern part of Cayuga county, which will furnish food for the psychologists and students of spirit phenomena of the street department of the city of Auburn, who is personally acquainted residence. They were prominent so with the parties named and who was cially. Dinsmore had been in charge of with the parties named and who was the Omaha Elevator Company's busi- himelf a partial witness to the events ness in that section of the State for narrated. According to Mr. Wellner, a years. Laue had been a prominent busi- band of spirit choirsters playing on various sweet toned instruments, has been heard in broad daylight in Sembride of only four months, Dinsmore pronius town, much to the delight and having married her in Chicago in Au- amazement of the people of that secluded and out of the way borough. There is also a pathetic side to the aroused the town by screaming story which serves to deepen the mystery of the wonderful and unaccountcrowd gathered and found Mrs. Laue able phenomena, which is the sole topic

MUSIC ON THE BREEZE A few days ago while Mr. Wellner kitchen floor. She had been poisoned was driving along the old turnpike bewith prussic acid. The stories of the tween Sempronius and the Goose pond, two survivors agreed in detail. Mrs. his attention was attracted by the most Laue said her husband woke her by entrancing music, which appeared to kissing her good-by, and then blew out come directly from the lowering winter the same 'infant school' (they called it more merciful belief. Milner, in his his brains. The shot aroused Dinsmore, skies overhead. The spot in the road and, finding his wife gone, he had where Mr. Wellner's old bay mare was chief, to sing and to play. I remember justly said: started in search of her and found her quietly plodding along at a 20-minute dead body. Both bodies were cold, how- gait was far from any farm house, and Abrahams; she was then a pretty, del- make no distinction in guiltiness? Will ever, when the crowd arrived, and this the open fields at either side of the road leate, timid, loving little thing, and an he condemn to the same eternal punshowed no signs of life. The music affection was enkindled then that lasted ishment the poor child who has died in medium. The evidences of a peculiar influence seemed to steal upon the solitary tray- through life. My husband knew her, the guilt of a lie to excuse, and the exercised over Mrs. Laue by Dinsmore eler like a soft midsummer breeze and through me, before our marriage, was abandoned wretch who has died in the developed the morning of the tragedy. gradually increased in volume until at always happy with her, and it would act of murdering his father? * * God to persons still in the body. These must tions, if not genuine. Nearly thirty When the man was in the same room last swelling and throbbing like a be like them to gravitate toward one with Mrs. Laue the authorities noticed mighty anthem by a cathedral choir, it another in the other realm. I have said his deeds. The evident consequence of there be ground to grow flowers, why case.—Indianapolis (Ind.) Journal. that he gazed steadily on the woman, was wafted in all its grandeur upon the in the family again and again, 'Papa Under this look she told a straight story listener's ear. Passing directly over the has met Eliza Norton before this time. I and told it over and over again. In astounded traveler's head and in a am sure. I shall ask, when I have anfact it was this very unvarying story southwesterly direction, the music grew other sitting with a good medium."

During all this time there was naught that the tragedy had temporarily im- to be seen overhead but the scudding paired her reason. Then it was ob- clouds, which were moving in a direcserved that Dinsmore kept constantly tion opposite to that taken by the inin her presence. He is a man of great visible sounds of minstrelsy. A strong physique-six feet tall, very heavy, and and chilling wind was blowing from with the most extraordinary eyes ever the south, yet far above the moaning of

GAZING AT THE HEAVENS.

At every farm house along the road room the woman appeared to collapse Mr. Wellner caught glimpses of amazed and remained nervous until his return. I faces glancing with wondering eyes at These circumstances were remarked the heavens. Men stopped him on the

a child's trundle bed on which lay the For the first time it differed in minor dead kpdy of a sunny haired boy about

"I knew the little one well," said Mr. and she must tell the truth. The Wellner in telling the story, "and had woman began to break down, and in often dandled him on my knee. Willie sisted that Dinsmore be sent for. The Atkinson was a remarkable child. He father refused, and the nervousness of was the youngest of the flock. Born a upon her that she rushed out into the rifice of the altar." The first Liturgy the woman increased. After five hours cripple, his infirmities only served to night to the railroad and there, crushed of the Established Church had its of exhaustive work she confessed that make him more beloved by his parents. to death on the track, found the body prayer for the dead, "that God would the two had arranged the double mur- From the time when his infant tongue of her son. der. She told all the details of the first learned to prattle, he surprised affair; told how Dinsmore forced prus- everybody by the poetry and the wonsic acid down his struggling wife's derful imagery of his words. For hours throat; how he then shot Laue, and he would sit and converse with imagihow he had taken the quivering body nary guests and it was feared that he of his own wife into the kitchen and was mentally as well as physically inwaited for it to cool off before warning firm. When questioned as to his imagithe neighbors. The woman declared nary visitors the little cripple would that she had been mesmerized by Dins- look up with a surprised countenance | ice for many years. One morning she | another point of view, prayer for the gation by well-developed and advanced more, and had been under his influence and say: 'Don't you see them? Why,

"I learned from the distracted parents his last and just berore my entrance at their home little Willie had breathed when Willie died. We were all gathered At the preliminary hearing the around him just as you see us now,

> THE MOTHER HEARD IT. "And then the mother in a voice choking with sobs, told of the strange music which had attracted my attention on

> "It seemed to gradually approach the

"I am not at all superstitious," said have no explanations to offer for the

"Human Culture and Cure. Part For sale at this office. Price 75 cents. "Origin of Life, or Where Man Comes "Buddhism and Its Christian Critics." From." "The Evolution of the Spirit

For sale at this office. "Historical, Logical and Philosophical | "Religious and Theological Works of Objections to the Dogmas of Reincar- Thomas Paine." Contains his celebrated nation and Re-Embodiment." By Prof. "Age of Reason," and a number of let-W. M. Lockwood. A keen and master- ters and discourses on religious and thely treatise. Paper, 25 cents. For sale ological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

to Lilian Whiting.

Civen Through Mrs. Piper

It is the new year. We cross the threshold of 1900. We are entering on an era of undreamed-of progress, beauty, joy, and extension of relations with the unseen. A recent experience attesting the reality of communion between those in the seen and in the unseen is so striking in its testimony that

I venture to offer it here. and among other things he said, "Tell her I am much with Mrs. Norton." Now, this name meant to me absolutely nothing, and it was with the gravest interest that I awaited Mrs. Livermore's reply, when I had transmitted to her the message. Under the following date and address, Mrs. Livermore wrote: "Melrose, Dec. 12, 1899 .- Dear Lilian:

-Mrs. Norton was one of our dearest and most treasured friends, who passed out of earthly life in Arlington, Mass., nearly a dozen years ago. Her husband still lives there, and I go to his eighty-fifth birthday party in a very short time. He is a remarkable man, physicannot remember when I first met Mrs. Norton. I was three years old, she was a trifle younger, and we were sent to then) to be amused and kept out of misno other child in that school but Eliza room, ever before me, as does that of her husband and mine. She was inexpressively lovely, spiritual, and believing about as you do in Spiritualism. You shall see her lovely face when you

"Why. Lilian, this is a great test, greater than I can make you underseen in a human head. They are ab. the breeze could be heard the dying stand. I am exceedingly pleased that you had the interview with Mrs. Piper that has resulted so satisfactorily to me. I am very happy about it. * * Yours

M. A. Livermore." This seems to the Society for Psychical Research one of the most significant and remarkable among their tests of the persistence of personal identity and the reality of the unseen world. To me it is so significant that it is a happy New Year.—Inter Ocean.

under the wheels of a railway train. helped by the prayers of the faithful, The vision was so vivid, it so wrought and especially by the acceptable sac-

tached to the girl, who had faithfully served me, so, having assured her that it was silly to believe in dreams, I promised that in order to convince her that her mother was alive, I would send a cable of inquiry to Philadelphia. I did so, and the reply came that her mother was alive and well. A few' months later we returned to America. and leaving me in New York, my maid went over to Philadelphia to see her people. And what do you think she discovered? Why, she discovered that her mother had died on the identical night of her dream and that when she made her family promise that they would not let her daughter in Paris know of her death. Pil tell her myself,' said the mother, 'but if you cable or write her she may leave her employer and come home, and I wish to spare her that useless journey.' Therefore—the family explained to my maid -when your employer sent the cable message we felt that justice to your mother's request required us to tell a anything in its records which eclipses

EARTHLY APPEARANCES.

it?—New York Mail and Express.

The widest river may not be The best to navigate: The fairest words may be the ones

That hide the deepest hate. The loudest laugh may only serve To keep away a sob: The sweetest kernels do not grow

Upon the longest cob. The keenest edge may not be found Upon the longest blade: The sweetest songster may not sing and really irreligious floctrine of a

Within the fairest glade.

The widest seat is not the one Where mightlest men have sat; Sometimes the greatest mind is not Beneath the biggest hat. -S. E. Kiser.

CONVINCING TEST. IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES Story that Is Told of the Al- ONE MILLION CURED CASES.

LIGHT, LONDON, ENG. CHESTER, ENG. A RATIONAL PURGATORY.

To millions of Protestants the word "Purgatory" is a "word of fear" or of irritation, as indicating "alpopish superstitlon"-an invention, of "the man of appears to be greatly exercised in his sin." But the idea is much older than the Romish Church. Zoroaster appears to have been acquainted with it, or In my latest seauce with Mrs. Piper, some of his followers developed it. To my beloved friend, Kate Field, was this day the Parsees keep a yearly these objective realities? Not, perhaps, signature of the testator. Six years ago writing through Mrs. Piper's hand, and solemnity, known as; "The festival of bricks and mortar similar to the bricks Hiram H. Bradley, a well-known resi-I asked: "You remember Mrs. Liver. the dead." It is an ancient idea that and mortar of our experience here, but more, Kate?" The hand gave a strong | the liberation, or the holiday, of lost just as real and objective to the inhabiassent. "Have you seen Dr. Livermore souls, took place during the last five tants of that place of existence where tor, being informed by Bradley in his since he has been in your world?" I days of the year; that, then, the purified asked. "Yes," she replied, "I have seen | souls went to Paradise, but that the unhim, but not very much." Could you purified had to return to Dutsakh. One call him to come here now?" I ques- of the religious books of the Parsees tioned, "and ask if he would send any contains the following passage: "Durmessage to his wife?" "I can," she re- ing these five days Ormuzd empties necessities of happiness, consequent tee and there was no thought of a will plied, and the hand dropped the pencil hell. The imprisoned souls that have upon their experience or mental con- by any one. Two weeks ago a trance and spread out into space, and, finally, paid penance and are sorry for their taking up the pencil again, wrote: "He sins shall be freed from Ahriman's toris here," and then, again dropping the ments, and they shall receive a heaven. seem so wildly improbable after all. of the late Hiram Bradley that could be pencil, pointed most significantly, as if ly nature. All the rest must return to Our difficulty is to realize the wide found in a certain book in the law li he were standing there. The hand Dutsakh." It is highly probable that range in degree of human mental de- brary of the late Judge Joseph C. Suit. tapped my head and again pointed, the the Catholic Church, which borrowed pantomime being curiously significant. so much from "the heathen," received Then Dr. Livermore (apparently) gave the doctrine of Purgatory by way of some messages to be given to his wife. Persia. The ancient "heathen," more humane in many respects than some modern Christians, held that the underworld was graded according to the deserts of its dusky or brilliant inhabitants. Tartarus was there with its purging fires; Elysium, with its delightful fields, and a place of purifying for the unclean. Somewhere, too, on the fond of music), in fact, nothing tangible confines of Tartarus, children were detained. The Romish Church closely

> For our own part we have no objection. The crudest Purgatory is better than the most orthodox Hell, by so hopeless misery and eternal doom. Many Protestants have seen this and have almost envied the Romanist his "End of Religious Controversy," very "Will our just and merciful Judge

this is, that there are some venial or should not there be fields and lawns, pardonable sins, for the explation of which, as well as for the temporary punishment due to other sins, a place of life, they do not affect the spiritual retemporary punishment is profided in ligion one iota, and therefore cannot the Christs, such as Jesus, Buddha. the next life, where, however, the souls discredit it; and we must remember detained may be relieved by the prayers, alms, and sacrifices of the faithful here on earth. O, how consoling are by the most intelligent Spiritualists are his mighty intellect and the light of his the belief and practice of Chtholics in only ideas-not experiences. The record

The Gospel of Nicodemus shows strong traces of belief in Purgatory, in the early church. Some of "the Fathers" laid great stress upon the descent of Christ into Hades, and his de. HARBINGER OF LIGHT. MELlivering of certain of its captives. They can hardly be blamed who infer that what happened once may happen again. Of course, the very remarkable passage in the first Epistle of Peter is greatly to the point here: "Christ suffered for our sins, being put to death in the flesh, but made alive in the spirit; in which pleasure to offer the matter to the read- also he went and preached unto the ers of the Inter Ocean, with a very spirits in prison who aforetime were disobedient." But what is the use of preaching to sinners in Hades if they life? As a matter of fact, however, it in that direction. But from answers

In the "Confessions" of St. Augustine prayer for the pardon of his deceased mother, and of sacrificial remembrance tions and answers were to the following of her at the altar. And that brings us effect: What sphere are you in? An-Speaking of dreams that come true, a | to the notable fact that belief in Purfew days ago the newspapers published | gatory and prayers for the dead go very a strange but trustworthy story of a much together. The Council of Trent Mrs. Malloney, of West New York, N. plainly declared that "there is a Pur-J. In a dream she saw her son caught | gatory, and the souls detained there are

grant them mercy." When I read this incident it recalled | Why not? If prayer can avail for one of a similar tenor, but more re- anyone here, why not for those who markable, which was related to me by have passed on? One might indeed a prominent lady of this city, who argue that the value of prayer would spends much of her time abroad. "A increase when offered for those who few years ago," she said. "I was tarry- | had found out the great/secret and who ing a few weeks in Paris accompanied | had arrived at the sources of knowlby my maid, who had been in my serv- edge, conviction, love and power. From life. The subject is worthy of investicame to me with her eyes red with departed seems specially natural and Spiritualists .- John Patterson. weeping, and I asked her what the beautiful. While our friends are with trouble was. She replied that her us here, they seem to be in our keeping. mother had died the night previous in or to be within swift reach of our help: Philadelphia. "How can you know but when they go away from us we that?" said I. 'During the night,' she | feel moved to commend them to God in

But to return to the subject of a Rational Purgatory. Dr. Paley, in his sober and enlightened way, said:

"Being damned does not imply any fixed degree of evil. * * All men will be ultimately happy, when punishment has done its work in reforming principles and conduct. * * Who can bear the thought of dwelling in everlasting torments? The mind of man seeks for some resource; it finds only one; in conceiving that some temporary punishment after death may purify the soul from its moral pollutions, and make it felt that her end was approaching she at last acceptable even to a Delty infinitely pure."

Of course, the idea of a Purgatory can easily be perverted and directed into But on monument, obelisk, pillar or polluted channels. And, as a matter of fact, it has been so perverted. That perversion occurred in the lentle century, with the degradation of so many The old sexton stood by a grave newlygood things by Christians who knew not Christ; and it culminated in the With his chin on his hand, his hand on a impudent trafficing in indulgences. which struck out from the honest Ger- I knew by the gleam of his eloquent fib." This story as I have related it is man heart the Protestant Reformation. absolutely true in every particular. I But the thought at the basis of the idea That his heart was instructing his lips wonder if the Psychical Society has is reasonable and scientific, just and merciful-reasonable and scientific because it recognizes realities and bases itself upon that stern but reasonable law, "Whatsoever a man soweth, that Who is the judge 'twixt the wrong and shall he also reap;" just, because no arbitrary wrath, no crude inequality of | Which of us mortals shall dare to say common doom, irrespective of desert or That our neighbor was wicked who died | ernment. An important work. Paper, degree of guilt, intrudes bupon the supreme verdicts based upon facts: and merciful because it gives to every one a chance of learning, repenting and rising. And surely that which is reason. The better we learn "that humanity's | varied moods, "from grave to gay, from able and scientific, just and merciful, must, in the best sense, be religious too. Anyhow, this conception of a Rational Purgatory might furnish to many burdened and belated Protestants a sufficient way of escaping from their harsh artherefore good deeds we record on

> "Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of I have labored as sexton this many a 40 pages by Dr. J. M. Peebles, the wellknown author. Price 15 cents. For Dut I never have buried a bad man tasty form, in print. Price, 35 cents. sale at this office.

hopeless because eternal hell.

THE TWO WORLDS, MAN-

"SPIRIT LIFE." Sir:-Your correspondent "Monsieur," mind, because of the statement that there are mountains, rivers, cities, houses, bricks and mortar in the in a law book that was once the properspirit world. Why should there not be ty of the notary public and attested the they are said to be. There are many mansions or planes in | that everything was left to her, as there

dying hours that he had no will and the spirit world, and as many thousands | were no other near relatives. The esof people pass from earth to whom tate was settled according to law. The houses, cities, rivers and mountains are | widow was established as the sole legadition in earth-life, the statement made | medium came to Frankfort and in one through the trance medium does not of the seances told of a long lost will velopment; what seems an impossi- A search was made in accordance with bility to one person may be a necessity the medium's prediction with the result to another, and we may rely that all re- | that an instrument was found purportquirements and necessities are provided | ing to be the last will and testament of for in the spirit world. Hiram H. Bradley. It is a type-written A lady closely connected to me used will attested by Judge Suit and witto remark that she was quite unable to nessed by T. C. Parish and John A.

to understand how life in the spirit | Petty. The will leaves the widow withworld could be happy, because she out a dollar. It devises \$1,000 to John thought there would be no objective re- Bradley, \$1,000 to Frank Bradley, a alities; no house, no piano (she was very or substantial, and therefore she felt sure she would be very unhappy when followed this scheme; and Purgatory Two years ago she passed over to spirit she entered on that stage of existence. life, and one day, through a lady whom she had never known while on earth, she gave me a message to the effect much as a chance of purification and that she was surprised to find how real cally, morally, mentally, spiritually. I rescue is more humane and just than and substantial were the objective realities, and how much happier she was than she had expected to be.

Since then she has told me she has her own house, and a piano which is as real to her, and affords her as much pleasure as she obtained from her instrument on earth. Here is evidence which corroborates to a great extent the statement made through the trance

Again, flowers grow in the spirit signatures of Bradley and Judge Suit

But whether one believes or disbelieves the descriptions given of spirit that the ideas of spirit life entertained this matter, compared with those of life must necessarily outweight the conof the experience of one person in spirit jectures of the most learned persons on

BOURNE, AUSTRALIA.

In your last (December) Issue the following questions are said to have been answered in the affirmative: "Second. Is it true that the precursor of the second coming of Jesus Christ is already incarnated? Third, Is it true that the second coming is close at hand?" The questioner probably was a believer in the second coming of Jesus in person, and the control may have had a leaning received some time ago from a high represent the different faculties of the has always been held that they did rise control, I think it unlikely and unreasonable that Jesus of Nazareth will again be incarnate in human flesh. I had no thought of the question of the second coming at the time. My quesswer, "10th." Have you ever seen Jesus? "No." Can you tell me what sphere his spirit was in before his incarnation as Jesus of Nazareth? "The 14th." Do you know what sphere he now occupies? "No." Has he gone so high that you cannot get communication with him? "Yes." Are you aware of any other spirit as high as he was being reincarnated? "No." What sphere does John the Baptist now occupy? "16th." And the Apostles-Paul? "5th;" John; "5th;" James? "6th;" Peter? "4th." learnt also that Paul and John had each only advanced one sphere, while Peter and James had not made even that ad- | truths taught by Jesus and the Apostles vance during their 1800 years' spirit

[There is no generally recognized standard to define planes of spiritual development by, each sphere having many grades. In this instance the communicating spirit's figures can only be not see any reasonable grounds for thought and patient research into Naassuming that Jesus is coming again to ture's finer forces are here gathered

WHERE WICKED FOLKS ARE BURIED.

"Tell me, gray-haired sexton." I said. "Where in the field are the wicked folks laid? and His Destiny Revealed in God's Own I have wandered the quiet old grave-Way and Time?' A work of deep interest, given through the mediumship of yard through And studied the epitaphs old and new, Mrs. M. T. Longley, by an advanced

I read no evil that men have done."

of the diocese of Cleveland, O. A sharp made. and pointed letter to Bishop Hortsmann. It is good reading, and should be widely spade: distributed, that people may be enlight ened concerning the ways and methods

to reply. "Who is the Judge when the soul takes its flight? the right?

to-day? "In our journey through life the farther we speed. need

Is the spirit of love, which prompts us to find. Rather virtue than vice in the lives of our kind.

these stones; The evil that men do let it die with lecturer, and these three addresses on their bones;

here.

LOCATED BY A SPIRIT. CHRISTIAN SCIENCE HEALING

to try a sensational will case in the

Clinton Circuit Court. It is a case of

an alleged long lost will disposing of an

estate of \$20,000, in which spooks, spirit mediums, mind readers and dreams fig-

ure in the discovery of the instrument

dent of Frankfort, sickened and died.

His widow was appointed administra-

Commandery, No. 29, Knights Temp-

lars. The will was offered for probate

by the attorneys of the persons named

in the instrument, but it was met by a

protest of the widow, now Mrs. Sara A.

Miller, who declares the will a forgery.

even suspected of fraud in the matter.

The various motions by the lawyers

were received by Judge Kent, but he

being a member of the Knights Tem-

plars, the main beneficiary of the al-

hearing. Of the four persons alleged

tary and witnesses, only one is living.

John Petty, one of the witnesses, and

he, so far, has refused to say whether

his signature is genuine or forged. The

Joseph Rodes Buchanan.

passed over to spirit land. Excepting

on earth than Buchanan. The sweep of

Beginning life on the material plane

as a physician, he founded the Eclectic

Medical College at Cincinnati, and tried

to extend the medical domain from the

physical to the psychical plane. Dis-

several organs of the brain not only

mind, but also control corresponding

parits of the body; and thereby estab-

lished the science of Cerebral Physiol-

ogy. Proceeding from these grand ma-

jor premises, he discovered and estab-

lished those wonderful new sciences,

Sarcognomy and Psychometry, which

are too wonderful to be described in

this brief notice. Suffice it to say that

psychometry is one of the most wonder-

ful sciences discovered and not only

throws great light on past, present and

future, but will yet be the means of

correcting the errors and frauds of his-

tory, and of giving the world a correct

spiritual plane, he gave the weight of

Christianity," wherein he gives the real

from the errors and interpolations of

History will place the name of Bu-

chanan alongside that of Swedenborg,

"Principles of Light and Color." By

taining beautiful illustrative plates.

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band of ancient spirits. Price \$1. For

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poet of Spiritualism may be read in her

lively to severe." It is a book to be

treasured and richly enjoyed by all who

love genuine poetry, and especially by Spiritualists. The volume is tastily

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I have just published a little book in regard to this blessed truth called "A Message of Health and Healing." If you write to me I will gladly send you a COPY FREE. It gives Bradley, \$1,000 to Frank Bradley, a many interesting facts and convincing testimonials. Enclose 2 cent stamp for postage.

8. A. JEFFERSON, C. S. B., Room 1774 Maremainder, about \$14,000, to Frankfort | sonic Temple, Chicago, Ill.

529

ent issue of The Progressive Thinker, None of the beneficiary are accused or 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 leged will, is disqualified to sit in the right hand corner of the first page is advanced each week, showing the number to have signed the will as testator, no- of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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What All the World's a-Seeking.

Each is building his world from within; thought is the builder; for thoughts are forces, -subtle, vital, irresistible, omnipotent,-and according as used do they bring power or impotence, peace or pain, success or failure .- From Title page. The above books are beautifully bound in gray-green gilt top. Mice, \$1.25. For sale at this office.

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IN THAT NEW WORLD. Pisa and Poetry; In Casa And as a last boon to humanity he published his great work, "Primitive Guldi; Florentine Days; Walter Savage Landor. ART AND ITALY. Individuality of Character; The Clasped Hands; Kate Field's Records; Mrs. Browning's Death. as they now give it themselves, freed ILIES OF FLORENCE. Poetic Rank: Spiritual Laws; Modern Scientific Thought; The Consider

tion of Genius.

For Sale at this office.

Father Tom and the Pope, Or a Night at the Vatican.

Dinsmore was informed of the confession, and carelessly asked that she into the room they had tenderly folded repeat it in his presence. The authorithe little arms and closed in everlasting repeat it in his presence. The authorithe little arms and closed in everlasting forms and closed in everlasting forms and closed in everlasting should that natural prompting cease many times, but he comes not. We do honor. The result of years of deep honor. The result of years of assuming that Jesus is coming again to this earth in propria persona, but take and made amenable to the well-being of the powerfully manifest among mankind to their great advantage.—

The put in the sugar; and remember, every darrop of wather you put in afther that, spoils the punch." "Glory be to God," says the Pope, not minding a word Father You put in afther that, spoils the punch." "Glory be to God," says the Pope, not minding a word Father You put in afther that, spoils the punch." "Glory be to God," says the Pope, not minding a word Father You put in afther that, spoils the punch." "Glory be to God," says the Pope, not minding a word Father You put in afther that, spoils the punch." "Glory be to God," says the Pope, not minding a word Father You put in afther that, spoils the punch." "Glory be to God," says the Pope, not minding a word Father You put in afther that, spoils the punch." "Glory be to God," says the Pope, not minding a word Father You put in afther that, spoils the punch." "Glory be to God," says the Pope, not minding a word Father You put in the sugar; and remember, every darrop of the you put in afther that, spoils the punch." "Glory be to God," says he, or Tom was saying. "Glory be to God," says he, or Tom was saying. "Glory be to God," says he, or Tom was saying. "Glory be to God," says he, or Tom was saying. "Glory be to God," says he, or Tom was saying. "Glory be to God," says he, or Tom was saying. "Glory be to God," says he, or Tom was saying. "Glory be to God," says he, or Tom was saying. "Glory be to God," says he, or Tom was saying. "Glory be to God," says he, or Tom was saying. "Glory be to God," says he, or Tom was saying. "Glory be to God," says he, or Tom was saying. "Glory be to God," says he, or Tom was saying. "Glory be to God," says he, or Tom was saying. "Glory be to God," says he, or Tom was saying. "Glory be to God," says he, or Tom was saying. "Glory be to God," says he, or Tom was saying. "Glory be to God," says he, or Tom was saying. "Glory be to God," says he, or Tom in the sperits first," says his Riv'rence: "and then pound book, strongly bound, and con- of his coat. Paper, 25cts.; cloth, 50 cents. For sale

> \$5. It is a wonderful work and you | The Mystical Quadruple Interrogatory. How? What? Whence? Whither? the Earth, the Rising and Sinking of | Concerning the existence of man, and all things, and Continents, the Introduction of Man, of this book as to suggest for an appropriate title. viz:

RENDING THE A Compilation by J. H. Nixon, of Psychic Literature given largely through and by means of full form, visible materializations. The only book the principal authors of which are materialized spirits. Price 82 For sale at this office.

WILLIAM W. ABER, Is the medium through whom this book of over 500 pages is given and has the approval of many scholarly spiritualists and investigators of the phenomena.

"The Watseka Wonder." To the student of psychic phenomena this pamphlet two cases of "double consciousness," namely, Mary Lurancy Vennum, of Watseka, Ill., and Mary Reynolds, of Venango county, Pa. Price 15 cents. For tale at this office.

"History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the gov-An address delivered before the Chicago Vegetarian Society. By J. Howard Moore. Price 25 cents. For

Why She Became a Spiritualist. Twelve Lectures by Abby A. Judson. This book should be read by every Spiritualist. Price \$1.00; postage 10 cents. For sale at this office.

Heliocentric Astrology.

Essentials of Astronomy and Solar Mentality.

With Tables of Ephemeris to 1910. By Yarmo Vedra. With 64 illustrations, thirty-five of which are original drawings by Holmes W. Merton, author of "Descriptive Mertality." A new system of personally determining the primary fund of Mental and Physical forces and their results in mental aptitudes that dominato the untere of the individual pe hazed upon date

of birth. Price, cloth, \$1,50. For the hi this onice.

GENERAL SURVEY.

Siscellaneous Notes of the Work and the Workers.

The Beacon Light Spiritual Church, congratulate the editor of The Programmy services at No. 40 East Rangressive Thinker on his conception of the generous idea to inaugurate a pub-Residence of pastors, Mr. and Mrs. G. F. Perkins, has been changed, and unselfish, highly inspired and yet mod-they are now located at No. 3558 Cot- est pioneer of Spiritualism." tage Grove avenue.

ing the finding of the body of aged Mrs. | subjects. Fidelia Brewer, who disappeared three months ago, convinced many that the discovery was due to the powers of a lectures, tests and materializing seances Chicago clairvoyant. Wm, Smith, of are being well received there. Mrs. 505 Washington boulevard, Chicago, E. M. Blake, of Grand Rapids, Mich., wrote to his father, the local post- has been there also, and she too has master, telling him of a clairvoyant in been giving convincing tests. There Chicago who could tell what had become of Mrs. Brewer if he could see her photograph and hold in his hand some article which had belonged to her. The photograph and a handkerchief were sent, as were the full name, age, and date of marriage of Mrs. Brewer. On Saturday last Postmaster Smith received a letter from his son, who said that the clairvoyant had given him the following: "The old lady is dead, but there was no foul play. When she left her home she went one and one-half miles due west, across a little bridge, past a white house, over a stone wall past a white house, over a stone wall about thirty or forty yards from a brook. I can see her lying there in a pool of water.' By following these directions the body of Mrs. Brewer was the 30th, came off with even greater found in the swamp by her son, Julius success than the former one, and it has

many of them.

B. B. Tiff writes from San Jose, Cal., under date of December 26: "At 2:15 this afternoon, Prof. J. Rodes Buchanan passed on. He was in usual
health at 6 a. m., then became unconsclous, and went to sleep like a child scious, and went to sleep like a child. the Ohio State Association of Spiritual- it world, and the paper would give him mers, pastor of the Spiritualistic

written for the occasion by M. E. Cadarranged for the occasion. Annie and Willie, the two children of Gordon Laurence, annoy him with questions concerning Christmas and the presents Santa Claus is going to bring them. He repulses them and sends them to bed, refusing to kiss them good night. The children being unable to sleep are brought to their Aunt Ruth, and ask her if they might pray to their dear mamma in spirit life, to send Santa Claus to them. They do so and the sequel shows how their prayers were an-

Mrs. R. Barton writes from Rochester, N. Y.: "I have been engaged by the First Spiritual Church of Rochester for backward and forward, according to though now nearly 65 years of age, I take the liberty of informing the readly. I have very fine music and every one is anxious to help the good work on. My friends can find me at 22 Melville street, Rochester, N. Y." Geo. F. Leighton writes from Haver-

hill. Mass.: "I cannot get along without The Progressive Thinker, and often think that each paper is worth all I have to pay for a year's subscription." J. G. Follett of Sherburn, Minn., and Sarah S. Rockhill, of Alliance, Ohio, send a large list of subscribers for The all others interested in extending our circulation, have our sincere thanks.

Sarah S. Rockhill writes from Alliance, Ohio: "Mr. and Mrs. E. W. Sprague commence a three months' engagement with our society next Sunday. He is a good speaker, and they are good earnest workers in the cause of more light on all reforms."

G. F. Perkins has changed his residence, and is now located at 3558 Cottage Grove avenue. Carrie F. Weatherford serves the

Houston, Texas, society for January. N. S. Banfield writes from Atlanta, Ga.: "Mrs. Loe F. Prior, pastor of the Society of Spiritual science here, is an able speaker and a very good test medium. There is a great field for Spirit-

W. W. Aber, materializing medium and clairvoyant, is now open for en-Spring Hill, Kansas.

best paper printed.'

thanks."

The New York Herald contains the mental medium. following from Shiloh, Me.: "Reports He lay as one dead for several minutes. Then he revived and was conscious that

the demon had left him." C. G. Brundige writes from Kalamo. Mich.: "I read the article in The Progressive Thinker copied from the Grand Rapids (Mich.) Herald. troit in very destitute circumstances. converts in nearly every civilized coun-Spiritualists of America do a more be- any rostrum in the city. After about faith and the power of the priest be many original features appertaining counterparts of each other.

nevolent act than by investigating the matter, and if found as stated render the Doctor financial aid."

Mrs. H. Straub writes: "Although a new comer upon the field of spiritual research, I gathered enough information about Mr. Hudson Tuttle, within and without the 'Question Column,' to gressive Thinker on his conception of the generous idea to inaugurate a public testimonial for the benefit of the

The Chicago Tribune contains the folour city a visit last week. While Mr. lowing from South Landisfield, Mass.: Titus is not a Spiritualist, he is a pro-The strange circumstances surround-found thinker on scientific and liberal

Correspondent writes from Fort Wayne, Ind., that Mrs. Josie Folsom's seems to be quite an awakening there.

Katie B. Smith writes: "The Church of the Spirit Communion, Kenwood Hall, 4308, Cottage Grove avenue, Sunday, the 31st, in the absence of Dr. A. Houghton, was favored by a beautiful lecture delivered by Mr. F. E. Titus, of Toronto, Canada. At the close of his lecture questions were taken from the audience and answered promptly and clated by all. Mr. H. F. Coates, test medium, gave his usual tests and spirit messages. The Ladies' Auxiliary dime social that was given Saturday evening, announced that a masquerade ball will

ing of the trustees in person and by proxy of the Ohio State Association at Cleveland, Ohio, Mr. C. B. Gould was appointed secretary of the association. ists should be addressed to him at 412 | beautiful knowledge through my medi- | Church of the Students of Nature, there Married, Sunday, Dec. 17, 1899, at the Cuyahoga Building, Cleveland Ohio. umship.'

tainment by the Lyceum and Y. P. S. U. | Thebault and his efforts in trying to | his usefulness. of the First Association of Spiritualists | prevent people drinking metchnikoff to | A. J. Weaver writes from Buffalo, N of Philadelphia, at Casino Hall, Dec. prevent them growing old are put in Y.: "The work of the First Spiritual So-27, 1899. The drama of the occasion, the shade by Laborde, with his regular | ciety, under Mr. and Mrs. Hull, is of the "Annie and Willie's Prayer," an object | traction of the tongue to bring the dead | best. The society is united, harmonilesson in Spiritualism, was specially to life again. Laborde's system has ous, interested, encouraged and steadwallader. The play is a dramatized tenot among his hospital patients. Cou- stantly joining. A large congregation, version of an old poem, adapted and re- tenot had a girl patient dying from filling the temple, is present Sunday his visits the girl died. Prof. Coutenot | Hull has grown from seven children in where he delivered a regular clinical lecture for an hour on the subject of resuscitating drowned or suffocated persons by rhythmical mechanical movements of the tongue. At the end of the lecture Coutenot announced to his pucorpse of a girl, who had been dead a large class here." over an hour .The whole clinic returned to the hospital ward, where, after the tongue of the corpse had been drawn six months. The church is doing nice- Laborde's theory, a number of times, am only a recent convert to the doc-

ward the girl died again. of Jesus, and Hull-Covert Debate, I re- life. I was never during my life a cleved some time ago. I have taken member of any church, whatever, but Haydensville, Mass., occupied our plattime to read the book, and if I may be favored the Catholic in my younger form during the month of November. allowed to say it, it is just as fascinat- days, and later imbibed cold, hard ma- Our hall was well filled. She is one of ing as a novel, and as hard to leave terialistic views, but since I have the most interesting speakers we have when duty calls. As to the Hull-Covert | stepped without the gloom and shadstudent of the Bible Brother Moses that transcendant and effulgent light of labor at the close of the month, and car-Progressive Thinker. They as well as | Hull is, and how eminently fitted be- truth has cast a sheen of brightness cause of his great learning, and his over even so desert and gloomy a field knowledge of that book, to be the cham- as mine. A cheering brilliancy has this have had with us Brother E. W pion of Spiritualism. Hasn't he great light, bringing as it does such whipped Brother Covert soundly? and feelings of exaltation and certainty of accomplished a grand work during their with such perfect ease and grace, too. Long live the champion of Spiritualism, and may he have many more chances to do up the church brethren, in his own

to Alliance, Obio, for January, February and March, 1900. Mr. Sprague will answer calls to hold meetings at towns not too far distant from Alliance, on week days or evenings, and also to tests, and to hold private or public setheir stay in Alliance. Address them at 745 High street, Alliance, Ohio.

received. I am more than pleased with whom recognized their old masters in which was greatly enjoyed by all gagements at camp-meetings during the them. They are instructive and an or- Missouri. One colored man had been a present. summer of 1900. Mrs. Aber is a plat- nament to any abrary. They will cook for some time in the principal hoform test medium. Address him at bring you many subscribers. Please tel. He told me he ran out of the back cinda B. Chandler will speak for the accept my thanks."

"I can do a good missionary work by Ind.: "During October and November was as white then as you are.' I think itt streets, Sunday, January 14, at 3 p. sprending the gospel of truth to those of the year just passed, the Spiritual- it was 82 he killed in cold blood. One m. Subject: 'The Meaning of Life. that are ignorant of the philosophy of ists of our city have enjoyed the serv- preacher they wanted badly. His wife The Next Meeting of the Freedom So-Spiritualism. I hope in the near future ices of Mrs. Blake, platform test medi- covered him with a feather bed, and ciety will be held at my home, 746 to send you several names to The Pro- um of Grand Rapids, Mich .- practically after that got him out into the brush, Adams street, Wednesday, January 10, gressive Thinker. I consider it the a new medium for public work. Her saving his life." stay here, resulted in creating quite an M. K. Bardsley writes from Fall interest, owing to her wonderfully just closed a very successful engage- Harmony entertainment for the young River, Mass.: "I received the order com- | clear-cut tests that she gave. The Spirplete. The premium books are more itualists can safely employ this lady in Terre Haute, Ind. I also organized a passed off very pleasantly last Thursthan satisfactory. Please accept my any locality. She is earnest, enthusiastic, and intelligent, and a beautiful

concerning the alleged raising from the a notice of the wonderful powers of teen members to begin with. I will go enjoyed, a few of the old folks joining dead of Olive Mills had brought to Mrs. B. G. Sweet, the medium of Em-F. W. Sandford, an evangelist, thou- pire City, Kansas, telling of her ability like to hear from societies and am open sands of letters of inquiry and denun- to assist in locating mines. I wrote to for camp-meeting engagements." ciation. The 175 students here with her about a mine, asking her assistance. Mr. Sandford believe that Olive Mills At her suggestion I sent her a small was really raised from the dead. Mr. piece of rock from the mine, not larger Sandford says Belief is the foundation than a small chestnut. By the help of a more pleasant season in my experi- is alone worth the price of a year's subof ability to perform, but that the com- this alone she was able to describe the ence. Mr. Upsail is president and the scription. Charles W. Stewart's lecture mands of Jesus Christ must be fol- shaft which was being sunk, and also amiable and competent secretary is is the best thing I have read this winlowed to the letter.' Sandford declares to describe the foreman and others conthat he has recently driven a demon nected with the work. Mrs. Sweet has the Iroquois Hotel, entertained me one that furnishes as much instruction for out of a person. 'It became apparent sensed three different ones known to be night at her elegantly improved host the money as The Progressive to us here some time ago.' he says, in the mine, and has given some directhat one of our most loyal students was | tions for future work. The correctness | The rest of my time was put in enjoyafflicted with a demon. He decided of her predictions of the outcome of the ing the hospitality of Mr. and Mrs. that he would appeal to the Holy Ghost | business can only be ascertained by Roff and Mr. and Mrs. Alter, the home form test medium has open time for the the Spiritualists. To be sure, the mean- because there is a personal man. But and would put himself in the hands of further work. My correspondence with of the famous Watseka wonder. I Sundays of February, March and the Lord. After prayer I commanded her has satisfied me that she is not only | would like very much to encounter April. All letters should be sent to him | would not at first view seem to express | plenty of assumption; just as you will the demon, through the authority given | willing but anxious to use her psychic | more people as are at Watseka." by the scriptures, to leave the man, I powers for the benefit of those who an-"In the name of Jesus," I said, "depart | ply to her, and not for the love of the and leave this brother in peace and mighty dollar, for I understand she return no more." As I spoke the de- makes no charges, only accepts such mon gave a loud cry, and the man | compensation as is voluntarily offered leaped at me. There was a mighty by those she serves. I think I can forestruggle, and then I loosed the hands see a brilliant career for her whenever of it. If Spiritualism is not true, then tendance, but they were mighty, and of the man and threw him from me. she can devote sufficient time to the

spiritual gifts. H.H. Scoville writes: "The writer at- | the Catholic religion. Now if Spiritual- | ent was strictly speaking, of a home tended Miss Thomas' evening meeting, ists are deluded, and Spiritualism is a order. The music, songs, recitations, Sunday, December 31, and listened to fraud, Spiritualists who have left the etc., were so good that it was a pity the same old God which the church has an interesting lecture. The subject sectarian orthodox Christian religion more were not there to appreciate them. was 'What Shall the Harvet Be.' She | will have no use for Christian orthodox | The next regular meeting will be held | the Bible, the Christian God "express" stating that Dr. Henry Slade is in De- quoted liberally from St. Matthew, 13th | religion, neither for Spiritualism. For Thursday evening, January 11. It will all the attributes of man in a larger and chapter, Christ's parable of the sower, one I could not turn to the orthodox re- be given up to regular business, elec- more intense degree? Has that God Mr. Slade has done a great work for and drew from it her theme, the ligion again; but under a compulsory tion of officers for the ensuing six any attributes not manifest in man? Is hearts, which they are sure to do when the the Spiritualist cause, and made | thought being that we are individually law enacted by the people to unite with months, general discussion of ways and | he not made in the image of man? But, heard and sung. They should be heard responsible for our harvest. The lec- some church, the Catholic church would means, etc. Thursday, January 25, a if man was made in his image, it would in every home in the land. For sale at try on the globe. Now how could the ture could not have been bettered in be my first choice. Under the Catholic grand dance will be all the same. In nature they are this office. Price, 15 cents; \$1.50 per

WANTS THE OLD STANDARD BEARER.

To the Editor:—One dollar and fifty per year, eh! and no news at that! Not much for your Uncle Joseph! Please send the old standard bearer, The Progressive Thinker, at one dollar a year just as long as my old grizzly head is above the daisies. Yours, J. W. DENNIS.

Buffalo, N. Y.

A LARGE CLUB FROM ALLIANCE, OHIO.

Mrs. Sarah S. Rockhill sends us a large club of subscribers, and writes: "The Progressive Thinker is a mine of wealth to those who seek, and it seems to grow better with every issue. I wish your subscription list was doubled, for the good it would do the new subscribers; but really times are too hard to get the small amount charged for so much real value. I never knew so many who want the paper, but have not the

There was a grand Christmas enter- Word comes from Paris, France, that is not free from blemishes which mar was at the head of it. The music was

been curiously illustrated by Prof. Cou- ily growing. New members are contuberculois meningite. During one of evenings. The lyceum, under Mrs. continued his round of visits to other | the fall, to fifty children and twentypects for a still further increase."

Mich.: "Mrs. M. C. Lincoln, formerly Mrs. Nickerson, has been engaged with ephone from the North Pole for the ocour society for the menth of December, casion, after which a very fervent so-1800. She is one of the best speakers clal was enjoyed and all the people repils that he was going to illustrate the and teachers of occult science that has technical part of his method upon the ever worked for our society. She had

Geo. L. Nixon writes from Ohio: "I do not know how I could possibly do Havdn Hall, 8th and Spring Garden: without The Progressive Thinker, and "Upon the threshold of the new year, I signs of respiration were noticed and trine of Demonstrated Fact, but am continued for an instant. Shortly after- | there to stay, to help to do, and to become enlightened to whatever extent have every reason to be thankful for I. W. Hatch writes: "The Occult Life | may be, in the remaining years of my | the success of our society during the Debate, it shows what a wonderful ows of my past convictions, beams of happiness for doing good, and in the stay with us. Too much cannot be said good we do to fellow-men."

E. W. Sprague and wife will return dress by Dr. L. L. Lambert, until I ture. The best proof of his work was came to where he classes Brown and realized on New Year's eve when 27 Quantrell as both fighting for the bet- new members were admitted and given terment of humanity. I don't like to the right hand of fellowship. The hall see them associated together. Brown was crowded to witness the very beauwas fighting for a principle; Quantrell tiful ceremonies attending their adofficiate at funerals. Mrs. Sprague will for revenge. I lived in Lawrence for mission. The New Year was ushered answer calls to speak and give platform | eight years after Quantrell's raid, and | in with appropriate exercises consisting have often heard those that lived there of a lecture by Brother Sprague, folances on Sundays, or week-days, during at the time tell of the murders he and lowed with spirit messages by him and his fellows committed, the sacking and Mrs. Sprague and Mrs. Sigmund. The G. Cronkite writes: "Premium books more after the colored people, some of speeches, vocal and instrumental music door and hid in the brush. I asked him | Spiritual Freedom Society, at People's Dr. Mumma writes from Dayton, O.: M. H. Wefel writes from Fort Wayne, if he was scared? He said, 'Scared! I Institute, corner Van Buren and Leav-

Mattie E. Hayden writes: "I have to Muncle, Ind., for January. I would

G. F. Perkins writes: "I have closed an engagement of four lectures, with doing good work in our city." tests, at Watseka, Ill., and never spent telry, with Mr. Wenver as proprietor. Thinker."

N. A. Stevens, San Pedro, Cal. La. writes: "The clerical roast by Rev. F. W. Fitz Hugh Smith writes: "The

half an hour of her regular control, she through his prayers, there would be a was taken possession of again by Zet- chance to gain the heaven of the evan-Dr. J. H. W. Mumma writes from Dayton, Ohio: "I am doing a good missionary work by sending out the gospel of truth which is published in The Progressive Thinker. Wishing the editor and published a Happy New Year, and the distribution of the trustees in person and by and published a Happy New Year, and the near future. Our Suntier, the Boer, and for one hour he held gelical band and be saved from the est plea for the South African Republic. Tests followed for half an hour, some dozen being given, all true."

Was taken possession or again by Zetchance to gain the heaven of the evantier, the Boer, and for one hour he held gelical band and be saved from the est plea for the South African Republic. Tests followed for half an hour, some dozen being given, all true."

Willoughby, Ohio: "At a recent meeting of the trustees in person and by the saved dozen being given, all true."

Mrs. Louie Holyoak writes from To
Being a Spiritualist, if Spiritualism is Mrs. Louie Holyoak writes from To- Being a Spiritualist, if Spiritualism is ronto, Ontario: "When I was under con- not true, then at the judgment, when trol a few weeks ago, my trance control told my husband to tell his medium wanting, there will also be the clericals in kind, in thought and style with those "In reading the book, and I have read

was a grand celebration of the passing home of the bride's parents, at Wonewoc, Wis., Miss Mable Whitney to A. The O. S. A. intends to do active missionary work during the coming year, by holding a series of mass meetings through the State and organizing local er, of Wonewoc, Wis.

There was a grand Christmas enter
Word comes from Paris. France. that is not free from blemishes which was a grand celebration of the passing from the old year to the new. The by holding a series of mass meetings through the State and organizing local through the State and organizing local societies where none exist at present."

Was a grand celebration of the passing from the old year to the new. The hall of that society, 1565 Milwaukee avenue, Chicago, was crowded, and excitement ran high in anticipation of a good thing, the people knowing who varied and excellent, the plane played the old year to the new was overawingly dramatized by a lady dressed in black to represent the former, and one dressed in gorgeous and brilliant array, to represent the latter. This was the main feature of the evening and was an exhibition well worthy of its place on the program. Mediums from various parts of the city were present and enthusiastically assisted in the exercises patients, then went to the amphitheater, five adults, and there are bright pros- of the evening. Over sixty children were present, to whom were distributed G. H. Cluet writes from Lansing, the usual luxuries of the season by Santa Claus, who was called up by telpaired to their homes in unusually good

> Thomas Locke writes from the Philadelphia Spiritualist Society, Handel and ers of your very valuable paper as to what we are doing in the good old conservative city of Philadelphia! We past year. Miss Lizzie Harlow of in demonstrating our beautiful philosophy. She left us for other fields of ried with her the best wishes of our society. During the past month we Sprague and his good wife. They have in their praise. Brother Sprague drew R. S. B. writes from Shelton, Wash .: crowded audiences to listen to his very "In your paper of Dec. 9, I was very eloquent lectures and his wonderful much interested in the memorial ad spirit messages at the close of each lecburning of the town, etc. They were rest of the exercises consisted of short

> > Mrs. C. H. Mullins writes: "Mrs. Luat 2 p. m."

ment with the Psychological Society of folks and children of the Sunday-school, Ladies' Aid Society, with Miss Tillie day evening, January 4. A goodly Hutten, president; Mrs. Jared, vice- number were in attendance. Several president; Mrs. Steventon, secretary, name poems were given. The occasion cussion than has occupied the attention "Octo" writes: "Some time ago I saw and Mrs. Conant, treasurer, with fif- ended with a dance, which was greatly with them."

W. M. Smith writes from Austin Texas: "We have Mr. and Mrs. Calif with us for a month or so; they are Louisa B. Reed Writes: "Number 525

DeWitt Talmage, D. D., preached at Sunflower Social Club of the South Jefferson Park Presbyterian church, Side, 77 31st streef; gave an informal cuts no figure in changing the thinking 'go-as-you-please' chtertainment Thurshow can the Protestant religion be any managed to extract much enjoyment further development and exercise of her | truer than true Spiritualism? Suffice it | from the exercises, Mr. Stillman was

RENDING THE VAIL

A Most Remarkable Book Concerning the Existence of Man, and All Things, And All Being.

It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

"Rending the Vail" is pronounced by and various kindred questions. All Col. R. T. Van Horn, of Kansas City, these are treated, some of them very Mo., as a most remarkable work. That fully, but all rationally understandable. Col. Van Horn is fully competent to Also phenomena, inspiration and such, judge, we will say that he has been a to many, knotty subjects, are freely and member of congress for four sessions, fully discussed. an editor of a leading daily, and a pro- "The work is not written by the mefound thinker along scientific lines, dium nor by any one connected with the

He says:

"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday.

There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophic, religious, theologic and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

Society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or if in writing, filed away. At the next meeting the minutes in full were read, corrected, or criticised by those present and by the authors, and when approved by both laid away for the rook.

"The work is unique in the history of spirit communication. Swedenborg, and maria King wrote under inspiration. Newbrough wrote under inspiration. Newbrough of life, or religions, of scientific discovery in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

Society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or if in writing, filed away. At the next meeting the minutes in full were read, in the improved form it has been before the public form personal in the hands of thousand of persons has proved to superiority over the Plate and by the authors, and when approved to superiority over the Plate and by both laid away for the rook.

"The work is unique in the history of spiritual away are the minutes in full were read, in the improved form it has been before the public form of persons has proved to superiority over the Plate and of persons has proved to superiority over the Plate and to the rintrol of the Plate and to

trations-44 of them portraits. These timing by the watch. away by the seceretary.

tributors are just now discussing a stant confidence in the integrity that number of questions as to the nature of from the first page to the last enhances spirit, of spirit return; the want of the respect and interest of the reader." agreement between those returning as This remarkable book, "Rending the to conditions in their present world; the Vail," is for sale at the office of The limitations-that the organism of the Progressive Thinker. Price, \$2. It is medium imposes upon communication, a large volume of 500 pages.

thereto. Details will appear in good

be found in Spiritualism, is upon us." John H. Knight, secretary, writes of man, or of both? from Pittsburg, Pa.: "Mr. Geo. H. example of this virtue by his ever pleas. I before the people. ant intercourse with us. The audiences In the first place, those who shall asgood and of a class likely to be of some sume to discuss this question should be use to our cause when convinced of the well posted in the arguments which truths we are trying to spread. As one have been urged pro and con by thinkmost pleasing result of his visit with us ers in the past. This is not a new queswe are glad to report that through his tion. God, man and the cosmos have

tious, hard worker, thoroughly imbued down because of failure in the grand with the truths of Spiritualism, and argument. It is a very sorry plight to their power to bless mankind." ment with the Unity Spiritual Society. | ploded theories, which were urged as Milwaukee, Wis., closed last Sunday, original arguments. and my stay here has been very pleassympathetic people. Tuesday, the 9th, many others: again return to Winona. Minn., my 1. He assumes the absolute creation permanent home, stopping upon the of the universe.

way to lecture at Wonewoc, Wis."

Lilly Le Sieur writes: "The Band of And the Impending Discus-

The action of the N. S. A., at its last session has opened up a broader dis- God. of Spiritualists for many years. That some form of organization was desir- this method of assumption, it will be able was almost unanimously conceded, and that some form of declaration of principles and purposes was necessary, was the settled conviction of a large

but it is there all the same. his character in the second one. Char- Christ is in him the hope of glory. acter is manifested by words and acclass of the people in the church or out day evening, Dec. 28. Few were in at- tions. What are the "expressions," the cussing this question will abandon the to say that orthodoxy is a branch from in charge of the festivities, and the tal- | bodies the physical and mental poten- first, that is, present facts as the basis cles of the cosmos. In common land of argument. J. S. LOVELAND. guage, nature and man. Well, isn't this forced upon us for centuries? Does not

society or circle. All was delivered by

markable thing about the writing may "In addition to this mass of messages, not be amiss here, As high as 1,200 there are in the book about sixty illus- words a minute were written by actual

were drawn by a form standing out in "It is but just to the secretary to say the room at a desk, the form or person- that his work has been admirably done ality to be sketched at the doorway of -not only faithfully and efficiently, but the cabinet and the finished picture with excellent taste. There are no doghanded to one of the circle and filed matic parentheses, no interpolations or "What will attract the attention of states that "a form purporting to be" even the non-Spiritualist reader is that So-and-So, "appeared and delivered the the topics treated by Prof. Denton, following"—stating whether it was oral Thomas Paine and Prof. Faraday, are or in writing.

to which their active lives in this world it all, this modest, self-retiring, literal were devoted-in literary character as rendering of these extraordinary hapdifferent here as in their works extant penings by the secretary has been a source of constant admiration. It adds | the manufacturer, for \$1.00. Address: "The Spiritualist press and its con- character to the book and inspires con-

Now, the question comes to the front, and will not be pushed aside, is there W. H. Brentlinger writes from Crip- a God, and, if so, is there anything ple Creek, Colo.: "Little by little the known of him? Is there any proof of a souls of men are beginning to respond supernatural being? Of what characto the awful pressure upon them. I be- ter is that proof? Is it scientific? lieve the intoxication of a 'New faith Must we begin with facts, or assumpand a world religion' such as can only tlons? If facts, must they be facts of physical nature, or those of the mind

One very eloquent article has already Brooks has just completed a three appeared in The Progressive Thinker. months' engagement with our society and more are promised. The first, and which we are pleased to report has been the promised ones I take it will be of most successful and satisfactory. His the same character, is emphatically in lectures during his stay with us have favor of the old-time God. As I do not covered a wide field and have been list think it possible to discuss a more imtened to with marked attention. His portant matter than this; and as its every public utterance has been of a settlement in the minds of Spiritualists nature that none could listen to with- is an absolute necessity in order to forout moral and spiritual profit. The mulate any acceptable declaration of readings with which each lecture was principles; and further, as it is impossiconcluded, were well received. Social- ble to agree upon any method of action ly, he has helped us as few other medi- as a body of people until we settle this ums or speakers have done, instituting question, it is necessary that it be thora feeling of greater sociability among oughly argued by those who are able our membership, setting us a shining to present the subject in its true light

personal and persistent efforts, some usen the themes of all the philosophers twenty-four new members were added of all the ages. Imposing systems of to our society during his stay. We argumentation have been demolished; know him to be an honest, conscien- and schools of philosophy have gone find one's self hors du combat because Mrs. C. McFarlin writes: "My engage- of having repeated, some long-ago ex-

In the second place, let us, by all ant, and I hope profitable to the so- means, avoid the reprehensible practice ciety. There are many good and lovely of the church in arguing upon unproved Spiritualists here in Milwaukee as well assumptions, instead of demonstrated tigating, who help to swell the congre- ages argued this question, as well as Wise, Col. Ingersoll-and what the spirgations each Sunday evening. I believe the inspiration of the Bible, in this its say about it. By I have made many friends here as was manner. The so-called argument from testified on Christmas eve, by the sur- design is of this character. It abounds prise which they tendered me in the in what is not proved, but which must gift of a beautiful solid gold watch be proved before the deductions can chain, the clasp being set in a small have the slightest weight except upon diamond and two emeralds. Beside this an ignorant person. Paley's Natural I was recognized by many other beauti- Theology is a most striking example of ful gifts from members of the Unity, making all argument to rest upon unand my experience with the society proved assumptions. Though not inleads me to say to spiritual speakers tending to make, or answer an arguthat they will find in the people attend- ment in this article I cannot forbear to ing and composing hie Unity Spiritual enumerate some of Paley's assumptions, Society, a generous, kind-hearted and and they are not his alone, but those of

2. That the forces and motions of na-

ture furnish the same demonstration of l design as does a watch or any mechanical construction of man. 3. That the adaptation of means to ends in nature evidences design, pur-

pose or plan.

animal evidences design as really as the construction of a steam engine. 5. That proof of design proves the existence of our "Infinite Intelligence" or

4. That the growth of a tree or an

Now, as one phase of the argument for an Infinite Deity is all based upon

well to beware of the prima facie defects thereof. But another school of philosophers,

realizing that all this form of reasoning per cent of the Spiritualists. But very could by no means prove an infinite many were doubtful of the necessity of Delty, nor that there was only one, have organization, and strongly opposed to assumed that man, by virtue of being a any declaration because they were fear- reasoning entity, has the intuitive powful of a creed. They also feared that er to perceive God directly. They talk organization would result in a creed. very glibly about the God within, and Time has proved their fears to have are very disdainful toward the poor mabeen well founded. The creed has been terialists who are so unprogressed spirformulated, and it includes, in germ, itually as to be unable to appreciate all the monstrosities of those we sup- this divinity within. Like Dr. J. M. Frank T. Ripley, speaker and plat- posed had been forever disowned by Peebles, they assume a personal God ing is expressed in language which here, as in the other case, there is at 832 Howard avenue, New Orleans, all the hatefulness of the old creeds, find it in a Salvation Army or a Methodist prayer-meeting, where every ex-We have the "Infinite_Intelligence" cited, hypnotized convert knows that set before us in the first article, and God has converted his soul, and that Let us hope that Spiritualists, in dis-

utterances, the actions of the "Infinite church method, of assumption and prac-Intelligence" of the N. S. A.? Why, lice the method which has charactermanifestations of nature. Nature em- ized the spiritual movement from the Summerland, Cal.

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states that "a form purporting to be" So-and-So, "appeared and delivered the following"—stating whether it was oral or in writing.

states that "a form purporting to be" So-and-So, "appeared and delivered the following"—stating whether it was oral or in writing. chograph. It is very simple in principle and construc-tion, and I am sure must be far more sensitive to spiritual power than the one how in use. I believe it will generally supersede the latter when its superior

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NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

NOTICE-No attention will be given anonymous letters. Full name and address must be given, or the letters will correspondence of this department has · HUDSON TUTTLE.

G. N.: Q. Why are the communications received by the planchette and psychograph so untruthful?

A. The use of these instruments requires a much less degree of mediumship than almost any other method; and the medium at times exerts a marked influence over the messages and there is often a stubborn effort to repeat every communication given, even when such message is erroneous. The ease could not. A more potent cause is the conduct of the medium or members of the circle. When they find that they can at any time receive messages through these instruments, they resort to them on all occasions, and make them oracles on business and all affairs of life. This makes common the heavenly gift and wastes its benefits. There would be no cause of complaint, if a time were set apart for seances, say twice each week, at an hour when there would be no fear of interruption, and this appointment unvaryingly kept, and on no account sittings held at any other time.

A little thought will make the reason for this plain. The spirit friends knowing the appointed hour will surely be present, prepared to communicate and will not allow the approach of others undesirable. They will perfect themselves in the method required, which is often a difficult task. On the contrary, if the medium, on the whim of the moment rushes to the instrument, his spirit friends may be absent, presumably they will be absent, and any spirit drawn within his sphere may communicate, it may be truthfully, or it may be not. It may understand the process of communicating, or it may be ignorant, and give false or erroneous messages, because it cannot do better.

Another prolific cause of confusion and disputation is the resort at once to test questions and those relating to business matters of which the communicating, unless limitless in information, could know nothing about. The control well knows that if ignorance is pleaded there will be an end of confidence, and having claimed to be a certain individuality as a brother, sister or | That carest for our care, that teachest, friend, guesses the answers and replies as best able. Or the control may be as claimed and with the most careful attenuon and integrity have the answer wrongly conveyed or misunderstood through the counteracting influence of the circle or medium. Then there is antagonism and by its means the door is opened wide for a flood of such messages. The medium and circle expect deception and prepare the way for it.

This advice is not only applicable to this method of communicating, but equally to all others. Instead of active participancy, there should be cultivated passive receptivity. Test questions should not be asked unless it is first ascertained of the spirit if it is willing under the conditions to answer. The best tests come when they are not imperatively demanded. Sit patiently receive whatever may come, should there be apparent mistakes, do not hastily rush to the conclusion that you are the sport of evil spirits, or being designedly given falsehoods. The cause most probably is in yourself. You are an imperfect or broken transmitter. The idea prevalls that these instruments are machines which ought to turn out messages any circumstances, whereas they are only the means which may be advantageously used, if the medium, the circle, or both supply the essential conditions. If either degrade this high exalted privilege of communing with the departed , to the pastime of an idle hour, they attract spirits as inconsiderate, and may expect responses vain and inconsequential as their in-

R. M. Stanton: Q. Is the punishment of the whipping-post yet on the statutes of any of the states? A: Delaware yet retains the barbar-

ous law, mostly now exercised on wifebeaters, though often administered for lesser crimes. This punishment was one of the most commonly inflicted, and the pilgrim fathers could not have been happy without one set up in every town. McMasters in his history of the people of the United States, says: "In Massachusetts ten crimes were declared by the general court to be punishable with death. Then the man who in a fit of anger, or in a fit of drunkenness was heard cursing or swearing or spreading evil reports of his neighbor, was first set in the stocks and then carried away | Man is a growing product of the years, to the whipping-post and soundly Advancing, if it be but by a step,

flogged." The growth of intelligence, by which the hold of the Bible and the priests have been lessened, brought more humaze treatment of the criminal.

in their brutality were right and the present age is wrong. "Vengeance is Forever stay at bottom, until Time mine, saith the Lord," punishment, vengeance, swift and terrible, merciless is the law of the Bible.

Harry Bullinger, Canton: Q. What was the "Katie King Fraud," and

dered by the miraculous manifestations of the Holmeses, that he did not give the careful attention it demanded. He on the contrary enthusiastically endorsed the manifestations given by the "Spirit Katle King," and vouched for their truthfulness. Still more disastrous, his position gave him access to the pages of the Atlantic Monthly, then the queen of magazines, and he contributed a lengthy article exploiting the wonders occurring under the mediumship of Mr. and Mrs. Holmes. The pages had scarcely fallen from the press when there came a complete and. unanswerable exposure of the mediums. The spirit that appeared was a real person perpetrating this cruel

fraud. This Katie King was probably suggested to the Holmeses by the spirit manifesting to Mr. Crookes being of that name. The noted Epes Sargent in "Proofs Palpable," page 49, writing before the exposure, claimed that a comparison of the photographs taken of both, showed a marked difference. It is, indeed, marvelous that any one who examined closely the picture taken of the Holmes Katie King would not at once have pronounced it that of a woman made up and posing for the occasion, No exposure has ever been made invalidating the researches of Mr.

Condensed Milk.-To the answer given in reply to a question on this sub ject in the number for December 2, Mr. James Boyd kindly informs the writer that the factories on the Pacific Coast. not be read. If the request be made, after evaporating the milk put it in the name will not be published. The cans and subject it to a temperature of 200 to 240 degrees for two or three become excessively large, especially let- hours when it is completely sterilized, ters of inquiry requesting private an- and has not acquired the taste of boiled swers, and while I freely give what | milk. It is sold under the brand name, ever information I am able, the ordi- first given by the Buena Park, Los Annary courtesy of correspondents is ex- geles Co., "Sterilized Cream." Analysis shows that the product put on the market is absolutely just as repre. sented.

This thorough cooking of the milk is very advantageous as an aid to easy and perfect digestion. Simply bring ing milk to the boiling point does not cook it, nor destroy the various germs of ferments and disease. A half-hour or a full hour is none too long a time, the milk being well covered, and care being taken not to scorch. Those who spirits to communicate who otherwise readily so, As a remedy it will cure the summer complaint of children, is fever patients, and taken hot, more stimulating to one who is ill or weary than alcoholic beverages. We thank this correspondent for calling attention to this sterilizing process.

> D. D. C., M. D., Washington, D .C.: successions of forms, with clouds, or at times a single form moves ahead of me ever, sometimes falls to the freezing when I walk the street.

A. The same manifestations were presented recently by another correspondent, and the answer then given applies here. The manifestations show the incipient stages of clairvoyance and a marked impressibility. The manifesting intelligence does not well understand how to gain control; and meets with obstacles. The formation of a sympathetic circle, holding regular seances will prove the most successful means of culture.

The home circle, which has been constantly advocated by The Progressive Thinker, as the one most important means of investigation and gaining of knowledge of spirit life, cannot be sufficiently encouraged. It is the ever ready means of opening wide the door for the return of those who have passed to the other side, and it is our bounden duty to afford them the means of manifesting to us.

THE LOVE DIVINE.

Oh, Love Divine, that still dost share

Our toils, our troubles, trials, tears

préachest prayer; We pray; and lo, thy perfect peace that passeth prayer, appears.

Oh, Love Divine, on thee we call when

To us the gall, the pall and all the inane, insane, black thoughts of life

which all appall. And straight the whole world smiles is sweet, is sound, serene and sane

Oh, Love Divine, when sorrow seems so And clings so close and presses hard

On thee, and thou, thou giv'st us vision Abundantly; so vanishes the gall, the

pall and all The trappings of vain wee and van-All sorrow, sadness, madness; vast

The vision grows, glows, stays of days and days and says There is no evil unto him who sees the Whole, at last.

Oh, Love Divine, how weary all this Stale, flat, unprofitable, foul and fell. Except thou make it clean and clear

and stay the strike, And make it warm with love and true with light and wholly well. Oh, Love Divine, how deep and dark

This prison room and gloom, unless thy light Divine, shall shine, benign, this earthly tomb illume. And fill with bloom and rich perfume,

this doom,

Topeka, Kans. E. E. CHESNEY.

from th' fair, rare flow'r of Right.

TO EDWIN MARKHAM.

Under the weight of centuries, you say The Man lies bounden by his brother Nay, rather has his own imperfect self

Kept him from rising. See that meagre Lives there a soul of strength to le him rise? Nay! Lift him by your power to high

est place. He could not otherwise than it debase! Through ages measureless. The spirits

Lighter and purer, because longer Wrought. Rise by the law into the highest place Taking the Bible as true, the pligrims | That mortal may attain. The coarse, our goods friends have criticised the lo-

the dregs, Shall be no more, and dross is purified BESSIE J. BELLMAN. Howard, Kans.

"After Her Death. The Story of a Summer." .By Lilian Whiting. No what, if any, connection had it with the | mind that loves spiritual thought can fail to be fed and delighted with this commercial hubbub and the tobacco researches of Mr. Crookes?

A. The "Katle King Fraud" was in book. Beautiful spiritual thought, comconnection with the investigations of | bining advanced ideas on the finer and Robert Dale Owen. Mr. Owen had re- ethereal phases of Spiritualism, leadturned from a long consulate and occu- ing the mind onward into the purer at- are always the real, permanent success pled a prominent position in the literary mosphere of exalted spiritual truth. A of any camp. Some kinds of success and political world. He had become an book for the higher life. For sale at are a monstrous failure. It should be ardent Spiritualist and was so bewil- this office. Price, cloth, \$1.

LAKE HELEN, FLA.

Attractions of the Location and Surroundings.

I hate the crowded town! I cannot live shut within its gates;

Air! I want air and sunshine and blue The feeling of the breeze against my The feeling of the turf beneath my

And no walls but the far-off mountain-There am I free and strong-once more

myself. -Longfellow's Cruzado.

How restful and beautiful those words of the loved and loving poet. They are a fitting prelude to my article this morning on Lake Helen campmeeting and surrounding country. The little lakes in Volusia county, Florida, on a ridge sixty feet above the sea are gems in this sunny, semi-tropical south-land; shining in quiet, unassuming radiance on Nature's bosom.

How invigorating and inspiring the majestic, long-needled plnes that sway and sigh in the refreshing breezes from the Atlantic on the East and the Gulf of Mexico on the West. The place seems eminently fitted by nature for a camp-meeting for the propagation of the philosophy and science of Spiritualism and all analogous topics, and as a health resort for winter tourists as well as a piney woods home all the year round where the culture of the grape, peach and orange greatly thrive. The whole region is permeated with magnetic mental and physical forces of the

Samuel A Drake, the New England historian says: "Florida, except in the vicinity of the swamps, possesses one of the most equable and agreeable climates of the continent. Occupying as it does a situation between the temperate and tropical regions, it enjoys exemption from the frosts and sudden Q. I have presentations of countless changes of the one and the extreme heat of the other. The mercury, howpoint, and great damage is done to the orange plantations."

It appears from intelligent and wellauthenticated testimony that in 1875 Lake Helen was selected by spirit intelligences through Geo. P. Colby, a medium then residing in Lake Mills, Iowa, as a spiritual center for progressive educational purposes to help free the race from ecclesiastical and all other myths and tyrannies, and as a health resort. At that time by the advice of his spirit friend, an Indian chief by the name of Seneca, he came to Florida and after much trial, perseverance and unique experiences (one of which was riding all night on a mule across a strange, wild country under the direction of the faithful Indian spirit intelligence, that he might reach Gainesville, the government land office, to file his claim for the Lake Holen tract shead of other parties who had their longing eyes on the attractive place) he secured hi claim. On his arrival in Florida and subsequently he found everything precisely as the noble and wise Indian spirit had told him previous to his leaving the north.

Mr. Colby built a house, settled down on his claim, waiting events in calm contentment, having entire confidence, through past experiences, that what Seneca, the Indian spirit adviser told him would prove true; not by any miracle or hocus-pocus, but through natural occult laws that seem so difficult for some good people to comprehend.

In 1893, one Mr. Rowley, having caught the inspiration of the successful camp-meetings in the north concluded to organize one in Florida. Securing cheap railway transportation, brought down an excursion party to De Leon Springs, a somewhat noted landmark, six miles north of De Land. Among those excursionists was Mrs. Marion Skidmore, a devoted Spiritualist, a member of the board of directors of the famous Cassadaga camp-meeting in Chautauqua county, N. Y., and her friend, Mrs. Emma J. Huff, also prominent advocate of the scientific demonstration of the continuity of life Cassadaga, and possesses mediumistic prophetic gifts, though never using them in any public capacity. She is active and thoughtful in establishing spiritual educational centers to promulgate the further advancement of humanity to equal justice and freedom, and is a prominent factor with other intrepid minds in making Lake Helen a successful and useful camp-meeting, being its vice-president and correspond-

ing secretary. Mrs. Skidmore and Mrs. Huff visited many places in Florida, noting with careful, keen eyes and thought the sites best adapted for a camp-meeting, and after many remarkable incidents in the material and occult, Mr. Colby's place was chosen at Lake Helen, and a commencement made in March, 1894, by a two-days' meeting, fulfilling after near | be obtained. twenty years' patient waiting, on the part of Mr. Colby, the prophetic words

of Seneca. Emerson says everything comes to those who wait, and it is true. Mrs. Skidmore, whose interest never ceased gave it the name Southern Cassadaga, and raised the first banner to commemorate the noble undertaking. Like all camps for advanced propagative work it has had its successes to encourage, obstacles to overcome, and extraordinary phenomenal incidents that I have not time nor space to further detail

I have visited many camps north and west, spending many summers in their attractive atmospheres, and none are more needed for the advancement of progress south, or have greater possibilities for usefulness and beauty than this "Southern Cassadaga." Some of cation, however admitting its healthfulness. The same objection was made when several of the most successful camps were organized, "too far away from cities." To those who desire a camp near the large centers of trade, I call their attention to Longfellow's words prefacing my article. Let us have camps free as possible from the and beer influences of cities. Humanitarian, progressive, and cultured agencles should always be the magnet, and located near enough to railways, etc.,

to keep in touch, when necessary, with humanity's intellectual pulse, but without being obliged to inhale the tobacco, beer, and sophistical trading atmos-

Lake Helen has hearly, if not all the elements of success and attractive usefulness. The region is historical, flouring, beautiful and very healthful. It is 125 miles south of Jacksonville, 60 south of Palatka, about 30 southeast of Thinker with the compliments of the north of Sanford, 10 west from the At-lantic ocean and b southeast of De Land. Volusia county lies between the fresh greenery and a bewildering maze sus of 1890 gives its population at 12,- ture is prodigal of her gifts here now \$20,000, a jail, \$9,000, a poor-house, and hill the sun-bathed radiance fills \$4,000. Sept. 1, 1899, it had \$11,000 in the air with song and gladness. My the treasury and gladnest owe a dollar. swift-winged "bike" bears me along the school term extended from four to a

ridge of pine lands upon which De Land and Lake Helen are situated, and | white sands and pebbly shore. The which gives them the high and just rep- | fruit trees are just putting forth their utation they bear for healthfulness. has a population of 3,000, water works, branches, and spring showers all her electric light, an ice factory, paved gold and silver through wood and glen. streets, brick business blocks, beauti- Calls of sweet welcome are heard in the ful cottages, the John B. Stetson Uni- air and the approaching summer opens versity-endowment over \$200,000, the her hospitable doors for birds coming Sampson library of 9,000 volumes, or from afar once more to take up houseange groves, and fifteen miles of shell | keeping in orchard trees and friendly

Nature has been-generous in this usu-

ally, flat, sandy state, in giving this

roads in the town. snow last February to that attractive esque forms here, and call man up from village, with its palmetto-bordered the sordid to the higher standards of streets, the weather as warm as New human rights where truth clear and brave, self-sacrificing, dusky, and home at the Putnain House, noting the heart and mind. greatly abused Seminoles and other In- thrift and intellectual atmosphere dian tribes who trod those forest paths | among the people on the streets and the | in the centuries past and glided in veranda of the hotel, I thought I had northern to its southern boundary at sent him my compliments at least, bewith which messages are given, allows and when it is thus prepared, that it is is fanned daily by salt-water breezes road carpeted with pine needles-"pine- ualizes travel. like the Ionian isles in the Mediterra- strawed" they call it here-to Lake | Transition being so facile, our age ditional creeds and the loosening of Belief Concerning Death and the Life lamps came dancing among the pines that greeted me with their old familiar fragrance and genial talk same as when I drove cows to pasture in the Towarda Pennsylvania valley, many years ago. Of course trees talk; and what instructive talk it is. Hans Christian Andersen, best of modern fabulists, became fascinated with a beautiful tree in the park at Copenhagen, that he rushed up and kissed it. Whittier said the beech had the most beautiful instep of all the trees but the pine the most wonderful

Arriving at Hotel Cassadaga, Dohrn Brothers, managers, I found generous attention and a good table; as they are in charge the present season, I have no doubt the guests will receive the same kindness and hospitality, I found the camp more attractive than I expected; the spirit of neatness and progress more marked than in some camps that have been going twenty years. I speak from my own standpoint without solicitation from any one. I have no axes to grind, only the ultimate freedom of the race

from all superstitions and tyrannies. Nearly every one goes summering in-August. With some it is a necessity: with others a pleasure; with others a fashion. Many go the seashore; some to the mountains; some to the springs; some to Europe. What a multitude of places to choose from! Why not go a wintering in February, 1900, to Lake Helen? The natural attractions are great. As I write about 100 miles south of Lake Helen the thermometer marks 80 degrees in the shade, and has done so at noon nearly every day this month; windows and doors open; no fire only to cook, and the gardens like June and July in Massachusetts.

There is a large though scattered body of Spiritualists and Freethinkers in the south and through the natural law of evolution they are constantly increasing. It needs work and wisdom to reach them, for many are surrounded with iron-bound creeds and customs, that it is very difficult for them to break away from, but I hope and expect a large number from various southern states, especially Florida, will avail themselves of the attractive bill of fare to be presented to them next February. It seems to me that every one making an extra effort to attend will be amply repaid in hearing the scholarly and radical lectures of J Clegg Wright and the attractive and diversified ones of Carrie E. S. Twing who is a general favorite everywhere, after the various beauties and strug- and eminently fitted to lift the creedsmile and loving sympathy that make all gladsome.

The purpose of establishing this camp was not only to promulgate the knowledge of Spiritualism, but also to enlighten the people in all departments conducive to human happiness and growth intellectually, morally and physically, and "to make a health resort -city of winter homes."

Dr. O. B. Webster has now open for invalids and guests a new neatly-appointed sanitarium, located on a knoll overlooking two pretty little lakes, where hot and cold baths, massage, etc., are administered under the direction of the Doctor, who is, I understand, a man of experience in treating the sick by natural methods and from whom all information regarding prices, etc., may

I hope that ultimately a psychic school will be established there and at all camps, where all forms, of belief and unbelief may be heard, and scientific experiments relating to human progress, will be features of the institution. For programmes, etc., apply to H. A. Budington, Springfield, Mass., or to Emma J. Huff, Lake Helen, Fla. JAY CHAAPEL.

Palmetto, Fla.

MARY'S LITTLE GAME.

Mary Baker Eddy made her son a Christmas present of a \$15,000 residence and \$10,000 in cash.-Newspaper dispatch.

Mary had a little game 1.1 That came from Pagan times; She taught this world is but a name, But gathered in the dimes.

She called the game the science plan Of making Satan nil; Said God is all since time began, But worshiped Mammon still.

She wrote a book of godly rules, And copyrighted all. To prove the wise have all been fools To think of earth at all.

Now Mary's share of earth is great, And greater still it grows; And when she gives from her estate She watches where it goes. H. N. MAGUIRE.

Inspiration From Summer-

To the Editor:- I salute you and the many readers of The Progressive Daytona, 30 north of Winter Park, 12 New Year, and from this Eden of the far West where now the summer solstice fills the air with the incense of St. John's river and the beean; the cen- of tropical bloom and garled color. Na-000. It has a brick courthouse costing in the rainy season when from valley In the past four fear several of the coast range where through every openbest equipped school houses in the state | ing in the leafy branches the deep blue have been built by the county and the sky appears. The ear catches the sound of kisses sent from invisible lips

The gray mountains, sentinels of the ages, lift their lofty peaks in solemn grandeur. The blue expanse of the county a long north and south central ocean touches the deeper blue of the sky, and the billowy waves wash the pink and white blossoms in masses De Land, the capital of the county, which gleam through the interlacing vine and porch. The pretty and the As I came from Boston's frost and | beautiful reign side by side in pictur-England June, and found a temporary crystalline speaks all persuasive to

But it is not all that can interpret her symbols and prophecies with poetic accuracy as our inspired bard, Edwin rural splendor in birch canoes across been transported to the Elysian fields, the lakes and along the shores of the numerous bays of this wonderful land. In an arrange is a Creator of this beautiful universe— of rapid motion and emotion. Thought Florida is 700 miles long from its a God-I would certainly have at once is making its impress on the air on sentient bodies and stirring into activity Cape Sable, has a mean breadth of 90 fore I ate my dinner. Of course no the dormant mind and will. The car of miles, and 1,000 miles of sea coast, con- thoughtful student of nature freed progress is on an ascending spiral, its sequently all portions of this fabled from superstition ever prays or sends | whistle is musical and the rumbling jar | was in turn followed by the Spiritual- Primitive Ideas-Ethnic Beliefs-The land so singular and incomparable in up, or down, or out an invocation. A of its wheels is the precursor of comclimate, soil, and physical features, dis- few hours after I was driven across the ing light and blessings. It gives us points out the doubts concerning the Doctrine of Death and the Other Lifeare unable to digest ordinary milk, will covered by Juan Ponce de Leon in 1512, country in the gloaming, over a sandy wings and annihilates space and spirit- doctrine of immortality held by the Jesus and Immortality—The Other

laws of being are equally as much af- life, probabilities which, as he admits, Condition and Needs as to Belief in Imof mind and spirit is the signal of immortal youth. Earth has a new significance when looked at through the vision of the soul. We are living in an age the great Danish novelist, traveler, and | of research, of psychological study and inquiry. The laboratories of the mind are giving up their secret treasures, and we watch with bated breath the noiseless tide of the waves of thought as they beat against old forms and usages now fast crumbling into decay,

The question of immortality is settled beyond all peradventure; even the heavens are mapped out and the geography of that land "over there" clearly defined by accurate knowledge through inspired seers where-Soul shall meet soul in realms of bliss

Away from the shadows that darken in Untrammeled by sin or the stain of dis-

The beauty we see is the good we pos-

As the New Year opens her door to the sunshine of new discoveries of truth in the occult world, new expansion in American territory, new theology in the Christian churches, may we not hope to see a new impetus in Spiritualism, and a closer, warmer sympathy among its adherents in the religion of humanity. Those clouds called doctrines and beliefs, whether in Christian churches or out, are stumbling blocks to a clearer sight and

spiritual growth. We want a Spiritualism free from dogmas and vague, abstract things. A theorist who dreams dreams and calls hypothesis philosophy, is not adding to the world's treasures, but palming his specious theories for gold. Facts are the groundwork of true philosophy, and philosophy the harmony of facts looked at with reason. We have theosophical Spiritualism, Christian Spiritualism and speculative Spiritualism, and out of these incongruous elements true Spiritualism is dimmed and obscured and its true light but feebly expressed. But the law of mediumship revives with the beating ages and today its flame comes to free and enlighten the world. We are entering upon a new era in the history of religion, when deeds not creeds will sway the world and spirit communion be an accepted fact by all Christian denominations, lighting the chancel windows and altars of their temples with a glow of inspiration, where culture and republic based upon the sovereign Chicago Times-Herald. rights of men and women and the liberty to think and discuss all proposiconclude in The words of Gerald Mas- Daily Advertiser.

"'Tis coming up the steeps of time And this old world is growing brighter;

We may not see its dawn sublime. Yet high hopes make the heart throb lighter." BISHOP A. BEALS. Summerland, Cal.

CARD FROM DR. C. E. WATKINS

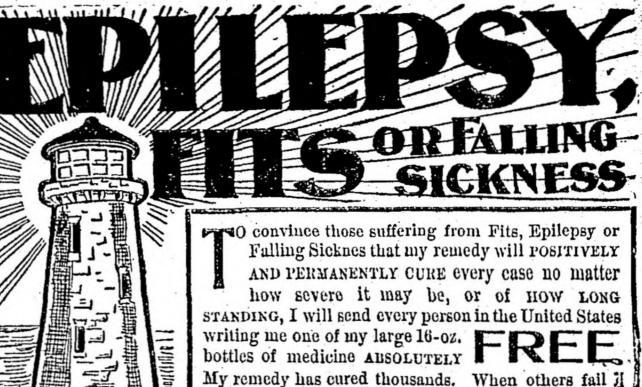
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Richomnd, Miss masses of the control one recognized the test. Of course did, for I knew of spirit presence or return. She said: "Mrs. Pitts has recenttaking up the children and burying 2 a. m., Mrs. Lucy Gregory, of Flu them beside her, but now she says not to do it. You are wearing something the truth revealed to her about ten

The chain and locket was a Christmas business at the different camps for the present to the daughter while in earth last ten years—Lily Dale, Lake Helen, life, who had been in spirit life 17 years, son about three years, the wife only

There was no possible means of know-

ing how I became convinced of spirit Summerland. return, by relating the circumstances of Mr. Blair was born in Catteraugus my son's demise. He was 27 years old and my only support in my declining years, unmarried, and had entered into partnership in a general store. The closing day of a street fair in this city, when he expressed his delight at the when he expressed his delight at the when he expressed his delight at the prospects of business and was joyous and happy in consequence. He slept at the store. The next morning before daylight I was aroused by the door bell, 29, by independent slate-writing, sayand was told that the store was burned ing she had only gone on a little while

be seen, nor any trace of incendiarism. ices were conducted by J. C. F. Grum-In a little less than four weeks a Mrs. bine. Williams and husband came here, and he informed me that his wife was a trance medium, and that he believed she could in a trance condition, explain how it had been brought about. I had not talked with her up to that time and frankly expressed my disbelief in the possibility of any such thing being done,
However, a circle was arranged and
held. The medium took on the death
scene of suffocation and agony, that
frightened me, for I had never witfrightened me, for I had nessed any such occurrences. She de- umns. In fact, all classes will find scribed two men that did the work of something of special interest in it. It ment of morality, the promotion of educhloroforming, the amount of money is published weekly. Try it. they found about his person, it being Saturday night and the sales were in his possession, even to detailing the W. H. Bach. The Commandments are amount which corresponded very close-ly with the amount claimed by the partner when he left the store, even to the other Bible passages, showing great inchecks on banks. She also stated that congruities. Price 25 cents. For sale some boys came there and set the store at this office. on fire after the murder, and the rob-

NO. 7

DR. C. E. WATKINS, 406 Mass Ave., Boston, Mass.

ted the chloroforming. The fire bugs are serving their sentence. The chloroforming has been still farther proved by three other mediums who could not

manifestations which occurred at my The subscriber has witnessed many home the next evening after my wife's demonstrations that prove beyond cavil burial, my wife's three sisters being that spirit communications are genuine, present. At a gathering of relatives through F. Corden White, Mrs. Willis, and friends our local medium related Maggie Gaule, and especially our local what she saw, not in trance, but clair- Kimball Hall, 243 Wabash avenue, Mrs. May Goodrich, pastor. medium, Mrs. Thorp Williams, and voyantly. She described my son I wish to mention one or two as given party accompanied with the sister, and by Maggie Gaule, at Lily Dale, the past | brother and sister of my wife, followed by three old ladies bearing my wife just I went to Lily Dale a perfect stranger as she appeared at the funeral, all to all, having never met any of the mediums in attendance. At the first meetdiums in attendance. At the first meetdiums in attendance. At the first meetdiums in attendance. At the first meetthe described the old ladies so perfectly
that the sisters recognized their grandmother and two sunts as the beavers. ing, after instance. Gaule, after mother and two aunts as the bearers.

[Obituaries to the extent of ten lines only will be inserted free.1

passed out and you have talked of Passed to spirit life, Dec. 18, 1899, at that was understood between you that you were to wear as long as you live."

Every word was strictly true, for the article was a watch chain and locket containing the two children's photos.

The chain and locket ory have been connected with the hotel business at the chain and locket ory have been connected with the hotel

Once again the kind angel, whom moring any one of these occurrences by the tals call death, has been among us and medium, for it was my first appearance gently laid his hand on our beloved in the place and the re-interring, and brother, H. H. Blair, whispered the locket had not been talked about by words of peace and rest, and when the any one except with my wife before she day was breaking in the distant east on the 22d of December, his barge was Perhaps I may be pardoned for stat- anchored on the sunkissed shores of the

down and that Pitts had not been seen. ahead. She leaves a husband and a I hastened to the fire, but no son was to baby 8 months old. The funeral serv-

Washington, D. C.

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not only analyzed, but contrasted with

"Thomas Paine: Was He Junius?" bers had left. Nearly all she related I An interesting pamphlet by Wm. H. am now able to prove by individual every Burr. Price 15 cents. For sale at this Idence even to the parties that commit- office.

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The Christian Spiritual Society hold 'The Church of the Soul holds regular

Cora L. V. Richmond, pastor. Sundayschool in the same place every Sunday at 9:45 a. m. School of Psychosophy es-tablished in connection with the church, The Spiritualistic church Students of ducted by Geo. F. Perkins. Nature, will hold services every Sunday at 7:30 p. m., at Nathan's Hall, 1565 ular meetings every Sunday at 7:45 p. Milwaukee avenue, corner Western av. m., in Phoenix Hall, 324 East Division

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxillary 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 three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of dience, and answered by the guides of Mrs. Richmond. Always an interesting programme. All are welcome.
Church of the Spirit Communion will hold meetings in Kenwood Hall, ever had, and I am eight

day. 3 p. m., conference and tests: 8 p. m., lecture by Dr. A. Houghton; tests by H. F. Coates and others. All Sunday evening at 8 o'clock.

The Spiritual Fraternal Society holds its Sunday service every Sunday at 2:30 p. m., at their hall 326 Wells street. All are cordially invited. S. F. Egger, secretary, 470 Seminary avenue.

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South Side holds services every Sunday

street, near North avenue. First Spiritual Temple, 620 North

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I topey street.

Garden City Spiritual Alliance holds regular meetings at Mackinaw Hall, No. 204 and 296 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or though

> Sunday services at 40 East Randolph street (Handel Hall), at 7:30 p. m. Con-The Society of Psychology holds reg-

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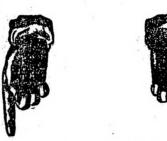
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ready my critics are at work saying, Dr Watkins is now a Christian scientist, a faith curist, etc. Now if they will look carefully over the files of The Progressive Thinker they will find that I was the first to advertise as a psychic physician, and for the past four years in your paper and others, and by books, that I have claimed boldly that most all of my cures were made through psychic power, or psychic healing. I still medicine chic power, or psychic healing. I should be given. I know that God should be given. I know that God disease. Still I also know that as man grows in spiritual knowledge and spiritual strength, less medicine in the form also cure pain by psychic power. Now this is just my position-nothing more nor less. It is for the public to choose how they will be cured. Some I can not cure by psychic treatment; some I can. I am curing two-thirds of my patients by psychic power, and I desire to call the attention of the sick to our psychic circle. Those who desire pills and herbs can have them, but I advise them to try our new method.

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