



GRAND MISSION WORK.

A SEANCE—EXPERIENCE WITH A PRIEST.

There are few people born or reared in the Catholic faith who abandon Catholicism for any of the Protestant forms of belief. Occasionally there is such a case, but they are rare indeed as compared with those who, becoming convinced of the truths of Spiritualism through the proofs afforded by the phenomena,

TOAST BY MR. HOFFMAN:

Let not depression follow elation. ¶ Let this jubilee subside into a majestic, dignified, eternal satisfaction. The cornerstone is in place. What shall the superstructure be? We cannot rejoice in what this age has achieved for our race. Lessons we learn in pain, we overcome without pain; they are no longer a necessity to us. As this scale is the language of our song, so we sing as we master the scale. After half a century of conflict, are we then ready for this organization, or will we lapse into the nomadic life of the minstrel, spirit seeking heartstrings for

Mrs. Richmond brought to the close a memorable event in the history of Spiritualism in her Toast (deferred) No. 6. When we would speak of her we have only to think.

Every society should apply at once for a charter, and be a participant of the benefits referred to.

Some time since, through the planchette I asked my old neighbor Gibbons, who, while living, was a deacon in the Baptist Church, this question: Of all religions, which one is the best? "Do good!" was the answer given. He did not say: "Be a Spiritualist," he only said: "Do good!"¹ If you have any respect for the advice of departed spirits, you will contribute to the fund that is being raised for the relief of Lyman C. Howe, for, then you will "do good." Do good is the religion of humanity, and those two little words are better and worth more than all the church creeds that were ever made. M. BABCOCK.

Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells for \$1 per copy. For sale at this office.

THE PRIEST, THE WOMAN AND
the Confessional. By Rev. Chas. Chiniquy.

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the Confessional. By Rev. Chas. Chialqu

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SATURDAY, DEC. 30 1893

The Answer Not Satisfactory.

Brother Sands informs our readers that the anointing of Jesus was not a literal affair; that it was not the divine plan to make him a literal king, nor a real priest; that he came as a spiritual king, to teach the people to ascend the ladder of progress. Then he tells us he was never anointed with oil.

If Jesus was never anointed with oil, or an unguent, he was never anointed—that is grieved, in any manner.

We find the word *christos* from the verb *chrizo*, occurring upwards of one hundred times in our Greek Testament, and in every instance it signifies anointed, and should have been so translated without capitalizing. Correctly rendered with the proper noun it would read Jesus the anointed, instead of Jesus Christ.

Nothing is said in the book about Jesus having received a spiritual anointing. This is an after-thought of clergy-men, to account for the false position in which they are placed. The idea is everywhere conveyed in the New Testament that he was anointed after the manner of the times for the anointing of kings and priests, who, by this process, were especially set aside or consecrated for their work; and what we seek is the time when, and the place where, this anointing was done for Jesus. His birth was not an "anointing, greasing, daubing," as lexicons render the word *christos*, neither was his baptism in water an anointing. If the latter had been the idea, then we should read Jesus the baptized, instead of Jesus the anointed.

Through all the centuries of the Christian era Jesus has been proclaimed the anointed of God. Our object was to find out, for the benefit of our readers, when and where this event occurred. Our friend's answer does not meet the inquiry. It is not direct, pointed and positive, but rather evasive, metaphysical and figurative. Next:

Mrs. Teachout is correct—Matthew 26 and John 12 both tell of the same anointing of Jesus, which occurred at Bethany, but there seems a wide discrepancy in statement. Matthew says a woman poured precious ointment on Jesus' head as he sat at meat. Jesus in the 12th verse says she poured the ointment on his body; while John 12th represents that Mary used a whole pound of very costly ointment of spikenard, anointing the feet of Jesus, then wiped them with her hair. There is not a hint in either place that the act was done for the purpose of consecration, by which he became the *Christos*, otherwise the anointed.

It is regrettable the inspired writers, each telling of the same event, did not agree in their narration, leaving good cause for skeptics to cavil—indeed, to suggest that such wide variance raises the suspicion that the whole story is a fiction.

A Christian Reform.

The Washington Star publishes a communication from a gentleman who says he is a Christian, and has been saved by Jesus Christ. He proposes to legalize lynching for one year as an experiment, because the Mosaic code declares that "whosoever sheddeth man's blood, by man shall his blood be shed." He thinks it would lessen murders.

The proposition comes from just the source from which violence may be expected. Instead of placing the edict for slaughter on high posts, as Caligula was charged with doing with his code of blood, our Christian reformer wants the lynching law, hung in every postoffice in the United States, that all may read it. Every Christian a hangman! Oh, there'd be joy in heaven, and in every home. Judge Lynch would be king, and for every murder somebody would hang.

The law of Moses fully revived, then stoning to death will be the penalty for picking up sticks on the Sabbath, or doing any secular thing, "thou shalt not suffer a witch to live" will be specially remembered and enforced. Unbelievers will be cut off

without mercy; and he who does not worship the Jewish God "thou shalt surely kill." By all means enthroned Judge Lynch king for one year, then look out for the fool-killer.

A Premature Murder.

Frank Stiers and Harvey Pate, two boys, 20 and 21 years of age, were hanged at Danville, Ill., on the 8th inst., convicted of premeditated murder, for the crime of robbery, of Farmer Helmick, in August last. Elder Androck, a Baptist preacher, looked after the souls of the boys while in jail awaiting execution. He was so successful that a few days before their taking off one of them is reported to have said:

"I wish they would drop me today. I shall be glad when the happy day comes that I can leave earth for heaven. I have repented of my sins; that is the reason I am glad the happy day has come."

The joyful pair were baptized in a large bath tub; and the day before execution, replying to the inquiry how he felt, Pate responded:

"I would rather have my chance for the future than that of half the people of Danville."

And Stiers: "Life is sweet, but the certainty of going to heaven is sweeter."

The wretched murderers dropped from the scaffold singing "Nearer My God to Thee."

Under what other conditions would it be possible for young men in the prime of life to covet death on the gallows? They were psychologized by the cunning preacher, and made to see the gibbet a swing to glory. Death was not a penalty to them; for had they died in the ordinary course of nature they would have passed on non-repentant, and according to orthodox teaching, would have taken their places with the damned.

The example on others is lost; for death seems a reward to them, not a punishment. Instead of executing criminals, the poor boys appear as martyrs to bad laws; for if they had truly repented of their crimes, and had received forgiveness, they were eminently fitted for a Christian realm-singing and God-praising heaven, and better merited life "than half the people of Danville," who killed them.

Pagan priests, in the early ages of the world, invented a hell to deter men from crime, and a heaven of unending delights to reward the good; but modern priests have wrested the restraining influence of belief in endless damnation from its original purpose, and now manage to send nearly every culprit guilty of a capital offense directly to glory; while the poor unfortunate victim, all unprepared, goes to the prison of the eternally damned! Does not such infernal teaching incite to crime, instead of deterring the offender from its commission, as the pagan fathers of the church designed?

A Discouraging Aspect.

According to Christian mythology the employment of the ransomed in the future life is praising God, and singing hosannas to His son. This seems an intellectual employment, and it would be supposed would become wearisome after, say a thousand years or so; but the hymn tells us,

"When we have been there ten thousand years,
Bright shining as the sun,
We're no less days to sing God's praise
Than when we first begun."

To a person accustomed to active duties in earth-life, whose ambition is to fathom the immensity of the universe and the laws which called all into being, it would seem this constant repetition of praise would become monotonous to both the giver and the recipient. From an orthodox standpoint the heavenly aspect must appear very discouraging. An occasional interlude ought to be introduced to make the condition bearable.

A Whopper.

Why won't Dr. Briggs, the heretic, keep still? He now says the Book of Jonah is a work of imagination, in short, it is a fish story. But that is no new position. A dandy field-hand from the South, during the war, whom a little girl of seven years was trying to educate in sacred things, when told of the adventures of Jonah, of his crying from the belly of hell, where he tarried three days and three nights, replied:

"Dis niggah has heard a great many fish stories, but, ha! ha! dis is a whopper."

"But it is true; it's in the Bible, and it would not be there if it was not true," said little Mamie.

"Is all de stories in de good book whoppers, like dis?" If so, don't you tell 'em to niggahs, for dey won't believe 'em. Do you Yankees swallow such nonsense as dat or just cause you find it in de Bible?"

What Does It Mean?

The American Sabbath Union has recently assembled in New York, to take measures for "preserving the Christian Sabbath as a day of rest and worship." Did the folly of that organization, under the leadership of "the late lamented" Col. Shepard, in its futile attempts to close the World's Exposition on Sundays, so cripple its resources and energies as to require increased effort to preserve the Christian Sabbath from destruction? It looks that way.

A Scientist Gone.

The death of Prof. Tyndall, the learned scientist, was recently announced. His wife gave him an overdose of hydrate of chloral, mistaking it for sulphate of magnesia. An agnostic of the school of Darwin, Proctor, Huxley and Spencer, whose names are household words throughout the republic of letters, his loss is greatly deplored.

The hornet's nest is sometimes 2 feet in diameter. The outside layers have a small interval between each, so that if rain should penetrate it is soon arrested.

The Prevalence of Crime.

This is the year of crime and violence. Never before have there been in this country so many train-robbers. In the midst of the highest type of civilization there seems to be the greatest crimes committed. On all sides the criminal stands ready to do his nefarious work. The papers are full of audacious attempts to commit outrages against the rights of law-abiding people. House-breaking, sand-bagging, highway robbery and swindling by the sale of worthless bonds and stock are common occurrences. These, however, are minor offenses compared with assassination, rape and murder. The world is wicked. Every large city government is reeking with corruption. In this city human vultures have placed the names of dead men on the pay-rolls and drawn the money for their private use.

Between the honest and dishonest, the law-abiding and the conscienceless law-breaker, there is a constant struggle. Crime everywhere! In the churches and out; in the ranks of Spiritualism! too, has a foothold, and will try to sell bonds that have no adequate security. What shall be done under present conditions? Let the weeds, the tares, the pestiferous human animals ply their calling without remonstrance? No! a thousand times no! What about the murderer? What about the midnight assassination of Mayor Harrison? What about the negro who ravished a little girl? What about the robbers who went through a street-car, taking the money of its inmates? What about the Magdalen who robbed a man from the country? What about the thugs? What about the Spiritualist publishing houses that have robbed the stockholders of their just dues by criminal incompetency?

Well, what do you propose to do with the above? On one side are the disreputable; on the other the respectable, opposing the nefarious gangs that have reigned supreme! But it is a fact—a lamentable fact—that each criminal and high-handed offender has "respectable" friends ready to aid his cause, and get him out of the clutches of the law; therefore, eternal vigilance is required, or one may be wronged and outraged even in the "house of his friends." Now the only way out of this slime, this filthy mass of corruption, is for the honest, the upright, the pure, to demand of others what they possess and practice themselves, and that any deviation therefrom will not be tolerated. Demand truth, honesty, chastity and sobriety in all your associations with others. Send forth nothing but honest thoughts, honest impulses and aspirations, and ever remember that when you apologize for wrong-doing you are in a measure adding to the aggregate crime of the world.

He Predicts Every Fire.

We learn from the Oshkosh (Wis.) Times that that city possesses a veritable prophet—one who possesses great "honor in his own country." His name is Phil Ross, of the State Street Truck Company. He is a veritable fire alarm, and predicts nearly every fire. So positive is he that when he has one "in sight," he sits and waits for the gong to strike, so that no time will be lost. Not long since, in the dead of night, he got out of bed, dressed himself and came down stairs to wait for an alarm. He was not down on the floor long when the gong struck: "It's a terror."

Not only can he tell when, but he can also correctly predict the nature of the blaze; whether it will be one that will require much work to extinguish or merely a chimney fire. He has on one occasion made the remark that the next fire would be announced by the blowing of a whistle, and sure enough a whistle was the medium of alarm. He has also predicted that the police wire would be used the next time, and the prophecy came true. Whether there will be much smoke or not is also within his power to foretell.

The above are unexaggerated facts, well known by Mr. Ross' numerous acquaintances. A few days ago, not long since, Chief Brauer was seen walking rapidly down Main street, and when asked by a friend what the hurry was, responded: "Phil says we're going to have a run, and I am going to the truck house to wait for it." This shows how much faith there is in the barometer. A few days ago, Chief Brauer was sitting in the truck house at about 6:30 when he was advised by Mr. Ross to go and get supper before an alarm came in. He did not have to tell his wife, but he hurried home and put himself in condition for work at the fire, which came while he was picking his teeth. These are only a few of the numerous interesting occurrences of this nature.

In an unassuming, matter-of-fact manner, this man tells what to expect in the way of fires. He doesn't boast; but merely declares with earnestness what is coming, so that there will be no surprises.

The Christmas Edition.

We issued 25,000 copies of the Christmas edition. We shall probably issue 10,000 more to supply the demand now being made. Where ten or more copies are ordered, they will be furnished at one cent per copy. A copy of the Christmas number and that remarkable story, "A Witch of the Nineteenth Century," will be sent free to new yearly or trial subscribers. The two papers are worth at least one dollar to every thoughtful mind. Please call your neighbor's attention to this offer. Induce him to send at least 25 cents for a trial subscription.

Mrs. A. E. Sheets, of Grand Lodge, Mich., is not only a most estimable lady, but an excellent lecturer. She will respond to calls from societies and will officiate at funerals in any part of Michigan whenever desired.

Flies are infested with parasites which prey upon and destroy them, and these, in turn, as has been shown by the microscope, are killed by still smaller parasites.

OHIOANS, TAKE NOTICE.

Doctors Must Be Watched.

Or Spiritual Healers Will Be Suppressed.

DOCTORS TAKE STEPS TO SECURE CLASS LEGISLATION.

The mooted question of regulating the practice of medicine in Ohio will come before the Legislature again this winter. A circular signed by Drs. N. R. Coleman, Frank Warner, J. F. Baldwin, A. B. Richardson, W. T. Cowles and J. C. Graham, as a committee of the Columbus Academy of Medicine, is being sent to members of the profession in Ohio, urging them to attend the meeting heretofore announced to take place at the Neil House, December 21, the purpose of which is to frame such a bill. Physicians are urged in the circular to call on members of the general assembly in their respective counties before they come to Columbus and put the case before them, appealing to their sense of fairness and justice. —Ohio State Journal.

TO THE EDITOR:—I send you the above clipping from the Ohio State Journal of December 10th, so you may see what the medical brethren contemplate doing in our new Legislature. They have commenced early in the season, in order to have time to drag some sort of a mean, slimy, protective bill through the Legislature.

The M. D.'s want protection! Well, what do the people want? Or does it make any difference about the dear people, so the M. D.'s get a legislative bill passed to prohibit all healers and all men from practicing unless they are identified by some combination. There are, however, a few know-nothing men in the medical profession who would have made better success in the cornfield or in a shop of some kind; and, as I heard an old physician say last summer, the reason the doctors do not write their prescriptions in plain English is to hide the names of the drugs used from the common people. Many times the drugs used were such common products that they were hidden behind some big Latin name in order to deceive the unsuspecting, and charge a fabulous price, and this class of men want class legislation! I say give them justice!

Give us a law that will compel every doctor to write his prescription in plain English, then protection will be a uniform principle, as much for the people as for the doctor.

Let us have it that way, gentlemen of the Legislature! Your constituents will watch your movements with a vigilant eye. W. S. CLEMENS, Columbus, Ohio.

Spiritualists of Ohio, watch the Doctors. You are abundantly able to take care of yourselves without being "nursed" by the National Organization like a "sick kitten." In fact, let each State take care of its own "odious legislation against Spiritualism," as far as possible, and give the organization at Washington as little trouble as you can. It is the duty of each State to do this; aided, of course, by THE PROGRESSIVE THINKER.

Bear This in Mind.

Spiritualists, just think of the great work THE PROGRESSIVE THINKER is doing. What a chasm would be caused if it suddenly dropped out of existence (no danger of that), and what a loss it would be to the cause of Spiritualism. Our issue last week was 25,000, which was read by at least 100,000 persons; yes, that edition will be read probably by 500,000 before January shall have passed away. THE PROGRESSIVE THINKER goes out as an evangel of Spiritualism, making a deep impression on the world on account of its large circulation. Times are hard—gravelously so, and in a measure the Spiritualist press will feel this sad condition. From all sides comes word that only a quarter can be raised to continue the paper to some aspiring soul which cannot do without its welcome visits each week.

The financial condition is peculiarly depressing to a paper that relies upon strict honesty in all its business transactions, and does not sell stock or bonds to the people, in the end to swindle them, nor try by devious methods—now so common among impecunious Spiritualist papers—to get money from the too benevolent and confiding. Such being the case, THE PROGRESSIVE THINKER commends itself to all Spiritualists, and each one should try to not only renew promptly, but send in an additional subscriber. Imagine for a moment the condition of affairs if THE PROGRESSIVE THINKER were suddenly snuffed out of existence, and then you will go to work to extend its circulation by sending in an additional subscriber.

Baffled Again.

The Catholic assault on the public schools in Maryland, started by the Pope's emissary, Salotti, created such an uproar of opposition that Cardinal Gibbons has advised Catholics to "cease to discuss or press the matter. This does not in the least indicate a change of wish or purpose on the part of the Roman prelates and priests; they will still continue to plot and connive to undermine and destroy the public schools, and establish Roman parochial schools instead. It has been the intention of the Romanists to introduce a similar bill in the Legislature of New York; very likely that project will be abandoned also. The people are not yet ready for Romanism, and the expense of the public, and to the injury of the public schools.

A Rare Offer.

All new yearly or trial subscribers will get a copy of our Christmas edition free, and also that remarkable story, "A Witch of the Nineteenth Century." Both are very valuable papers, and will be highly prized by every thoughtful mind. Induce your neighbor to send 25 cents, at least, for a trial subscription.

Tommy Wilson Ascends to the Great Beyond.

It appears from the Democrat of Savannah, Mo., that the neighbors of Alex Gilpin are considerably worked up over what they consider a miraculous affair that happened at his house a short time ago. Mr. Gilpin lives about two miles southwest of Savannah, and his son Tommy, aged about 13, has been suffering since June last with terrible pains in his right leg. The little boy has been confined to his bed all this time and could not bear anything to touch his leg. It is said that even if it was touched with a feather he would cry out with pain.

His father placed bows on the bed to hold the covers to keep them from touching the leg. The neighbors say the apparent sufferings of the little boy were really pitiable. Physicians were called in but could give no relief. They claim that they could discover nothing wrong with the leg and couldn't account for the pain and suffering, therefore could not promise any relief.

The suffering of the little boy became greater and he had spasms, one after another. Whilst having these spasms his jaws would lock, as if suffering with lock-jaw, and it was almost impossible to pry them open.

Insisted upon having his leg cut off, and Drs. Martin, Kerr and Jeffries were sent for to perform the operation, but when they arrived at the house and examined the leg again they refused to perform the operation as they were unable to diagnose the cause of the pain and had no reason to believe that amputation would give any relief.

Between three and four o'clock Sunday afternoon the little boy said to his father: "Pa, I have fought death for four months, but I have got to go." In a few minutes he was taken with a spasm, his jaws became locked and he was apparently dead. An effort was made to separate his jaws, but failed. He apparently went into a trance and remained so for about an hour and a half. During this time those present heard a tapping on the head of the bed.

At the expiration of an hour and a half the little boy opened his eyes, but could work his jaws but little. He related to his parents and those present what he had seen whilst in the trance. He said that he first noticed his sister and two little brothers, who had been dead for some years, standing near the bed and tapping him up so high that the trees below looked like sprigs of grass.

He kept ascending and got so high that he could see nothing but space below him, but could hear angels singing above him, and could recognize the voice of his dead grandmother. He said he then commenced crying, and asked to be returned home, and his angel brothers and sister consented, and told him that if he would stop taking medicine and do what they told him he would get well. They told him to have parties go to a certain bluff in a field near by the house (this bluff they described minutely), clear away the snow and the ground would be found covered with orchids. They should then dig about six inches and they would come to a root which they should take up. Under this root they would find a hole made by a squirrel, which they should follow in digging, and they would come to a bunch of roots which they should also take up. They should then take these roots, fry them in polecat grease and make a salve, which should be put on his leg and jaws, and he would then get well.

His father and some of the neighbors went to the field, found everything just as he stated, got the roots, made the salve and rubbed it on his leg. The little boy was given a feather, and with it he rubbed the salve on his jaws. The jaws commenced limbering up at once, and he could talk as plain as ever. The pain left his leg, and he commenced working his toes, something that he had not been able to do for months. He told those present to feel his leg, which they did without causing him pain.

He then sent for John Cloonan, a neighbor who had been very attentive to him in his sufferings, and related to John what had taken place. He told John to rub his hand over his leg, which he did, and found that the boy did not show any sign of pain. This was a great surprise to Cloonan. He then told Cloonan that he was ordered to sleep half an hour, and at the end of that time Cloonan should wake him, which he did at the appointed time.

He then told Cloonan to call again Tuesday, and he would prove to him that he could use his leg. When Cloonan called he found the boy walking around the house with the aid of crutches; he sat down, when the boy, to demonstrate that he could use his leg, passed it over Cloonan's head.

The boy is reported as getting stronger every day, and claims that he will soon be able to walk without the aid of crutches. The neighbors and others who have seen him, regard it as a very singular case. He described his brothers and sister even to the manner in which they were dressed, and his father and mother say that the description is correct, and that the clothes agree with those worn by the children when buried. He also spoke of other remarkable things he saw when near the entrance of Heaven.

1,500 Copies.

TO THE EDITOR:—It is with pleasure that the management of the National Association of Spiritualists announce to the public that 1,500 copies of the proposed publication of the late convention at Chicago have been subscribed for, and that the manuscript is now in the hands of the printers. All who have ordered the report are therefore requested to forward the amount of their subscription to Secretary Robert A. Dimmick, 510 East St., N. W., Washington, D. C., on or before January 1, 1894, about which time the work will be ready for issue. The management of the Association also requests that those who have not subscribed will do so at once, in order that the size of the edition to be issued may be determined. H. D. BARRETT, President. ROBT A. DIMMICK, Secretary.

Faith vs. Life.

An editorial in a religious paper on the subject of the "Growth of Unbelief," classes Spiritualism as one of the mightiest forms of unbelief, and says that by its "fascinating teachings" hundreds of thousands of "Bible-lovers" and "Christ-followers" have been won. "It was a sweet thought that the living might commune with their dead, and that the dead might come back in spirit form to abide in companionship with the tarrying ones of earth."

The religious editor deprecates the onward flow of Spiritualism, because it proves detrimental to the church idea of religion, and human life and faith. It crowds out and uproots the essential dogmas of the church, as taught by priestly exponents. While willingly accepting all, in the Bible or elsewhere, that is in conformity with reason, common-sense and established facts of experience in spiritual phenomena, Spiritualism does not take its essential principles, as do the churches, by mere "act of faith." Spiritualism demands and supplies evidence to substantiate its foundation principles, and its superstructure of philosophy and religious life and sentiment. And herein it differs from the out of the churches, for, like Patrick Henry's story, who went about the camp, crying, "Beef!—Beef!—Beef!" the voice of the church is ever heard, resounding, "Faith!—Faith!—Faith!"

Nothing emphasizes the difference between Spiritualism and the church more clearly than this. And in consequence with this idea, the religious editor goes on to say, referring to the results of Spiritualism upon those "Bible-lovers" who receive it:

"Men may continue to lead blameless and upright lives, but in nearly all ways they will depart from the former faith of the gospel."

Yes, here it is in a nutshell: Spiritualism makes of the blameless and upright life, while the church makes first and greatest in her system, faith. Hence it is natural that the religious journal referred to should regard Spiritualism as "the grandest moral delusion of the age."

Well, while "Bible-lovers" of the church so long hang their darling faith to their hearts, Spiritualism may be pardoned, we hope, if it continues to hold fast with undying love to its sweet thoughts and its blameless and upright lives, without the churchy "faith of the Gospel."

James, rather than Paul, is the exemplar of Spiritualism: "What doth it profit, my brethren, though a man say he hath faith, and have not works?"—a blameless and upright life—"can faith save him?" James 1, 14. "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unstained from the world." James 1, 27. James prefers the sweet thoughts and a blameless and upright life.

Finally, it is proper to ask the attention of our readers, orthodox or otherwise, to the great contrast between the "sweet thoughts of Spiritualism," as exemplified in its teachings concerning man and his destiny, and the horrible thoughts and terrible dogmas of the orthodox creeds which make man a wretched, depraved, helpless creature and victim, and God an unutterable monster.

More Sunday Desecration.

On Sunday, December 10, the Art Building on the Lake Front, this city, was thrown open to the public and several thousands of people visited the place and enjoyed the works of fine art, the pictures and the statuary to be seen therein. We have not read that anyone was in any manner injured or demoralized by this gratification of their artistic taste and appreciative sense of the beautiful; nevertheless, bearing in memory the "orthodox exhibits" during the World's Fair, we must suppose it will now be in order for the watchdogs of the orthodox pulpit to sit back on their haunches and howl like veritable "weeping Jeremiahs" over this "sacriligious desecration of God's holy Sabbath day."

If they fail to do so, they show their hypocrisy; while if they fail not to do so, they manifest their extreme ignorance concerning the day and its origin, or if informed of the truth, their dishonesty in making false claims of sacredness for Sunday.

Meantime, while the preachers choose their own horn of the dilemma, let the people rejoice and turn out in multitudes on Sundays to feast their eyes on the works of artistic taste and beauty in the Art Institute. It will do their souls more good than all the orthodox sermons they could hear in a lifetime.

Thoughts for Christmas.

Apropos of Christmas, Lyman C. Howe writes: "The inclosed thoughts should occupy our minds when we enjoy the glories of Christmas in our freedom."

"O, the pitiful tales of sorrowful souls, By nature deserted and fate accursed; While the scornful world in luxury rolls, And hearts love-stained are dying of thirst."

"When we bask in the glow of the golden sun, Or thrill at the touch of a twilight kiss, Let us think of the fate of the sad ones gone, And share with them all the blessings they miss."

Louis C. DeWolf.

Louis C. DeWolf, the son of Mr. and Mrs. S. E. DeWolf, the latter a noted medium, passed serenely to Spirit-life at the home of his parents, 551 West Van Buren street, on Friday last week. He was devoted to his parents, and a great favorite with all. He will be greatly missed. The Editor of THE PROGRESSIVE THINKER officiated at the funeral, and portrayed to the attentive listeners and bereaved mourners the beauty and naturalness of death, from a spiritualistic standpoint.

Passed to Spirit-Life.

Harrison Kelly passed to Spirit-life from his home in Sturgis, Mich., December 3, 1893. He was born at Harper's Ferry, Va., November 23, 1797. He settled near Sturgis in 1833 and had lived over sixty years on the farm where he died. He was a man of more than ordinary intellectual ability and a leader in every reform. When William Lloyd Garrison and others began to advocate the abolition of slavery, he championed the cause with all the earnestness of his ardent nature, and often declared the happiest day of his life was when Abraham Lincoln issued the emancipation proclamation. He was also a zealous advocate of the cause of temperance, and all kindred reforms. He served one term in the Legislature of Michigan. When modern Spiritualism made its advent, Harrison Kelly was one of the first to accept it, and to him it was a comfort and a blessing all the subsequent years of his pilgrimage. He was one of the six men who founded the Free Church in Sturgis, all but two of whom have now crossed the river of death. Notwithstanding his extreme age, he never failed to attend the yearly meeting, and in conference his voice was gladly heard proclaiming his love for Spiritualism. Death came as peaceful as sleep to the tired feet of a child. His funeral services, December 6, were touchingly impressive. Old friends and relatives, consisting of children and grandchildren, gathered at the home of the deceased, where there were a friend most pathetically rendered "Home, Sweet Home," on the piano. A. B. French, with voice full of emotion, then made a few remarks, saying that Harrison Kelly loved music as a child the face of its mother, and what more fitting than that it should at last, as we bear him hence, voice "Home, Sweet Home." He has left this home, where shrub, tree, leaf and flower will lack of his presence, and then went to the Free Church, where Mr. French delivered an eloquent discourse, dwelling upon the world's progress in the lifetime of Mr. Kelly.

Passed on from her home near Gahanna, Franklin Co., Ohio, Dec. 4, 1893, Laura Patterson Moore, aged 83 years and 10 months. Sister Moore was stricken with paralysis and was freed from the body after a short illness. She, as well as her husband, whose widow she had been for forty years, was an earnest and devoted Spiritualist. All who knew her respected her for her devotion to the principles of the spiritual philosophy. C.

Mr. Dyer Wood passed to Spirit-life on December 5, at Bronson, Mich., at the age of 72 years. He was for many years a firm believer in Spiritualism. The funeral service was conducted by Mrs. King, of Butler, Mich., at the Congregational Church. MRS. CORA CHATFIELD.

Passed to Spirit-life, Miss Rebecca Jones, aged nearly eighty years. She had been a true and conscientious Spiritualist for the past forty years and had done much for the cause. Many will recognize her as a former resident of Orangeville, Ohio. Her last illness was brief, although she had been an invalid for the past fifteen years. She died happy in her belief, and glad to be free from suffering. MRS. M. RUBLE, San Antonio, Texas.



Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

M. H. Prince writes that the First Spiritualist Association of Philadelphia was favored recently with a fine lecture by Dr. R. B. Weybrook, on the question, "Is There a Life Beyond the Grave?" Mrs. E. Outler afterwards gave some psychometric readings. The Spiritual Conference Association meets at northeast corner of 8th and Spring Garden streets. Dr. C. Beckwith Ewell lectures, gives psychometric readings and delineations which attract crowded audiences.

Wm. J. Haynes, of Maine, finds our paper laden with sacred truths that give more consolation than all other religious periodicals. We don't have to go back 1800 years—or far away in the future—the proof is present with us, and "faith" takes no prominent part in our ism.

Dr. J. H. Randall, Secretary of the College of Higher Sciences, is engaged constantly in advancing the cause of Spiritualism, and will answer calls to lecture and attend functions. His address is 1438 Park Ave., Central Park Station, Chicago, Ill.

C. A. Perry, of California, read the last number of this paper, containing an article on work among dark spirits, and thinks it would be "A 1" for missionary work among the millions.

G. W. Carpenter, M. D., has been speaking at Centennial Hall, corner of 62nd street and Commercial avenue, South Chicago. There was good attendance and apparent interest. The meetings are to be continued, and it is hoped our South Chicago friends will turn out and make them a thorough success. Mrs. Turbit and Mr. Dalton assisted with tests. Mrs. Snider and Mrs. Edwards were instrumental in starting the meetings. Meetings are held at 2 P. M., Sundays.

The Florida Times-Union of Dec. 11, gives a very appreciative notice of an address by Dr. Juliet H. Severance, delivered before the Jacksonville branch of the American Psychical Society. Her remarks were concerning Spiritualism, its objects, and its influence upon the human race. She went into the details of Spiritualism, and finished it as the escape from the traditions of hide-bound creeds and tenets, and symbolizing the progress of humanity from its infancy to the point of reasoning maturity. She held the earnest and concentrated attention of her hearers, and upon more than one occasion her remarks were heartily applauded. She stated her conviction that by persistent work upon the part of those present an association could be organized in Jacksonville which would prove a pride and power.

Sylvester Stanford, having been developed as a magnetic healer, desires information of a locality in which to work. Address 204 E. Miami St., Indianapolis, Ind.

Moses Hull lectures in Grand Rapids, Mich., during January.

Mrs. Emma Jay Bullene lectures at All Souls Church (Unitarian) Oakwood boulevard and Langley avenue, Sunday evening, the 31st of December.

Harlow Davis, the platform test medium, can be addressed at 2002 Market street, San Francisco, Cal., during the winter months. He will be in San Francisco, December 29th.

Reporter writes: "Mrs. H. S. Lake has returned and resumed her work upon the platform of the Spiritualist Alliance, at Army and Navy Hall, Cleveland, Ohio. Her lecture on 'Moral Obligation' on the evening of December 3d, was pronounced a most vigorous and forcible address, while that of December 10th, upon the 'Social Evil,' which was listened to by a large audience, was so thoroughly appreciated, and aroused such an interest, that it was declared that it should be published entire, in some of our leading spiritual journals. It was sharp, eloquent, incisive, true. Mrs. Lake is certainly reaching a class not ordinarily seen at spiritual lectures. The Alliance will hold socials semi-monthly. It is generally supported by the public."

Lyman C. Howe writes: "Without much knowledge of the new national organization, or having any settled conclusions of its practical adaptation to the needs of the times, I am favorably disposed towards it as I understand its objects, and the name of Prof. H. D. Barrett, as president, inspires confidence. He is a life-long, uncompromising Spiritualist, a scholar and a gentleman, and we may well be proud of him as a representative Spiritualist."

G. C. Stoll, of Indianapolis, writes: "Mrs. Carrie Twing is the lecturer for the Indianapolis Association for December. Mrs. Twing is a favorite here. Mr. Whams, materializing medium, made a return trip and gave a seance at the home of Mr. and Mrs. Kirschmeyer. Mrs. Fred W. Taber left Monday to join her husband in Chicago, after a pleasant stay of ten days with personal friends. Mrs. M. C. Jacobs, the local trumpet medium, is meeting with favorable audiences and excellent results."

A. W. Baldwin, a prominent Spiritualist, of West Farmington, Ohio, writes as follows in reference to the proposed legislation by the "regulars": "You will see the M. D.'s of this State are again on the war-path, and it devolves

upon the Spiritualists to be on the alert and keep an eye on their movements. They do not name magnetic healers in this issue, but they will certainly include them in the end. We should all unite to nip this monster in the bud and stand by what is right and just for all, and not let those who do not employ magnetic healers, say to those who do: 'We now have the power in our hands.' You employ magnetic healers and we will prosecute you to the full extent of the law. We are the persons who can dictate what kind of doctors the Spiritualists of the State of Ohio can employ in their own families, and what they cannot."

F. Stacy Whitney, of Tacoma, Wash., permits an order for 150 copies of our Christmas issue, which the society of that city are going to use for free distribution. A good example for other societies to follow.

In answer to the question: Do spirits aid us materially? Nick Becker relates some personal experience. He was out of money and work, and feared his family would have to suffer. Being impressed to do so he asked the spirits to help him in their power. A few days later, while returning from a seance late in the evening, he was impressed to go and do something which he had not intended to do until the following Monday. On his way he picked up a \$20 bill. Ten days later he found a \$10 gold piece in the middle of a bridge where he was impressed to walk. Later another incident of similar nature occurred. He firmly believes these things were the work of spirits, in answer to his prayer, but does not believe in asking help from above unless he strictly need it and cannot get it by our own efforts.

Dr. P. T. Johnson would like calls to lecture anywhere in Michigan, on reasonable terms. Address 86 W. M. St., Battle Creek, Mich.

Chas. A. Zipp, of Baltimore, Md., writes that the Religio-Philosophical Society is being well served by Oscar A. Edgerly. A recent discourse on "Public vs. Parochial Schools" was a masterly presentation of a subject which is of special interest in Maryland at this time, and he was continuously applauded for his bold, patriotic remarks.

Will C. Hodge writes from Marshalltown, Iowa: "I can report an encouraging outlook here, in spite of hard times and cold weather. Audiences are increasing, and increasing interest manifested. Subjects for last Sunday: Morning, 'Why Did I Leave the Churches?' in the evening, 'What Shall We Do to Be Saved?'"

At the close of Mrs. Adeline M. Gladling's engagement in Washington, D. C., with the First Society of Spiritualists, on December 31st, she returns home to spend the first week of the New Year at her beautiful and peaceful country home in Doylestown, Bucks Co., Pa. On January 3d, 1899, she will be "at home" for her friends to celebrate the 25th anniversary of her wedding. No cards, but Hodge's medium sends kindest greetings to her many friends throughout the United States, and hopes to be spared many years to do the work of her spirit guides in elevating mankind to a higher and a nobler plane by promulgating the truths of our knowledge.

Mouhgan writes: "We have with us this month, at Ionia, Mich., the well known lecturer and test medium, Frank T. Ripley, of Boston, Mass., who is giving excellent satisfaction. His lectures and tests are doing great good here. Large audiences of our best citizens fill the hall to the doors. Mr. Ripley's tests are striking and clear, and quickly recognized. Your valuable paper is taken here; it is our Bible."

Mr. Coulson Turnbull gave a lecture to the members of the Progressive Thought Society of Toledo, O., in G. A. R. Hall, the subject, "A Review of Ancient and Modern Spiritualism," proving very interesting. The speaker showed that the phenomena and the knowledge of Spiritualism had existed in all countries, in all ages. The evil had fallen on those countries when divination and spiritism intercourse had been for the degradation of self. His warning his hearers not to stop at proving the phenomena, but go further and live the religion that Spiritualism revealed.

E. C. Getsinger, of Detroit, Mich., writes: "Marguerite St. Omer gave several lectures before the A. P. A. Society of this city, who gave her a warm welcome. Miss St. Omer is a medium of high order, having psychometric, clairvoyant and inspirational gifts, also being a lady of culture and refinement, adds much to her lecture as a medium. She leaves for Saginaw Valley. A fair sample of her powers can best be understood by the following: Two ladies attended one of her circles: while describing their surroundings she said: 'You must be careful of fire—I see it close to you; it seems right by your home.' These ladies left the circle at 10:45, and as they turned the corner of the second block the engines were coming to a fire, which was located next door to these ladies. How's that?"

A notice came to hand too late for last week's issue, that the ladies of the First South Side Spiritual Society were to give a Sunday evening and literary entertainment, assisted by the Beany children, California, on the evening of the 16th, at the hall 77 31st street.

Wm. M. Lee writes from Terre Haute, Ind., that he has recently had satisfactory ocular demonstration of the truth of spirit phenomena, and in consequence he renews his subscription.

Frank T. Ripley, the well-known lecturer and platform test medium, can be engaged for the month of February. Write at once to 2762 Broadway, Cleveland, O.

E. T. Sligh, W. T. May and six others affix their signatures to certify to the mediumship of Dr. Williams, at whose seances, under test conditions, occurred independent slate-writing, the turning of water into wine and into medicines, an empty tumbler placed under a handkerchief was filled with water, etc.

Clara Watson, corresponding secretary, writes that the cause of Spiritualism in Jamestown, N. Y., is not dead, nor are all the Spiritualists sleeping. We have a society with a membership of eighty, and are holding regular meetings every Sunday evening at the Ethical Society rooms, which are well attended.

E. W. Sprague (a resident here) will be our speaker during the winter, when not engaged elsewhere. Mr. Sprague has served us faithfully and well two years, as speaker and president of the society, and his labors have been rewarded

with many converts to the cause. His character readings and clairvoyant descriptions are interesting and convincing. The annual election of officers was held December 6th, at which time it was voted to join the National Association, and the necessary funds raised with which to procure the charter. The officers are: President, H. W. Watson; vice-president, Mrs. E. W. Sprague; recording secretary, A. L. Adams; treasurer, Wm. Cole; corresponding secretary, Clara Watson.

Mr. Coulson Turnbull lectured before the Progressive Thought Society of Toledo, Ohio, last Sunday on "Symbolism in Religion." This closes a three months course of lectures in this city by Mr. Turnbull, who would now be pleased to correspond with societies, south or southwest during the winter season. His work has been very successful and much appreciated.

Rev. J. F. Allen will answer calls within one hundred miles from St. Louis, Mo. Address 3321 Franklin avenue.

Mrs. S. M. A. Bartholmes writes from Sacramento, Cal.: "We are doing a good work here—we have more of the church people attend our circles, and they seem very interested. There is strong talk of organizing a society here, which we hope to do."

M. Gray writes that Marguerite St. Omer has recently given an excellent service in the cause of Spiritualism and patriotism at Detroit, Mich. Her melodramatic gifts were shown in various wonderful tests, demonstrating spirit-life and return; and her lectures to the patriotic societies have been bursts of eloquence and warning to the American people to beware of the foes which assail us on every hand, as guided by the ambassadors of the Pope.

Geo. V. Cordingley is now located at 483 Washington Boulevard.

Dr. A. W. S. Rothmel has been in this city and Milwaukee holding seances. He can be addressed for engagements General Delivery, Chicago, Ill.

A subscriber writes from San Jose, Cal.: "The cause is progressing well here. Bishop A. Beals is ably expounding the truths of Spiritualism, and the good attendance at his lectures is the rule. Everybody is looking forward to the opening of the Midwinter Fair, January 1, 1899, and it is hoped that the Spiritualists of the Pacific Coast will endeavor to hold a convention during the fair. We are sorry to note the removal of Mrs. H. N. Read and her son, Dr. E. A. Read, to their home in Lansing, Mich. Their many friends are sorry to have them leave San Jose, and it is hoped they will return here at some future date. Their loss is a great one. Their work was excellent, and their many readers. We hope by January, 1899, to see that subscription list a full 50,000."

J. R. McC. writes from Marshalltown, Iowa: "Will C. Hodge is with us this month and is doing a good work." Friends of Mrs. Jennie Moore surprised her at her home on a recent evening and had a very enjoyable time. Remarks were made by Mrs. Burnstead, Mrs. Dryden and others, to which Mrs. Moore responded in well-chosen words. Mrs. Moore is about to leave for California. All wish her the greatest success in her new field of labor.

Dr. C. T. H. Benton, 6236 S. Morgan street, Chicago, desires information. A gentleman from Washington, D. C., came to his office during the latter part of the month, under the auspices of the Society of Modern Spiritual Thought with historical and statistical facts, and with logical deduction and conclusions she is exposing the false positions and statements made so persistently by those who would crush truth to save dogma."

C. H. Mathews writes: "In an editorial, November 18, you say, when Vice-president King announced the Senate Committee at the first session of Congress in 1851, etc. This is an error in the date. Vice-president King was not elected until the fall of 1852, on the ticket with Fremont. Pierce, of N. H., and did not take his seat in the senate until March 4 or December, 1853."

R. L. Hutchins desires to call attention to the mediumship of Mrs. Sadie E. Raub, who a few years ago resided at Kirksville, Mo. She is an independent slate-writer, also a trance medium, and the stigmata phenomenon occurs with her. Independent spirit voices speak in a wonderful manner. Mr. H. thinks she should by some means be brought to the front for the benefit of Spiritualism. Dr. W. A. Grove, of Kirksville can give information as to her present location.

W. E. Smith writes that the First Spiritualist Society of Clinton, Ia., is gaining in mediumship, and though without a regular speaker at present, they have a full house every Sunday evening. Mrs. Wagner is giving good satisfaction as a test medium. The Ladies' Aid Society is doing a good work.

Mrs. S. S. Rockhill writes that Mrs. Abbie F. Watkins, of Greentown, O., lately delivered three lectures before the society at Alliance, O., and she gives promise of being a valuable acquisition to the Spiritualist and Liberal platform.

G. W. Carpenter, M. D., is holding meetings on Sundays at 2 P. M., Centennial Hall, corner 92d St. and Commercial Ave., South Side, Chicago, with good audiences and promises of better.

The Daily Star of Niles, Mich., devotes more than a column to an account of a seance by Joseph King, at which most wonderful materializations occurred in the presence of about twenty persons. The account closes with the statement that all were of the opinion that Mr. King could not sit in his chair, motionless, and practice fraud or sleight-of-hand and bring forth sixty different forms of men, women and children who could intelligently communicate with their friends.

Secretary writes: "A large audience packed A. O. U. W. Hall, Ionia, Mich., Sunday evening, December 17, to hear

Frank T. Ripley. The subject was: 'Spiritualism, the Future Religion.' The applause was frequent all through the lecture. The lecture was a logical one and most opportune. The test seance was excellent, giving, as Mr. Ripley's guides always do, full names and clear descriptions. He closes here next Sunday; he has done good work for the cause."

The Dubuque Daily Telegraph of December 15th gives a synopsis of a lecture by Prof. Perkins, under control. The lecture was followed with psychometric readings.

Several Spiritualists of La Grange, Ind., met recently at Mr. Edwin Wyland's according to the rules of the National Association and had a pleasant and profitable meeting.

Mrs. M. E. Cox, M. D., F. T. S., asks: "Is there not some way to induce your contributors to refrain from using the terms death and dying, for the change from a lower to a more ethereal state, not necessarily leaving the body in doing so? Every very vital person who is very sick, and hovers about the valley and then recovers, leaves a part of the past behind; then as Paul says truly, 'We die daily.' She protests against Spiritualists adopting the terms of Theosophical writers, and declares that 'Theosophy is a dead religion,' while 'our motto is progress.'"

Arthur H. Johnson, of Wallula, Kans., enumerates among the blessings of the year for which the Spiritualists of that place are thankful, the visits of several good mediums, such as Hatfield Pettibone and wife, through whom most convincing tests were given, including ectoplasmic manifestations, etc. These a part of the past ones, etc. Then a series of lectures on hypnosis by Prof. Jno. G. Cougher, who demonstrates that man has a soul, and can impress that soul beneficially or for ill. Geo. W. Search, also, remained a long time, and gave good opportunity for all to observe and study the grand phenomena produced through his mediumship, which they did carefully and with great satisfaction. His phases include various physical manifestations, ectoplasmic, etc. A Psychological Research Society has been formed, which meets every Saturday evening at the residence of T. C. Deuel, an old and well-known worker in the cause.

A subscriber writes that there is a good opening at Cedar Falls, Iowa, for good speakers and mediums. Address Douglas Smith for particulars.

H. P. Huyette, of Waco, Texas, writes: "Many of your readers, when they hear the name Texas, have an idea that this State is filled with lawless, long-haired men and wild Indians, and that the typical native of Texas is wild and woolly; but there never was a worse error in this state there is as much refinement, culture and brains as in any State in the Union; and there are as liberal-minded people. In Waco, a city of 20,000 population, just at present there is quite an interest manifested in Spiritualism, and many are being convinced that the grave does not end all. Mr. Geo. D. Search has been holding some of his wonderful and convincing seances, which have awakened hundreds. His powers as an independent slate-writer are wonderful. I have seen writing produced upon three different pairs of slates at the same time. He gets writing where skeptics bring their own slates screwed or fastened together. I met Mr. Search about one year ago, but since then his control has changed, and his powers are greatly increased. He has made a host of friends here, who would be happy to have him remain in our midst."

Oscar A. Edgerly is for the month of December filling an engagement with the Religio-Philosophical Society of Baltimore, Md. For January, 1899, he is engaged with the First Spiritual Society of Buffalo, N. Y. During February and March he will be in the Society of Modern Spiritual Thought, Minneapolis, Minn. Address for December, 1714 E. Madison St., Baltimore, Md.

Dr. A. W. S. Rothmel, who has been holding seances at Rochester, Ind., and other places, expects to visit Chicago on his way to Milwaukee, and while here will hold a seance at the residence of Mrs. Pet Anderson-Bovee. His address until further notice will be, General Delivery, Chicago, Ill.

Mrs. E. W. Huffaker writes: "Dr. R. B. Westbrooks' address is one of the best things I ever read. THE PROGRESSIVE THINKER is a Bible, my comfort and guide, and I am sure that M. P. Rosecrans' 'Twilight Musings' have had more influence over him for good than anything he ever read."

A subscriber writes from Marshalltown, Iowa: "The work here moves on slowly; both Sunday work and dismal. Mr. Will C. Hodge had a fine audience last evening. Mr. Pickering is, in my judgment, the right man in the right place, and is determined to have things right. Mr. Hodge's subject yesterday was, in the afternoon: 'The Natural Basis of Reason and the Phenomena of Spiritualism.' In the evening, 'The Phenomena of Spiritualism.' A lady approached him at the close of the meeting in the afternoon and said, 'Mr. Hodge, your lecture was grand, and I am very glad I came out. His permanent address is 471 W. Madison St., Chicago, Ill., where he can be addressed for engagements.'"

John T. Shanks, of Springfield, Mo., writes: "Our little society held jubilee services which were very well attended and all seemed to be well pleased. As we have no lecturer, we did not think of having jubilee until last Sunday, when looking over the programme gave each one their part, which they performed well."

Jno. Oakley writes that in his travels he finds there is neither a medium nor a Spiritualist society in Washington, Delaware, with a population of 60,000; nor in Norfolk, Va., with a population of 50,000. He thinks good mediums would do well in both cities.

C. K. writes: "I see that in not over a period of ten years our numbers will be swelled to millions and tens of millions more, and new feats of wonderful spiritual phenomena are coming before the public in the nearest future. The spirit bands are exerting their powers more markedly than ever before."

G. H. Brooks has been re-engaged by the society at Bay City, Mich., for January, 1899. He will be glad to visit neighboring places during the week, and assist in building up the cause. Will attend funerals and weddings. His address is 1209 5th Ave., Bay City.

J. C. N. Abbott, of Cedar Falls, Iowa, writes: "Cedar Falls is a city of some

6,000 inhabitants, with twelve organized churches, all of the orthodox persuasion, including the Catholic Church, of course, together with the State Normal school, with its twenty professors, nearly or quite all of whom are church-members, and in addition to all that, there are at least twelve supernumerary or retired preachers here. Now with such an array of religion and religious institutions, it might be supposed that there was no room for Spiritualists here for Spiritualism in Cedar Falls. Not so, however, for there is at least a score of pronounced Spiritualists here, and every church is honeycombed with Spiritualism. But we have no organization, nor regular meetings, and yet the good angels and some holy influence has induced Mrs. J. M. Harvey, a most excellent lady and medium from Maquoketa, Iowa, to turn aside in her lecturing tour through several counties and visit us here in Cedar Falls. She has given us three able and instructive lectures, followed by tests with messages to many in her audiences. The meetings were held in the parlors of Mr. and Mrs. Shelley, on First street; the parlors were filled, good influences prevailed, and much good has been accomplished. The lectures have stimulated and encouraged the faithful, toned up the waiting, and excited a spirit of inquiry and investigation in the hitherto indifferent and careless, and on the whole they have prepared the way for further efforts in this orthodox city. On Sunday evening the 17th the exercises were appropriate to the celebration recommended by the officers of the National organization of Spiritualists; they were well attended and enjoyed by all."

W. M. Kling writes that J. R. Nagle and wife have been with the First Spiritual Society of Centerville, Wash., for the past two months, and with inspirational lectures, tests and healing, have set the place in commotion. A great number have come to the conclusion that Spiritualism is something more than the works of the Devil, the orthodox are so given to declaring.

Alice Blany writes from Florence, Ala., of the mediumistic gifts of G. W. Swartz. Spirit friends of the circle materialize and float over the room. One gentleman had his two children materialize, and sit in his lap. At a circle Prof. Swartz took a snapshot at the cabinet, and twenty faces appeared on the plate, most of whom were recognized.

Lyman C. Howe spoke at Lily Dale on the 17th; thence he went to Bradford, Pa., to give a course of five lectures. He expects to start for Florida about January 14th to attend camp from January 14th to February 14th, inclusive.

Dr. Charles W. Stimson, President of the Stimson Smith, of 50 West 10th St. He is yet free for April, May and June, 1899. His camp engagements for 1899 are, thus far, at Lake Brady, O., July 20 to 25, inclusive, and at Cassadaga, N. Y., August 14 to 21, inclusive. For October and November, 1899, he is under engagement to speak in the First Spiritual Temple of Boston, Mass.

Daniel Foy, of Bridgeport, Ct., writes that his wife took their five-month-old baby to a photographer, who does not know about Spiritualism, to have her picture taken, and on the picture appeared about twelve faces of friends all over the card. Nothing of the kind was expected.

Mrs. Hattie Tiffany, of Montpelier, Ind., is recommended as a medium for trumpet work. A friend writes that tests and messages are given which prove conclusively the truth of spirit-return, and make converts of the most skeptical. Mrs. T. is mentioned as a "woman, a Spiritualist and a medium, in the highest, truest and best sense the words can convey."

According to a friend, Dr. A. W. S. Rothmel has been giving a number of very fine seances of residences, prominent seances of Crawfordville, Ind. He was placed under strict test conditions; music was played, full forms appeared; messages were written on paper in different languages; materializations and dematerializations occurred outside the cabinet, etc.

G. W. Van Horn was in the city last week. He had been lecturing at Staples, Minn., where he stirred up to the biting point the Catholic element. The 24th and 25th of this month he holds forth at Goshenburg, Neb. During January he fills an engagement at Lexington, Ky.

Will C. Hodge, who is highly appreciated at Marshalltown, Iowa, will remain there during January.

A subscriber writes that Mrs. Emma J. Hanson, who is an excellent medium, can be found at Room 6, No. 681 West Lake street.

Bishop A. Beals, who is doing a good work in California, writes from San Jose: "I am holding the attention of the audiences that assemble here at my meetings, and have quite a respectful hearing, and from a new class of people, who I am told, go to the Unitarian Church. Mrs. Watson came in from her country seat to attend my meeting Sunday evening, and at the close made some remarks which were very interesting and complimentary to your humble correspondent. We are old friends, and this was the first time she had had the opportunity to hear me. She is at her home, living in quiet seclusion at present, but will, no doubt, be heard from on our platform in the near future—East as well as West."

R. G. Neal, of Minneapolis, writes: "Mrs. Barton and Mrs. Leavitt have joined forces, and have been giving us excellent meetings at 55 Fourth street, South, in this city. Both ladies are an acquisition to our rostrum in lectures and tests, and are doing much to help spread our grand cause."

W. H. Eddy writes from Jacksonville, Fla., that interest in Spiritualism is rapidly increasing there. There are now eight developing circles, and another to be organized at once. The membership of the society is steadily increasing.

John Wetherbee says the essay by Prof. Loveland, in THE PROGRESSIVE THINKER of December 2, was an able one, and should have a wide circulation. He writes: "I am told that Brother Jacob Edson is going to print it in a pamphlet at his own expense, which I hope he will do."

Mrs. S. A. Sweet, now nearly 84 years old, and a veteran Spiritualist and medium for forty years, is still working for the cause as far as physical strength will permit. She has taken a room for the winter at 33 Church street, Hartford, Ct., and we are requested to state that a little assistance from the kindly disposed will be a good deed in kind of need, and thankfully received.

Mr. Geo. W. Walrond, of Hamilton, Ontario, an inspirational speaker and clairvoyant, delivered a public lecture on Sunday last, at the Spiritualists' Hall, on "Spiritualism." The address was full of good things, with much advice on the cultivation of soul-union. Some very strong and impressive language was used on the Devil. His satanic majesty was a myth, the creation of man, a birth conceived in the days when humanity was ignorant and terror-stricken. The Devil was the clergyman's banker, and he had the exorcism. True Spiritualism implied the acquisition of the knowledge and gift of soul-union. When the soul was exalted and brought into natural activity, the Spiritualist would realize in all its truth and divine grandeur every branch of phenomena the world of objectivity had ever witnessed.

According to report in the dailies, an A. H. A. organizer has hissed down his meeting stopped by a disorderly audience, at Valparaiso, Ind., recently. Several persons with Mr. and O' to their names made heated addresses—against him, of course.

Bishop A. Beals' first meeting after his return from San Jose, Cal., brought out a fine audience, with encouraging outlook for the month ahead. The work of the society is in the hands of a few noble souls, who are doing valiant work for the cause. They should be aided and encouraged by all Spiritualists.

"Seeker After Truth" writes that Dr. A. W. Rothmel stopped in Rochester, Ind., a week and lectured and gave tests, to the satisfaction of full and appreciative audiences. At a private seance materializations occurred, one lady came outside the cabinet and played a zither, and while so doing she gradually dematerialized, still playing until nothing remained but the hand on the zither; playing a familiar air she disappeared—then reappeared and permitted another after another to hold the zither while she played.

G. W. Van Horn lectured in Staples, Minn., Dec. 10, to a packed hall. His lecture was a Spiritual lecture, ever delivered in the town, and the people are greatly interested.

Prof. Silas W. Edmonds, inspirational speaker, psychometrist, business and test medium, is now laboring in New Orleans, and may be addressed at 69 Canal street, care of New Orleans Association of Spiritualists.

Mrs. K. D. Knox, of New York City, writes: "The Ladies' Aid Society met to elect their officers on the 6th instant, and with scarcely a dissentient voice elected the following: President, Mrs. Stimson Smith, of 50 West 10th St.; First Vice-President, Mrs. M. A. Gridley; Second Vice-President, Mrs. A. Stodder; Recording Secretary, Mrs. Katharine S. Knox; Chairman Reception Committee, Mrs. Geo. R. Storm; Chairman Entertainment Committee, Miss Lolly Leach; Chairman Relief Committee, Mrs. Butler; Trustees, Mrs. John L. Louthier, Mrs. Geo. L. Storm and Mrs. Dr. Chas. W. Stimson. Mrs. Stimson is so deservedly popular and magnetic that it is small matter of surprise that her election was almost by acclamation. The Society has a bright future and gave earnest last year of what can be done by a willing band of workers. Mrs. Newton received a vote of thanks on vacating the presidential chair."

B. M. Cason, of Denver, Col., thinks W. H. Bach's proposed book on Mediumship will be valuable, very instructive, and ought to be a success. Mr. Bach is expected in Denver after January 7th, for a season of labor there.

Mrs. Philipps writes that the cause is in fine condition in San Francisco, judging from the number of meetings that are held. Mrs. Maggie Waite has returned, after more than a year's absence, and Mrs. Whitney, also, and are holding meetings.

Jas. Hammond writes of the good work done in San Francisco, through Mr. and Mrs. Pritch, whose platform tests, slate-writing and materializations are causing much stir among skeptics, who bring their own sealed slates and get written messages and sometimes portraits. The Sunday evening seances have been continued nearly two months.

Thos. G. Rufford writes: "After listening to the interesting trance lectures of the guides of Mrs. Sarah A. Walters, who has ministered to our spiritual wants for the past month, and awakened a new interest in the cause of Spiritualism in our town, we were visited by that gifted medium for physical demonstrations, slate-writing, etc., Mr. Fred Collins, of Gerry, N. Y., who gave a series of light and dark seances here that were highly appreciated by those who attended them, among whom were numerous skeptics, and members of the orthodox churches; who, in nearly every instance, were thoroughly convinced of the truth of spirit return. Brother Collins has done a grand work here, and we hope at no very distant day to induce him to pay us another visit, for we need the phenomena as well as the philosophy, and although our gifted lecturer, Mr. Walters, ably discoursed on the beautiful philosophy of Spiritualism, yet many investigators were unwilling to believe until they were convinced of the actual presence of their long-lost ones in Brother Collins' seances. We predict a great future for Brother Collins, who is quite a young medium, and developing new phases continually; and can recommend him to any community wanting a good, reliable medium."

Geo. F. Kittredge, of Lockport, N. Y., writes: "The Spiritualists here are being capably entertained during the last half of this month by E. W. Sprague, of Jamestown, N. Y. Last Saturday, Jubilee Day, was his first appearance at Miphal Hall, under the auspices of the United Progressive Society of Spiritualists. To say that Bro. Sprague captivated the audience under the thrilling impulse of his eloquent guides, with oratory, improvisations and convincing tests, is to express fact very tamely. His whole soul is in the good work. His platform tests at the close of his truly logical lecture numbered nearly a score, and a singular feature was that all were recognized, and not one who received them were Spiritualists, many of them being members of orthodox churches. To say that they were astonished needs only to be mentioned. The cause is progressing finely here, as it must everywhere, or anywhere under the inspiring labors of Brother Sprague."

The Warren Spiritual Society, of Warren, Pa., met at the home of Mr. Fred Kellar, on the 17th, and celebrated the Spiritual Jubilee. The rooms were beautifully decorated. The exercises were of varied character and were greatly enjoyed by all. The ladies furnished refreshments. Liberal contributions were made, and the whole affair was a grand success.

M. E. Miller writes from Detroit, Mich.: Sunday, Dec. 17, having been set apart by the National Association of Spiritualists for rejoicing throughout the United States, was duly observed here by the largest gathering of Spiritualists Detroit has seen in many years. Fraternity Hall was filled. Addresses were made by Mrs. Carpenter, Dr. A. B. Spinney, Mrs. Dr. Cartwright, Mr. Day and others, with music and recitations; a violin solo by Miss Inez McCauley deserves special mention. Inspirational music and tests by Mrs. Carpenter were highly appreciated and general good feeling and harmony prevailed. We hope for renewed interest in the future in the good work already going forward through the efforts of Mrs. Carpenter and other faithful ones here.

A correspondent writes: At the Rockford Quarterly, Dec. 9th and 10th, there was held one of the best midwinter meetings the Society has ever held. Eleven new members joined the Society. The socials have been resumed once in two weeks, and the outlook is good. Mrs. A. E. Sheets, of Grand Lodge, was the speaker; both days, assisted by local talent. As usual she gave the best of satisfaction.

Erratum.

TO THE EDITOR:—You and I are both busy men. Entirely too busy. My crowd of work made me get the work of Prometheus and Asclepius mixed in my Christmas sermon. When I discovered it I wrote to you about it and asked you to correct it. Which you very kindly undertook to do. But I presume I was not definite enough in my instructions. So you loaded Asclepius down with the Prometheus myth, and with the three proposed Christmas seances. Those five enumerated points apply to Asclepius, then the remainder, until you get to the quotation from Ovid, belongs to Prometheus. I think this correction will help the reader to understand it.

Aside from my discourse

An Act to Regulate Medical Practice.

To THE EDITOR:—Above all alteration must be the desire and effort to elevate our common humanity. We have recently read with interest in your columns two articles in regard to an act to regulate medical practice in Illinois. I hope they will be kept up till the act is repealed. Allow me to give to your readers some reasons why it should be repealed at once:

1st. How can we regulate without a regulator? There is absolutely no standard of medical practice, except it be an arbitrary standard erected by some local State or municipal board of health. Not only do all schools of medicine differ essentially in regard to practice, but every school of medicine differs within itself. Even the Homeopathic school agrees only upon one point in practice so far as medication is concerned, and that is their infallible dogma of "similar." As to the exact remedy to be used, and the size of the dose, hardly any two agree. They are searching for light. It is well understood that the art of drugging is an incomprehensible art.

The modus operandi of medicines, although commonly accepted as applicable to so-called remedies for disease, has never been understood by any school of medicine; and the most plausible opinion it is that is entirely inapplicable; that drugs never act at all in any manner whatever, but the vital force really acts upon the drug, and that all supposed action of the drug is really the action of the vital force. Again, we are prepared to demonstrate that the nature of disease is entirely misunderstood by the profession; that its primary cause is not generally known, or, if known at all, is not generally taught; and that the usual means of cure on which the people are taught to rely is not only wholly inadequate and deceptive, but a source of positive injury to mankind. Not even surgery, which is lauded as a science by many who have no faith in drug medication, is safe as now practiced; and as a rule the patient who refuses an operation advised by the medical faculty, comes out better than the one who submits. This is all wrong. What is the remedy? Certainly not legislation.

How can we regulate without a regulator? Do our legislators understand these matters? They do not pretend to; they simply do the bidding of those who are supposed to understand them, but do not. I repeat there is no science of therapeutics to-day as taught in medical schools of "good standing," as mentioned in the above act of Illinois. And these two words, "good standing" are the key of the act by which the seven members of the Board of Health lock out any school of medicine not of their stripe. With these words in the statute, and the whole police and judicial power of the State at their command, the oligarchy at Springfield known as the Board of Health is more autocratic in this State than the Pope of Rome with his many adherents. Indeed, the Legislature has granted them by this act unwarranted and unconstitutional power—the power to make such rules and regulations "as they may deem necessary." If this act means what it says, we have a Board of Health endowed with legislative power—in fact, the Legislature has created a dictatorship. There is great difference between the words, "as they may deem necessary," and the more usual and proper language, "as may be necessary." The latter makes the board amenable to law and justice; the former makes the judicial and executive branches of the government amenable to the board.

But why this act at all? The people do not want it. They want freedom to employ any one they please in their struggle for life and better health. It is a personal right which is usually considered sacred, and so above not only the arbitrary judgment of State boards, but above legislative interference as well. What shadow of excuse can be offered for such arbitrary proceedings, such unusual legislation? Allow me to quote from the latest (December) medical magazines, and first from the *American Medical-Surgical Bulletin* of New York, p. 1145: "Shall we consent in the establishment of a competition that would only lower the high standing of reputable, honest and cultured physicians to the level of the ignorant, the impostor and the quack? Apostles of truth and justice, have we lost all energy, all manhood, all self-respect? Again, as a general rule, people do not know how to protect themselves from the ignorance of the ten months' medical graduate (how long did Jesus study?) 'on the one hand, nor from the imposition of the unprincipled charlatan on the other. It becomes, then, the duty of those who are better qualified to understand to denounce abuse, to protect in every possible manner those unable to protect themselves. It is reasonably held' (*The American Lancet*, February, 1893), "that, 'in the first instance, physicians must educate their personal friends, individually, if collectively they also do this, so much the better. Boards of health, general or local, have done much in this sort of teaching. This process must be extended until a sufficient amount of public instruction has been accomplished, when it will be possible to induce the State Legislatures to pass the needed law and provide for the protection of the people from the ignorance and viciousness of those who would prey upon the sick.'" (The italics are our own.) Now here is the real animus of the whole matter: It is to get rid of honorable competition in healing the sick; and the plea is the protection of the people who do not know how to protect themselves. This is the "divine right of kings" argument, which has been exploded. They wish to force upon the people what they designate "modern medicine in regular doses," which means to confine the sick to such poisons in such doses as the schools "in good standing" require. No chance for improvement, for old-established institutions never reform themselves; the growth comes from dissenters.

We quote now from the current number of

Progress of Louisville, Ky.: "The quacks have to go sometime, and the better we work together, the sooner their agony will be over." Here is a conspiracy to get rid of quacks—not by a general education and the establishment of medicine on a scientific basis, the only possible way if they are really sincere, but by securing the aid of law and police power through the education of the whole people, but of their "personal friends."

Now, who are the so-called dreaded quacks? Who are quacks in any sense? Well, there are quacks and quacks; those against whom medical acts are framed are the mental healers, hydropaths, Thomsonians, Christian scientists, magnetic, electric and spiritual healers, all members of independent schools of medicine—in a few words, and using their own language, all who do not practice "modern medicine in regular doses." We have laws against malpractice, and laws against obtaining money under false pretences, and if these quacks are sinners above all those dwelling under theegis of the law that punishes alike the good and the bad, viz.: the "Medical Act," then let them have an opportunity to prove their innocence, for the wrong-doer alone should receive punishment. By this act it is a crime to do good; it is not wrong to heal the sick.

Again, a quack is a boastful pretender. Now, who makes greater pretensions to medical skill than those who practice "modern medicine in regular doses?" Do they cure more disease than the quacks? We leave the answer to the intelligence of the public.

GEORGE DUTTON, M. D.

From Portland, Oregon.

To THE EDITOR:—My wife and I have just returned from a visit to the interior of the State, where we have held meetings for the past four weeks. At Eugene, Lane county, we held meetings for two weeks, and succeeded in converting a great many to our belief.

The opera house was placed at our disposal by the proprietor, J. B. Rhinehart, free of cost. A very romantic little story might be related here regarding this gentleman and his excellent wife. Thirty years ago, in an Eastern State, Mr. Rhinehart wooed and won the heart of a young lady, and the day was set. Something happened which separated the two, and for thirty long years they neither saw nor heard of each other, during which time they both married and settled in different portions of the United States. About two years ago Mr. Rhinehart lost his wife, at Eugene, this State; while the sweetheart of thirty years before also became a widow in distant Luoluma county, California, about the same time. Having business in San Francisco, the lady visited that city, and while there thought she would also see if she could get a message from her late husband regarding the settlement of his estate, which was extremely valuable. She came to your humble servant. My guide reminded her of the love of her childhood, saying, also, that he awaited her in Eugene, Oregon. The lady was astonished, but concluded to visit Eugene, which she did, with the result that she is now the wife of the sweetheart of her girlhood days, and that is why the beautiful little opera house was placed at my disposal, free of charge, as many nights as I chose.

While in Eugene I treated R. B. Cochran, ex-State Senator, for paralysis, and for the first time in ten months he walked, with the assistance of his son, across the floor. Eugene is the worst orthodox town I ever saw. Fourteen churches poured out their fountains of wrath upon my defenseless head the first Sunday evening I was in town. A preacher by the name of McInturf, a few days before my arrival, preached a funeral sermon over a brother preacher, during the delivery of which he said: "My brethren, it gives me pleasure to say that the spirit of Brother Travis stands by my side, dictating his own funeral sermon!" Yet this man denounced me from the pulpit as being controlled by his satanic majesty. Comment is unnecessary.

From Eugene we went to Cottage Grove, twenty miles south, where we conducted meetings for two weeks. We went by the invitation of Mr. and Mrs. William Hemenway, Mr. and Mrs. Stouffer and Mr. and Mrs. James Hemenway. These families composed, with a gentleman named Sherwood and Mr. and Mrs. Doolittle, about all the Spiritualists in the little city. We labored hard for the cause, and succeeded in organizing a society of twenty-seven members, with the following officers: Charles Stouffer, president; James Hemenway, secretary. Good mediums will be welcomed and handsomely treated by this society. You will please pardon me if I take the liberty of giving one test I gave there. A gentleman named F. D. Wooley, a Wells-Fargo agent, also agent for the railroad company, prepared a letter, which he thought would stump my guides. The envelope was most effectively sealed with sealing-wax, after the letter had been carefully folded in cardboard.

All eyes were upon this particular letter, so we concentrated ourselves upon it, and read it without opening. A committee, composed of Scott Chrisman, Charles Burkholder and the owner of the letter, carefully opened it, and, after examining it, gave it as their unqualified opinion that "the letter had not been tampered with, and that I could not have read it except through spirit-power," and that is the way we captured the little city of Cottage Grove.

It is my intention to remain in Portland for a short time, after which I shall visit the Eastern States. I am open to engagements for camp-meetings and societies during the summer of 1894. Letters addressed to Portland, Oregon, will reach me.

BEN. M. BARNEY.

The flea is covered with armored plates, very hard, and overlapping each other. Each is set with spikes, and bends in conformity with the movements of the body.

Angel Voices.

Voices of youth come back to me,
Like murmuring waves of the lonely sea.
They touch the strand of my bleeding heart,
And visions of beauty into being start.
And I hear at the close of the dying day
A prelude soft from the far away,
And the echo of voices soft as light,
Thrills my senses with a sweet delight.
The dewy air seems all aflame
With a sacred presence akin to pain;
And all the air seems astir
With words of the angel-messenger.
And, later, amid life's worldly din
Of toil and strife and blinding sin,
That voice, like an incense sweet,
Follows me through the noisy street.
That angel-voice my way hath led,
And watched beside my lonely bed;
And sad and dark will the hour be
When this angel-voice comes not to me.

—Bishop A. Beals.

Crumbs for Christians.

To THE EDITOR:—It is customary for some of the good-doing Christian preachers to throw slurs at Spiritualism, and deny and deride our knowledge in regard to the future life. This is especially the case at funerals where a promiscuous assembly is gathered, and where the clergy can fire off their brimstone cartridges without let or hindrance. They deny the truths of Spiritualism, knowing nothing about it, having never investigated it, and not desiring to.

A few days ago I attended the funeral of a young man, the son of an old and valued friend. The family were not what are called church people. In accordance with tyrant custom, a Christian preacher was on hand to consign the deceased to one place or the other. He (the preacher) was a Lutheran, of the great Smith family. During his remarks, which had one good quality—they were brief, he said, among other things, that "this is an age of reason; people demand facts." Then he proceeded to state that "we had ever before us one fact, that was that we all must die; but as to what the future life was, that we did not know." Then he continued: "There are some people who claim they communicate with spirits; but what have they learned concerning the future life? Nothing!"

How does the reverend gentleman know that these millions of Spiritualists have learned nothing? Has he ever investigated Spiritualism? Has he obeyed the injunction of the scriptures to "try the spirits?" If not, then he has no right to make any such sweeping assertions, for they are false.

It has been a hackneyed phrase among the orthodox clergy for a long time, many years, that

"No one ever came back to tell
The joys of heaven or pains of hell."

Gazing intently on the corpse, he said: "I should like to know the experience of that young man at the present time," or words to that effect. There is no doubt of it, Mr. Preacher! Spiritualists can and do readily and easily ascertain these things; but as you deliberately ignore the teachings of the Bible and the New Testament in that regard, it may be a long time before you will be able to learn and comprehend these great truths that are now known to millions of Spiritualists throughout the world, and accepted as such by the greatest scientists of the present day. The writer of this article published a challenge September 20, 1869, to the clergy of this town and Canal Dover to discuss these questions in public upon their merits, where both sides could be heard. One clergyman, in a polite note to the writer, said: "I have given Spiritualism considerable attention in my private studies. * * * I do not think, with many others, that Spiritual communication is a phenomenon too insignificant to deserve the attention of the public, and especially of public teachers." The reverend gentleman, however, declined a discussion. He wasn't quite so smart as our Lutheran preacher, who airs his ignorance of Spiritualism at a funeral, knowing that the other side couldn't be heard. About a dozen Spiritualists heard his gratuitous remarks, which were evidently intended for them. But they know all that he knows, and then they know all that they know besides.

In this connection I am pleased to note that many respectable and intelligent people are giving this religion of Spiritualism their earnest attention, and many secular newspapers are lending their columns to the elucidation of the great question: "If a man die, shall he live again?"

If we may believe the "good book," Jesus Christ "manifested" through a materialized body, and even his own disciples were the most incredulous to believe that he was able to overcome death and the grave. A huge stone had been rolled against the sepulchre, armed sentinels placed on guard, and yet notwithstanding these precautions he did burst the ceremonies of tomb, and did manifest himself to his disciples, at sundry times and places. Once they were assembled in an upper room, "the door being shut, when he suddenly appeared among them."

Perhaps our clergymen had better not be too swift to denounce Spiritualism as a "fraud" and a "humbug," as we are told has been done recently by some of our learned Doctors of Divinity, as it is getting popular now to revise the "creeds" in some of the Christian sects. These "gentlemen of the cloth" will have to follow suit, or be left far in the rear. Our unsophisticated clergy evidently are not aware that

"The air is peopled with beings of light,
All unseen by the human eye;
They hover around in the shadow of night,
They flit in the rays of the morning light,
They strew our pathway with visions bright,
That can never, never die;
They come like snowflakes pure and white,
From their happy homes on high."

C. H. MATTHEWS.

New Philadelphia, Ohio.
LIFE, A NOVEL, IT BEAMS WITH AD-
vanced thought, and is fascinating. Price 50 cents.

Dreams Fulfilled.

Now, each dream would make quite a little story, but I will shorten them as much as I know how.

No. 1. I dreamed how to do an example in fractions that the teacher and all the scholars puzzled on for two days, and the teacher went so far as to write to the publishers, and tell them that there was a mistake in their new book. The figures were stamped on my brain so plain that I did the example, without looking in the book, in two minutes.

No. 2. I dreamed that I went to a funeral of a lady that was as dear to me as my mother. In two weeks I got a dispatch that she was dead. I went to her funeral.

No. 3. I dreamed of being called into a building by a certain man; I thought he wanted to show me the house, but he seemed to be quite sad; asked me to go into the cellar, or, as he expressed it, in the lower room. As I started to go down I noticed a pile of stones even with the ground; a door was opened and I saw the most beautiful room or place that I ever saw, and I tried to say as much, but the man said: "Hush! mother lies here." I looked and saw my wife's grandmother. I went and talked with her about the beautiful place. She said she was satisfied; she had tried to desecrate what she had got, but everything was so new to her, and she had lost her palsied limbs and was again young and strong; she was so happy, but she wanted to rest a little while. Then I went back to the man, her son, and talked with him. He said that his mother was a little crazy at the last, and said there was trouble on the brain.

Then I seemed to leave him and look over the house. I found a sick girl upstairs, but I said: "She is all right, and will get well."

In my dream I saw three daughters and one son of the old lady in the house, besides one granddaughter that was sick with a fever. This lady had for children seven boys and five girls.

Now, the very night I had my dream the old lady died. I told my dream to my wife and her father, one of the seven, when I got up about light in the morning. Half an hour after the man I saw in my dream drove into the doorway, and said: "Mother is dead!" and I had the same conversation with him that I had in my dream, almost word for word, except about the beautiful place. This son was with his mother when she died; also all of the rest that I saw. He happened to drive there that night from another town. He said that a blood-vessel probably broke on the brain of his mother, and was the cause of her being crazy, and of taking her away so quick.

I have had other dreams that I think are more accurate, and would be more interesting, than any here written. FRED F. HACKETT.

"Over the Hill to the Poor-House."

"Over the hill to the poor-house
I must wend my weary way,
In all this wealthy city
There's no place for me to stay.
None can spare a vacant chamber
To the poor and sick and old,
But cold cellar or hot attic
Will quickly rent for gold."

Once I had house and money, too,
In the bright long, long ago,
And shielded many a weary frame
From want and care and woe;

And then misfortune followed
In long and gruesome train,
Until I fain would ask for help,
But fear I'd ask in vain.

Bread cast upon the waters
Returns not always here;
Do angels keep in their charge,
And pay it "over there?"

If so, I'll wait with patience—
I have not long to wait,
For I am nearing my four-score,
And near the golden gate.

Where husband and dear children
Will welcome me with love,
And bear me to their heavenly home
In flowery fields above.

So "I'll over the hill to the poor-house,"
And leave the heartless throng;
For I am sick and broken-hearted,
And my stay there won't be long.

—Viola.

A Farewell.

"Good night, dear heart," grandmother said,
And fondly kissed his cheek;
And stroking off his silvered head,
Grandmother whispered to her dead
The love she could not speak.

I saw the gentle tears start,
And turned my head away;
"My dear old love, we two must part—
I cannot go with you, sweetheart,"
I heard her softly say:

"But you will have the children, Paul—
The wages of our past
How have we at twilight's fall,
And listened for their welcome call
That came to you at last."

"And I will follow you so soon
The eventide is here,
We shared a blessed morning and noon,
And saw at last the harvest moon
Of life draw calm and near,

"A happy eventide of rest."
She sighed, and laid her head
In fearless love upon his breast,
As if to share that peaceful rest
Were joy unto her dead.

"And then somehow I lost you, dear,
And since we two must part,
I have a message for you, dear—
A message I will whisper here
Above your faithful heart."

That message none but angels know,
I could but dully guess
The loved and lost of long ago
Were on her lips that faltered so
In that last long caress.

—Mrs. E. F. Evans.

"A Witch of the Nineteenth Century."

This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited wide-spread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of a subscription. Induce your neighbor to send 25 cents for a trial subscription.

The National Spiritual and Liberal Association.

To THE EDITOR:—The second session of the National Spiritual and Liberal Association will be held at Winter Park, Florida, opening Jan. 14th, and closing Mar. 11th, 1894. Rates closely approximating those of last year have already been granted by the railroads belonging to the Central Traffic Association, and by the Merchants and Miners' Transportation Co., on the east coast. This will give the Spiritualists of all sections of the United States an opportunity to attend the winter assembly in Florida, where they will hear some of the most talented speakers in our ranks, and meet many of our best test mediums.

The scenery in and around Winter Park must be seen to be appreciated. The town has an elevation of over one hundred feet above the St. Johns river, hence is entirely free from malaria and kindred diseases. A large number of picturesque lakes can be found in the immediate vicinity of the place, whose waters analyze ninety-two per cent pure. This one fact should be, of itself, a great attraction to all Northern people who are in search of health; for pure water, coupled with pure air, is the open sesame to the citadel of sound health. Winter Park is 144 miles south of Jacksonville, on the main line of the South Florida R. R., and the most charming spot found on the entire road. Orlando and Sanford, cities of several thousands each in population, are only a few miles distant, while Tampa Bay, with its marvels, is but sixty or seventy miles distant on the west.

Excellent hotel accommodations can be found in Winter Park, also in Orlando and Sanford. Furnished rooms, with or without board, can be obtained at reasonable rates. Tents and cottages may also be rented for the entire season by those who wish to have homes of their own during their sojourn in the sunny South. The fruit found in this vicinity is of the very best quality, and in quantity quite sufficient to supply many a market in the North, besides feeding a colony of thousands in Winter Park itself. This beautiful little city has a permanent population of over eight hundred, which number is always largely augmented each winter season. It is also the seat of one of the leading colleges in Florida, hence has peculiar attractions for literary people, who will not be deprived of books, or any other form of intellectual entertainment to which they are accustomed at home.

The lecturers already engaged are Lyman C. Howe, Mrs. R. S. Lillie, Mrs. Adna Orvis and George P. Colby, whose names are household words among Spiritualists, and when spoken carry with them the assurance of a rare intellectual feast to all who are to listen to their inspired utterances.

These excursions certainly offer great attractions to our friends in the North. There will be no biting frosts nor deep snows to annoy one in Florida. The rare June weather, of which the poet sings, rules here alone. No insects will be there to annoy the visitor, and solid comfort may be taken by all who avail themselves of the privileges of this trip.

We must not forget the mediums who are to be in attendance at the camp. Pierre L. O. A. Keller, the gifted slate-writer, will spend the entire season at the camp, and will start for Winter Park with the first excursion on Jan. 9th and 10th, 1894. Miss Maggie Gaulle has as good as promised to be present during the last three weeks of the camp, while negotiations are pending with other gifted mediums in reference to their spending the winter with us in the South. Parties intending to go South via Cincinnati, desiring information in regard to rates, etc., should address Dr. W. S. Rowley, 9 Glen Park Place, Cleveland, Ohio. Excursionists from New England and the East should address Prof. H. D. Barrett, 1121 Tenth St., N. W., Washington, D. C., in regard to routes. Dr. E. C. Hyde, Winter Park, Fla., will answer all letters in regard to cottages, tents, board, rooms, etc. Let the attendance be large and the occasion joyous.

H. D. BARRETT.

Materializing.

A few of the invisible world were permitted to clothe themselves in spirit dress and come out of the cabinet, under the influence and mediumistic power of William L. Cloud, of 731 Raymer street, Toledo, O., at Andrews, Ind., Dec. 4, '93. During the seance there were several full forms materialized and came out of the cabinet, and all were recognized by the friends. Some of the materialized forms conversed with those in the circle in audible tones strong enough to be understood by all that were in the room; while another stepped out with the tambourine in his hand and rattled it in plain view of the audience. Also, there was a message written by a visible hand on the top of the cabinet, filling an entire page of commercial note paper, then rolled up in a ball and thrown among the sitters. The contents of the message were very peculiar on account of the language used and the subject-matter handled. Mr. Cloud, though a very young medium, is a very powerful one, and bids fair to be a leader as a materializing medium. S. J. DERBYSHIRE, M. D.

"A Witch of the Nineteenth Century."

This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited wide-spread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of a year's subscription. Induce your neighbor to send 25 cents for a trial subscription.

"Antiquity Unveiled," communications

from ancient spirits, Apollonius of Tyana, the Jesus of Nazareth, St. Paul and John, the revelators of the Christian Scriptures, return to earth as a spirit, and explain the mysteries that have concealed the theological deception of the Christian hierarchy. 608 pages. A very valuable book. Price, \$1.50; postage, 12 cents.

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RELIGION OF SPIRITUALISM; ITS Phenomena and Philosophy. By Samuel Watson, author of "The Clock Struck One," "Two," "Three," "Thirty-three years a Methodist minister. Mr. Watson's long-continued study of the phenomena of Spiritualism, and his well-known character for integrity of purpose and faithfulness in the discharge of every known duty, combine to render this a book that will attract the attention and command the studious perusal of thoughtful minds. It contains the personal records of a critical investigation of nearly all phases of spirit-manifestation through a period of twenty-seven years, commencing with a belief that Spiritualism was the "practical humbug," and a purpose to expose it, and ending with a conviction that it is a truly transcendental reality in value to mankind. It is eminently well adapted to place in the hands of those whose attachments to the false and false of the Church incline them to have nothing to do with the subject upon which it treats. New edition, with portrait of author. Cloth, 12mo, pp. 320, \$1.50. Postage 6 cents. For sale at this office.

The To-Morrow of Death.

OR THE
Future Life According to Science.
By LOUIS FIGUIER.
Translated from the French
BY S. R. CROCKEE.

A Very Fascinating Work.

This fine volume might well have been entitled "Spiritualism Demystified," for it is a work of a critical and penetrating style in which French writers excel when they would popularize scientific subjects in an accessible form. It is a work of a high order of intelligence, and one which will attract the attention of all thoughtful people. The author is not a Spiritualist—he even mentions Spiritualists as "advocates of a new superstition," etc., etc., in which he justifies the usual animus of the "scientific class," yet he says again: "There is a true and respectable idea in Spiritualism, and it is as proper to believe in the existence of the human spirit as it is to believe in the existence of the human body. There is, as a Spiritualist, a manifest discrepancy in the author's ideas, but the well-read mind will readily select and arrange the true and good and sound ideas which will not only do good mental culture, but much valuable information. The author holds the theory of reincarnation as a fact."

For sale at this office.

THE FREETHINKERS' PICTORIAL TEXT-BOOK.

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CONTINUED FROM FIRST PAGE.

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Mr. F. B. Geohegan, prominent as Spiritualist and Mystic, and a resident of this city, passed to spirit life Dec. 10th.

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ington, D. C.

their official home. A register will be kept of lecturers and mediums, who are requested to send in their names and addresses, also officers of all societies, as we desire to keep a perfect register of these, and prompt notice should be sent to us of all changes.

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