

# Eight Pages of INTERESTING Reading Matter, each of which is Worthy of Careful Perusal. A Spiritualist Paper that is Sustained by HONEST INDUSTRY.

**VOL.** 8.



Seven Solid Pages Made Up of the Gream of Foreign Literature

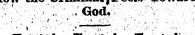
OUR ECLECTIC MAGAZINE. which they had on when the crime was ommitted. The Cream of Foreign Exchanges. "Thieves are always superstitious

PUBLISHED' EVERY 6TH WEEK.

writes Ave Lallemant. In the Middle Ages they were even believed to be in-spired and transported from place to PUBLISHED EVERY 6TH WEEK. This MAGASINE will contain the CREAM of our For-else Spiritualist Exchanges. It will prove invaluable spired and transported from place to pace by the devil. Handsalter injured place by the devil. Handsalter injured place by the devil. Handsalter injured place by the devil. Handsalter injured elght of his mistresses when pregnant in order to take out the heart of the foetus to wear when he went to steal. In 1802 Charles le Bean performed sim-order to obtain from the fat of their embryo children a light which should ing for our paper. Insist upon his contributing at least 's cents per week for our support in this great



The Religion of Criminals. How the Criminal Feels Toward God. them with ashes. Gottfried carried about with him a written prayer: "Dear Lord God and dear Mary, send me to a house in which there is plenty of money!" Ave tells of a Jewish prisoner that for an entire year, while in prison, he took only coffee and burged



Facts! Facts! Facts!

TROM THE ITALIAN OF PROFESSOR principles of religion, that there is al-DESARE LOMBROSO. CESARE LOMBROSO.

the saints in heaven. St. Disma is also [I have translated the following arti-in the mountains and in the sea. In from Lombroso's great work on the Tortora, who had killed by his own cle from Lombroso's great work on the cle from Lombroso's great work on the Criminal ("L'Uomo Delinquente," quar-hand twelve soldiers and also a priest (ta ed., Torino, 1889, vol. i.), in which it forms the eighth chapter of the third part, devoted to "the biology and psy-chology of the born criminal," pp. 434 441. Some interesting facts respecting A famous band of criminals in France the religion of English criminals may adopted a series of rites of their own be found in Mr. Havelock Ellis's "The for births and marriages in their soci-Criminal" (London: Walter Scott, 1890), ety; they had, partly in joke, partly in pp. 156-161.] earnest, their curate, who presided over the marriage ceremony, muttering some pravers in Latin. The nuptial

### CHICAGO FEBRUARY 3.1894.

religion of Christ; and there were no certain sum of money; promised to ex-plous associations in which he had not have Catholiciam for Protestantism; but the promise was never fulfilled, for they afterwards recented; and returned to the bosom of the Catholic Church. the Abbe Crozes, confessed himself on August 23d, 1870. On the 25th he com-mitted his notorious butchery. Vidoog found some thieves who said a mass for luck, after having obtained nothing for

All this is very natural, because re-ligion is the result of an atavistic senti-ment, and, except in absolute barbarism, luck, after having obtained nothing for some months. L'Aveline, murderer of her husband,

in letters to her accomplice, continually invoked God to aid her in her crime. grows much more when the mind is less cultivated and the people more primi-tive, and because in its degeneration "Aveline is not well," she wrote, "..., tive, and because in its degeneration if God wills it. He is ill. Oh! if God religion accommodates itself to all exebses. AGNOSCO, in Agnostic Journal, London, Eng.

would have pity upon us, how I should bless him. When he complains [of the effects of the poison] I praise the Lord in my heart. I have burnta wax-candle

In my heart. I have burnta wax-candle for the realization of my project." And her accomplice replies: "I shall go to mass to-morrow. I pray heaven that it may aid us to attain our object." And again: "He was ill yesterday; I thought God had commenced his work. I have wept so much that it is not pos-sible that God can pass over my tears without nity."

without pity." Zambeccari made a vow to present chalice to Notre Dame de Lorette if she succeeded in poisoning her husband. Giovanni Mio and Fontano, before killing their enemy, betook themselves to confession, and Mio remarked after the murder: "God did not wish to be

the priest; I myself got him into it." V. B., before her husband had become cold, threw herself down upon her knees and prayed to the Blessed Virgin because she had given her strength to acrobbed. Thieves believe tha their vic

cepting the plan of an assassination, said to his companion: "See and do as God inspires you." Gall tells of a thief who robbed to build a church, and robbed to be able to furnish it; and of a band of criminals who believed they tims will not wake while they a still employed in their room, if they over saw assassing reciting a Lord's prayer for every single victim. Lacollange, while strangling a poor man, gave him absolution in articulo mortis, and upon selling stolen property said mass. And when Vincent of Aragon murdered a the rabbinical law. In a curious ballad in argot, published by Biondelli, a thief replies to those

him absolution. How most religious, deifying on the close-stool, I am or, better, most bigotod, was the Apparently Vespasian was a Freethinker. Marchioness da. Brinvilliers, who, in after my own heart. Christian men, I cold blood, long before her arrest, made say, have faithfully recorded all the a catalogue in writing to the secret rascality of the heathen world, forget i confession, including her parricide, her ting that nothing, absolutely nothing is arsons, her poisonings, and her immer cathed

History proclaims that the orgies of is IT POSSIBLE TO GET SPIRIT PHOTO-the Vatican far and away exceed in alities, as well as her omissions or less alities, as well as her official of the value of the Vatican far and away exceed in diligence in confession, and who, from the first, held strictly to the rites of the Church, and refused to eat fat on fast Church, and refused to eat fat on fast of the emperors. We learn from Hallam,

### IN FOREIGN LANDS. Cleanings Therefrom by ever, to his work, the Spiritualist So-ciety prospers and its members in-

l'ease.

PREDICTIONS.

"Light," London.

REMATION-SPIRIT PHOTOGRAPHS-N. F. RAVLIN-PREDICTIONS-THE BERLIN SEANCE-MATERIALIZATIONS

CREMATION AND SPIRITUALISM.

In the Spanish journal "Constancia," traces of much excitement. He told the of Buenos Ayres, the subject of crema-doctor that a prediction, at which he laughed at first, was once made to him been mooted, and the question is treated in the following fashion: Given the in the following fashion: Given the lose his father in a year, that he him-Spiritualistic theory that the soul and self would become a soldier for a very CHRISTIAN-PAGAN VICE Appalling Crimes and Su-perstitions. to a natural law? In reply "Constan-cia" says; "As a general rule the spirit separates from the body at the moment period of military service extended to

Christian writers, both Catholic and of what we call death, and, in certain seven months; he afterwards married Protestant, never weary telling us how cases, some seconds previously. There and there were two children. He was are instances, however, when the spirit approaching his twenty-sixth year, and Pagans were, One cannot lift a relig-seems bound to the body for a brief ious book without finding reference time, but ere twenty-four hours have made to the impiety, lewdness, adulter-les, and murders of the heathen, christian writers have told us that do not signify punishment, but a natural Augustic water adultering that foot which had taken Augustus wasta great adulterer; that Therius wasta notorious drunkard, and that he accepted an invitation to supper only on condition that he should be waited upon by maked wenches; that Caligula wished to be able to cut human throats with a twink: the Claudus Dru-caligula wished to be able to cut human throats with a twink: the Claudus Dru-snet throats with a twink: the Claudus Dru-snet two not supper on the threat the should be waited upon by maked wenches; that Caligula wished to be able to cut human throats with a twink: the Claudus Dru-snet two not supper of threat threat the supper on threat when a punishment is undergoin, or, to ished, and he absolutely forgot his speak more accurately, when the link is ished, and he absolutely forgot his the fulfilment of a natural law. With former years. One day, however, Dr. a suicide, for example, it often happens Liebeault received an intimation of the wedlock; and that Nero fastoned the Christians on crosses and burnt them to death: Christian writers have faithfully recorded all the crimes, all the de-baucheries, all the adulteries, all the implety, all the robberies, and all the perjuries of the Pagan world. In "The History of the Twelve Czesars" the writer says that Vespasian died blas-pheming. "Methinks," quoth he, "while sitting on the close-stool, I am deifying or growing up to be a god." wedlock; and that Nero fastened the that the spirit sees itself united to its death from peritonitis of his former pa-

ments realizing the enormity of its guilt Monday evening. September 18th, the -which makes it believe itself united second of these seances was held under to the material which is hateful to it. somewhat less favorable conditions than Cremation is, therefore, in no way pre-judicial to the action of natural or moral law." IS IT POSSIBLE TO GET SPIRIT PHOTO: ting that nothing, absolutely nothing, is judicial to the action of natural or moral

GRAPHS? From the "Noue Spiritualistische "My wife and I were this time seated in

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ualist, and since then almost all the "so-ciety" doors which were formerly open to him have been closed. Thanks, how-my head I felt the ine material disturb-my head I felt the ine material disturbing my hair, when, with my right hand, I seized it, and plainly realized its soft muslin texture as if folded together. As soon as I let it go it was swiftly drawn away. In spite of all my efforts I could perceive nothing in front of me. Im-In the course of an article by M. Jean Frollo, editor of the "Petit Parisien, mediately thereafter a discussion arose the following singular series of predic-tions occurs. It is quoted by "Le Spir-itisme," from whose columns we take it. on our right as to whether a piece of the material might be cut off, but the medium declined to permit it. Shortly afterwards a fine, kind of drizzle was The celebrated Dr. Liebeault was one day visited by a young man who bore driven into the faces of many of the sitters, including my wife, but I did not perceive it. Finally we heard, while those present were singing a song, a light voice joining in from the back-ground of the cabinet. A lady and genby a woman. She told him he would tleman were asked by the medium-who had in the meantime caused the red lamp to be lit-to sing a song together, and we heard, as if behind the curtains, a still lighter voice accompanying. We saw the medium now plainly sitting op-

posite us. "These last experiments occupied about fifteen minutes, while in the brighter light no more forms appeared in front of the curtain, although we could see now and then something peering out at the sides. I counted on this evening nineteen forms. Some of the sitters, who afterwards expressed their opinions to me, did not appear to be quite convinced, as they had not, unfor-tunately, seen the medium sufficiently. As the singing and playing was always silenced during the appearance and disappearance of the different forms, the lightest movements of the medium's chair must have been observed, and as she was brilliantly clad, her rising up and sitting down, or her entrances and exits between the curtains of the cabinet, could not fail to be noticed. Those who know the lady more intimately than the doubters are far removed from any kind of suspicion, and those who saw, as I did, parcels of glimmering light shoot up from the floor at my feet, and develop into such forms, would see how impossible it is that these phenomena can originate with the medium. Further, I saw, and many others with me, several forms before us at the same moment of time."

MATERIALIZATIONS IN CHRISTIANIA.

From the Italian journal "Annali dello Spiritismo," we extract the following portion of an account of a 'scance in the above town. On June 19th, at halfpast seven, about fifteen ladies and gen-tlemen of the Psychical Society were by invitation, but the total num-

throats with a wink; that Claudus Drucomplish her evil deed. Michielin, acsus complained that it had always been his misfortune to be fettered in unchaste

There are many people who think all some prayers in Latin. criminals irreligious, because religion ceremony consisted, in addition to these applies the most potent check to crime prayers, 'in the couple jumping over in fact, some few of the masters in two rods crossed and held by one of the criminality, or the more daring crimichiefs of the band, who asked the bridenals, such as Lacenaire and Lemairs, groom after the manner of our syndics: Vagabond fellow, will you have this and in general the criminals of our great cities, have found it advisable to woman?" The question was reversed free themselves from whatever check for the woman, and, upon receiving a might be placed upon the exercise of reply in the affirmative; the order was their brutal passions, and go to the op. given, "Then jump." It is curious that posite extreme, ridiculing not only the divorce was prohibited under severe religious but also the moral sentiment, penalties in this society, and was only The majority of convicts, however, conceded when, in later years, it was in-more especially if country born, are troduced into the revolutionary laws of conceded when, in later years, it was in very far from being Atheistic; and, in- France. In 1670 Parisian female poisoners of high degree alternated their deed, they fashion for themselves a re-"succession powders" with diabolical masses to obtain the death of a husband ligion, sensual and accommodating. which makes the God of peace and justice a sort of good-natured teacher of or the fidelity of a paramour. A priest read mass to a pregnant prostitute, and afterwards out the throat of the child, crime. Casanova, who should have known something of this matter, has obwhose blood and ashes served as a served that all those who live by unlawbhiltre. Voisin alone killed 2,500 of many ful professions put their trust in the help of God. Horace puts into the mouth of a vagabond the words, these tiny victims. The Manzi band of brigands was load

"Beautiful Laverna, goddess of thieves," ed with amulets. That of Caruso met in woods and grottoes reputed sacred, in honor of which they burnt holy canand-

' Da mihi fallere: da justo sancto que videri

Noctem peccatis ed fraudibus objice nubes

confessional, and was descended from a family not only religious, but bigoted. In Cervante's third novel, in which he has well depicted criminals, one of The companions of La Gala sent to abstained on Tuesday. Those of Paris them, Rincone, says to his companion: prison at Pisa refused obstinately to eat 'I am a thief in order to serve God and hpright people." "What sort of a god prison governor remonstrated, replied: is that?" "I do not wish," is the reply, "What, do you really take us to be a lot to discuss theology; but everybody of excommunicated heathen?" after his fashion praises God, and our The greater part of London chief wishes that of everyone of our says Mayhew, make a profe thefts a part may be employed for oil knowing the Bible. And even .The greater part of London thieves, says Mayhew, make a profession of knowing the Bible. And even now the for a holy image, and it is to that we at- thieves and camorrists of Naples make tribute the miracle that many of us did splendid gifts to St. Pascal, whose magnot feel the agony of the torture. nificent convent they adorn; and a few Many of us do not rob on Friday, nor years ago, as the famous patriot, Vincenzo Maggiorani, revealed to us, the touch a woman bearing the name of Mary. As for restitution, it never occurs to us archbishop published upon the gates of

the cathedral a componenda-that is to to think of that." .... Dostojewski observed among his com-say, a list of prices to be paid to the Church in order to cancel any sin whatpanions tettooed criminals, 238 with re- was over her hand that we quarreled

refigious, symbols. In criminal argot, and at the first stroke my father fell religious.

Got is prime maggio ("first of May"), the soul la perpetus ("the everlast-ing") proving a belief in God and in the

days! And there were Mendaro, wife- emperors. Lecky, Mosheim, Wylie, M. Felice, and murderer, who went to his death sing-ing the De Profundis, and Martinati, others, that no adequate idea can be formed of the depravity of Christian who founded a prison-chapel in which to say his devotions. And Mo, a murderer, was he not called and :believed by all to be the saint? Bourse had scarcely finished a theft or a murder when he went to kneet with perjuries and adulteries, and

down in church. The girl Galla, according to Despine, while setting fire to the house of her lover, was heard' to cry: "Now may God and the Blessed Virgin do the rest." Masina, having met three countrymen, among whom ened, and then, turning to the priest, his hands still covered with blood, demanded to communicate with the sacred celibacy; host. A thief, brought up in a Christian school, hid his stolen property under the picture of its founder, believing his booty to be secure under the protee-

tion of that semi-saint. Many prostitutes, says Parent, though assuming an irreligious air with their paramours or with their companions in the orgy, are still not such at heart, as observations have proved. The priest refused to enter into a house of ill-fame to minister to one of these women who was dying. The members of the brothel arranged to have her re-moved elsewhere, and then, in order to say a great number of masses for andles. Verenzi, who strangled three other companion who had died, subwomen, was one of the most sincere and scribed a large sum of money: Another exemplary attendants . at church and having her child taken ill, burnt holy candles to obtain its cure. A Neapolitan prostitute, in honor of St. Bridget, will not, unless compelled, carry on on Fridays during Lent, and, when the their business on Friday.' This religiosity can be, moreover,

proved by statistics, by the frequency of attendance at church. Marro found among 500 convicts:

Regular attendants, 46 per cent. Irregular attendants, 25 per cent. Non-attendants, 38 per cent.

and among 100 normal individuals:-

Regular attendants, 57 per cent. Irregular attendants, 13 per cent. Non-attendants, 29 per cent.

Among sexual offenders the attend respect for Christmas, and woe to him soever. The murderers, Bertoldi, father ants amount to 61 per cent of the whole should disturb the peace at that and son, used to assist every day at number, and among murderers to 56 per ers Ferri could not find one who was not

and at the first stroke my latner ien upon the ground." When Maria Forlini, who had strangled a child and torn it to to her revenged of its parents, ligion of their own; while five, out of the revenged of its parents, ligion of their own; while five, out of ing proving a center in our and in the process of the soul of the pronounced, including the soul. In Spanish heard the death-sentence pronounced, sixty-sight declared themselves devoit, argot, the Church is known as "salety." she turned around to her advocate but added that they went to church but added that they went to church is and exclaimed: "Death is nothing; the when they should not have gone there, and exclaimed: "Death is nothing; the when they should not have gone there, and exclaimed: "Death is nothing; the when they should not have gone they contained their excrement at the place where saved, the rest is not worth troubling dessed to pass away the time. Of anothey have committed their crimes about."

Among us (ab halans) and up and a signification, and as guilty of thirty-three murders, and the had send he had sent none, then such it. The pypeles, stor s mur-listened every day to mass; held the therefore they revolted and gave them-der, believe that they may obtain divine pardon by wearing for symmetric shirt preached continually morality and the four spliceptos is erder to process of preached continually morality and the four spliceptos is order to process of

Papacy, "sat Peter in the chair of Peter, whose consciences were stained whose hands were stained with murders." And Edgar says: "A mass of moral impurities might be collected from the Roman hierarchy sufficient to if the half of the latter's body were encrowd the pages of folios, and glut all the demons of pollution and malevowas a priest, proceeded to saw the lence." Popes, bishops and priests were throats of two with a knife badly sharp- guilty of the most disgusting crimes. Love feasts became the scenes of debauchery, and priests, while professing kept mistresses; and some iving in unlawful commerce. The next time Canon Farrar ventures to write on Pagan vice and Pagan ras-cality; I hope he will bear in mind that

popes and Christian priests. "Men,"

says Dr. Wylie, in his essay on the Papacy, "sat Peter in the chair of

he names of John XII., Boniface VII., John XXIII; Sixtus IV., Alexander VI. (Borgia), Julius II., Innocent VIII., and bleas far as the left shoulder. A fur-other pontificial villains, are stained ther remarkable thing is the different with the foulest orimes. In common lighting, That on Dr. H. comes from fairness he ought also to remember that, after the assassination of the Duke of falls from the left, so that the shadows Guise, women and girls, covered only of both mingle. (If General Grant maniprocessions in the streets of Paris, and, debauchery. Canon Farrar would, doubtless, turn up his eyes and whine that "they gave themselves up to saturnalia, worthy of the Pagan world in manifested themselves to the Camera its most vicious days."

M. Felice, the French historian, tells us that the soldiers of the League committed acts of infamy even on the steps

of the altars, and that the disgusting atrocities committed in the church of St. Symphorien, as well as in that of St. Symphorien, as well as in that of the following paragraphs are selected: reappeared to the medium's right, and D'Arquenay and many others, cannot be He was born in New York State in 1831. gave the rose to Herr Rahn, who was recorded in print. The Cardinal of While very young he was at farm work heartily grateful for this distinction. In

mice. The same superstition, prevailed in Scotland some two hundred years

CONTRACTOR ON ONE PAGE

Blatter" we take the following, com the middle, opposite the medium. On my left sut Herr Nordmark, the Presi-dent of the Gothenburg Society, who ments on a paper in "Photographic Adversaria:" At the head of a long and highly interesting article by Dr. Th. had come with us, and on whose left sat Hansmann there are some photographs Dr. Egbert Muller. After a consideraof the writer with an unusually plain ble amount of harmonica playing and of image of the doceased American Presisinging, the materializing forms did not dent, General Grant, and we must say it venture far in front of the curtain. On is one of the best that we have seen. The General's bust appears sometimes beside and sometimes in front of the doctor's figure, so that it almost looks as exceedingly weak light. Still, during closed in that of the General, as in a the appearance of the forms; I heard case. The whole of Dr. Hansmann's her several times talk, with Mr. Fidler left shoulder, breast and arm are covand Herr Rahn, who sat at her right ered by the apparitional image, and alhand. The apparitions moved at first though they are seen as through a mist around the medium, and hardly ever or veil, the contour of the figure, coat ventured farther than to a distance of lappels, vest and shirt-front are plainly about three nees from the surrounding about three paces from the surrounding actually paid a tax for the privilege of discernible. The most remarkable fea-sitters. The total distance of the halfture here is again, as we have found in circle from the medium, was, something almost all spirit photographs, the different focus-the different size of the our right received, it is true, a few two images. General Grant is taken as handshakes, as also idid. my: wife

like six paces. Some of those sitting to once big again as Dr. H., so that his image from a warm, life-like hand, but they is not fully on the plate, and is only visi-bleas far as the left shoulder. A furwere of transient duration and I per sonally had no experience of them Herr Nordmark, beside me, had some flowers in his hand, from which he took the right, while that on the spirit image a rose and repeatedly, offered it to a form which came near to us, but she drew slowly back, although he several with a chemise or sheet, formed night fested twice as large as Dr. H., one focus times begged her. to take it. She did processions in the streets of Paris, and, would give the image exactly as us not come close to us, but remained in the midst of sacred songs, reveled in scribed. The curious thing is that all the middle, between the medium and debauchery. Canon Farrar would, the pictures which the "Blatter" has the sitters. Thereipon Herr Nordmark seen were of that description, as that got up and approached the feebly glim implies that all the apparitions on them mering shape—which kept moving to and fro the free portions of her vell—

double the size of their mediums.) and pressed into her hand the rose which she now accepted, whereupon its REV. N. F. RAVLIN. outline was plainly seen relieved against The Spanish paper, "La Irradiacion, The Spanish paper, "La Irradiacion," the white, shimmering bosom of her gives an interesting biography of this dress; and she at once withdrew behind indefatigable Spiritualist, from which the left side curtain, but immediately

recorded in print. The Cardinal of Lorraine gave one of his bastard daugh-ters in marriage to the murderer of Colfgny; and it is recorded that time upon time ecclesiastics have actually bawned the vestments and utensils of the became a convert to Christianity at the other work long to the manuthe church as well as pawned the manu-scripts of the gospels. It is on record that monasteries and cathedrals were built with Jewish money; and when the built with Jewish money; and when the day of reckoning came, Christian kings, Christian nobles, and Christian ecclesi-astics repaid their debtors, not with money, but with death and spoilation. Christian nobles, int with astics repaid their debtors, not with money, but with death and spoilation. Christian nobles, int with christian nobles, and Christian ecclesi-and by means of his preaching paid off the debts of some fifty-one Baptist in her place with Mr. Fifter and Herr churches. In 1881 he went to California, Rahn. A subsequent shape which, how-A subsequent'shape which, how-Canon Farrar and Earl Russell ought to the church of St. Joseph, an edifice ever, I did not see approaching us, quite b hide their heads in confusion and in which, four months after his arrival, unexpectedly threw a black well over to hide their heads in confusion and in shame, instead of slandering dead Pa-gans. Vice, forsooth Canon Farrar should think of the court of Catherine now said to be the grandest and most now said to be the grandest and most touched by a hand. This enabled my height, and I am above the medium de Medicis. Courtiers actually kept wax figures in their cabinets, and into these rude statuettes they stuck pins in order to bring about the death of their ene-mies. The same superstition, prevailed in Scotland, some two hundred years are the acaptically too advanced for the soft statuettes and into these to bring about the death of their ene-mies. The same superstition, prevailed in Scotland, some two hundred years orthodox, and he eventually retired. terwards a white handkerchief was flung ago. In short, the religion of the court, of the clergy, of the people and of the soldiers was a mixture of superstition and gore and immorality. Margaret of Valois, the princes of Conde, the duch-nies of Nevers, all led lines of immor ality and kerchief was fung to ministry he was a de-termined opponent of Spiritualism, but one day, while in the home of, Dr. Schlesinger, he found the elements of his future, convictions. Afterwards, in his own home, he prosecuted his re-searches and demonstrated the reality ality and found the sements of searches and demonstrated the reality of the life beyond the grave. For seven yars as head beak a 'confirmed' Spirit-ends of its and beak a 'confirmed' Spirit-terwards a white handkerchief was fung in my face over my glasses, and fell be-tors me to the floor. I instantily stooped invisible form that there with but form neither the handkerchief nor any shape before me, although is I rose, a long the head, and a prese of very present to the life beyond the grave. For seven yars as head beak a 'confirmed' Spirit-ends of its and heid there. They were, Continued on Sth page.

ber of the sitters amounted to about thirty. The conditions were not particularly favorable in consequence of some discontent manifested by a portion of the company with regard to the positions which were assigned to them. The sitting was opened with a hymn sung by venture far in front of the curtain. On four voices, but the medium, who sat inedium had in consequence donned a bright tollet, but she was also only rec-cornight collet on the curtain. ognizable on her chair by means of an their efforts to leave it entirely were shapes seemed to project from it, but futile. Observing this, it was proposed to diminish the light, which was done, though still leaving quite sufficient to enable almost everyone present to watch the medium. The writer of the article never, in fact, lost sight of her for a moment, and could also distinguish everyone in the room. Many shapes manifested, and developing after the manner of apparitions, slowly opened the curtain from the inside as if to make us understand their inability to get outside. Several of us heard a creaking sound within the cabinet and fancied the spirits meant in that fashion to signify their annovance at being unable to act in conformity to their own wishes. The medium suggested that the light should be turned up and the sitters rearranged, which was done, with very satisfactory results. Several forms anpeared at both sides of the medium, but they still kept in the vicinity of the cabinet and had a vaporous appearance while some seemed to dematerialize and vanish into the floor. Suddenly, and to our surprise, a tall and well-developed form stepped from the cabinet to the right of the medium. She. raised her right arm, and all those sitting near her saw under the white veil that it was a woman's arm, perfectly formed and revealed from the shoulder downward the fingers being long and jeweled. She shook hands with some and touched others, and then re-entered the cabinat only to reappear, however, almost immediately, when she advanced three paces and stopped, moving her arm up and down under her veil. She once more returned to the cabinet, but came out again almost instantly, and this time a very rare occurrence is recorded. The apparition went straight to one of the sitters, who is called Mr. E., and this towards me, seized my hands, and made me'rise from my chair, drawing me, were round and perfectly formed. In



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# ERECTIC MARK 1 Semare THOUGHTS FROM FOREIGN EXCHANGES. They Will Prove An Intellectual Feast! And Bring Our Readers in Touch With the Old World They Will Give You a Comprehensive View of Spiritualism. You Will Thank The Progressive Thinker for its Electic Magazine

Seven Solid Pages Made Up of the Gream of Foreign Literature

OUR ECLECTIC MAGAZINE. which they had on when the crime was committed The Cream of Foreign Exchanges. "Thieves are always superstitious,

PUBLISHED EVERY 6TH WEEK. PUBLISHED EVERY 6TH WEEK. This MAGAZINZ will contain the CRAAM of our For-eign Spiritualist Exchanges. It will prove invaluable to every reflective mind in the Spiritualist ranks. That number will be devoted exclusively to Spiritualism and kindred subjects in foreign countries. The Two Worlds, Light, Medium and Daybreak, Agnostic, The Freethicker, Psychological Review, and many others equally good, always contain some ravegems of thought: something of great value; something with which each one should be familiar. Each one will in the future be drawn upon to assist in making for our readers an INTELLECTUAL FRANT OF Fare merit. Spiritualist, in-sist that your neighbor shall join with you in subscrib-ing for our paper. Insist upon his contributing at least 'a cents per week for our support in this great work.



The Religion of Criminals. written prayer: "Dear Lord God and dear Mary, send me to a house in which there is plenty of money!" Ave tells

How the Criminal Feels Toward God.

Facts! Facts! Facts!

[I have translated the following article from Lombroso's great work on the Criminal ("L'Uomo Delinquente," quarta ed., Torino, 1889, vol. i.), in which it

441. Some interesting facts respecting the religion of English criminals may

### CHICAGO FEBRUARY 3.1894.

religion of Christ; and there were no certain sum of money, promised to ex-pious associations in which he had not change Catholicism for Protestantism; but the promise was never fulfilled, for

La Trossarello was most devoted to a special Madonna. Troppmann, writes the Abbe Crozes, confessed himself on August 23d, 1870. On the 25th he com-Christia v religion, will not believe in mitted his notorious butchery. Vidocq found some thieves who said a mass for the existence of a hell. They are utili-

tarians even in their faith. All this is very natural, because re-ligion is the result of an atavistic sentiluck, after having obtained nothing for L'Aveline, murderer of her husband, ment, and, except in absolute barbarism, in letters to her accomplice, continually grows much more when the mind is less invoked God to aid her in her crime. "Aveline is not well," she wrote, ". if God wills it. He is ill. Oh! if God cultivated and the people more primitive, and because in its degeneration religion accommodates itself to all exwould have pity upon us, how I should bless him. When he complains [of the effects of the poison] I praise the Lord in my heart. I have burnta wax-candle in Agnostic Journal, London, Eng.



### Appalling Crimes and Superstitions.

thought God had commenced his work. I have wept so much that it is not pos-sible that God can pass over my tears Christian writers, both Catholic and Protestant, never weary telling us how dreadfully wicked and immoral the Pagans were. One cannot lift a relig-ious book without finding reference made to the impiety, lewdness, adulterand murders of the heathen. Christian writers have told us that Augustus was a great adulterent that only on condition that he should throats with a wink; that Claudus Drusus complained that it had always been his misfortune to be fettered in unchaste wedlock; and that Nero fastened the Christians on crosses and burnt them to death. Christian writers have faithfully recorded all the crimes, all the de-baucheries, all the adulteries, all the impiety, all the robberies, and all the History of the Pagan world. In "The History of the Twelve Caesars" the writer says that Vespasian died blas-pheming. "Methinks," quoth he, "while sitting on the close-stool, I am deliging on growing with the a word." Vincent of Aragon murdered a student he did not forget to first give him absolution. How most religious, deifying or growing up to be a god." Apparently Vespasian was a Freethinker better, most bigoted, was the after my own heart. Christian men, I say, have faithfully recorded all the Marchioness de Brinvilliers, who, in cold blood, long before her arrest, made a catalogue in writing to the secret confession, including her parricide, herrascality of the heathen world, forgetting that nothing, absolutely nothing, is gained. arsons, her poisonings, and her immor-

History proclaims that the orgies of he Vatican far and away exceed in foulness the orgies said to have been

with perjuries and adulteries, and

whose hands were stained with mur-

crowd the pages of folios, and glut all

the demons of pollution and malevo-

Love feasts became the scenes of de-

bauchery, and priests, while professing

The next time Canon Farrar ventures

the names of John XII., Boniface VII.,

John XXIII, Sixtus IV., Alexander VI.

with the foulest crimes. In common

fairness he ought also to remember that,

living in unlawful commerce.

kept mistresses; and some

celibacy,

committed in the palaces of the Pagan emperors. We learn from Hallam, ecky, Mosheim, Wylie, M. Felice, and ments on a paper in "Photographic Adothers, that no adequate idea can be versaria:" At the head of a long and dent of the Gothenburg Society, who formed of the deprayity of Christian highly interesting article by Dr. Th. had come with us, and ow whose left sat

IN FOREIGN LANDS.

Gleanings Therefrom "Light," London.

REMATION-SPIRIT PHOTOGRAPHS-N. F. RAVLIN-PREDICTIONS-THE BERLIN SEANCE-MATERIALIZATIONS

#### CREMATION AND SPIRITUALISM.

In the Spanish journal "Constancia," of Buenos Ayres, the subject of crema-tion in connection with Spiritualism has laughed at first, was once made to him been mooted, and the question is treated n the following fashion: Given the lose his father in a year; that he him-Spiritualistic theory that the soul and self would become a soldier for a very body remain united for a certain time short time; that he would soon marry; after death, does cremation, disintegrating immediately the molecules of and that he would die at the age of the body, not place itself in opposition to a natural law? In reply "Constan-cia" says: "As a general rule the spirit separates from the body at the moment of what he moment

of what we call death, and, in certain seven months; he afterwards married cases, some seconds previously. There and there were two children. He was are instances, however, when the spirit approaching his twenty-sixth year, and seems bound to the body for a brief he confessed to be somewhat afraid. time, but ere twenty-four hours have Dr. Liebeault thought him a monomanelapsed the separation is complete. In iac who required to have his mind disa-all these examples the ties after death bused of the notion which had taken do not signify punishment, but a natural possession of it. He therefore put him fact which may be modified through to sleep, and while in this state sug-Tiberius was a notorious drunkard, and dulling the action of a natural law. The gested brighter and more cheerful ideas that he accepted an invitation to supper only case in which the spirit remains to him, and that he would not die for only on condition that he should be apparently united to the body for many forty years. The effect was marvelous. waited upon by naked wenches; that days, months, or years after death is He became quite gay; the fixed idea Caligula wished to be able to cut human when a punishment is undergone on to which but there fixed idea speak more accurately, when the link is the fulfilment of a natural law. With a suicide, for example, it often happens that the subtraction of the subtraction of the subtraction of the that the subtraction of the subtracti vine law." "Constancia" believes these mind, 1 still retain that letter as well as ties to be only seeming. "The convic- the register from which I have drawn tion which the spirit experiences that it the foregoing observations. These are is still attached to a decomposing organ- two written irrefragable witnesses." ism is merely the logical result of an infraction of natural law and it is the

conscience of the being-in these moments realizing the enormity of its guilt -which makes it believe itself united second of these scances was held under to the material which is hateful to it. somewhat less favorable conditions than to the material which is hateful to it. judicial to the action of natural or moral When Dr. Gr. C. Wittig, the represen-

IS IT POSSIBLE TO GET SPIRIT PHOTO-GRAPHS?

sembled and seated. Dr. Wittig says: From the "Neue Spiritualistische "My wife and I were this time seated in Blatter" we take the following com the middle, opposite the medium. On my left sat Herr Nordmark, the PresiNO. 219

ualist, and since then almost all the "50-ciety" doors which were formerly open the invisible being drew it away over my head I felt the fine material disturbto him have been closed. Thanks, howby ciety prospers and its members in- I seized it, and plainly realized its soft crease. muslin texture as if folded together. As soon as I let it go it was swiftly drawn

PREDICTIONS

THE BERLIN SEANCES.

away. In spite of all my efforts I could In the course of an article by M. Jean perceive nothing in front of me. Im-Frollo, editor of the "Petit Parisien," inediately thereafter a discussion arose the following singular series of predic-tions occurs. It is quoted by "Le Spiron our right as to whether a piece of the material might be cut off, but the itisme," from whose columns we take it. medium declined to permit it. Shortly The celebrated Dr. Liebeault was one afterwards a fine kind of drizzle was day visited by a young man who bore traces of much excitement. He told the driven into the faces of many of the sitters, including my wife, but I did not perceive it. Finally we heard, while hose present were singing a song, a by a woman. She told him he would light voice joining in from the back-ground of the cabinet. A lady and genleman were asked by the medium-who had in the meantime caused the red lamp to be lit-to sing a song together, and we heard, as if behind the curtains, a still lighter voice accompanying. We saw the medium now plainly sitting opposite us.

"These last experiments occupied about fifteen minutes," while in the brighter light no more forms, appeared in front of the curtain, although we could see now and then something peering out at the sides. I counted on this evening nineteen forms. Some of the sitters, who afterwards expressed their opinions to me, did not appear to be uite convinced, as they had not, unforunately, seen the medium sufficiently. As the singing and playing was always silenced during the appearance and disappearance of the different forms, the lightest movements of the medium's chair must have been observed, and as she was brilliantly clad, her rising up and sitting down, or her entrances and that the spirit sees itself united to its death from peritonitis of his former pa-body as punishment for having sought tient, at the age of twenty-six. "In or-net, could not full to be active to the court of the cabito liberate itself contrary to morality, the doctor, "that what 1 have narrated the trials of life and submissive to Di-is an extravagant illusion of my own any kind of suspicion, and those who who know the lady more intimately any kind of suspicion, and those who saw, as 1 did, parcels of glimmering light shoot up from the floor at my feet, and develop into such forms, would see how impossible it is that these phenomena can originate with the medium. From "Psychische Studien:"-On me, several forms before us at the same Monday evening, September 18th, the moment of time."

#### MATERIALIZATIONS IN CHRISTIANIA.

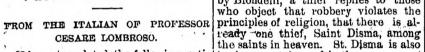
From the Italian journal "Annali tello Spiritismo," we extract the followtative of Herr Aksakow. entered the ing portion of an account of a seance in room in company with Madame Wittig, the above town. On June 19th, at half-past seven, about fifteen ladies and genthere was a large number already astlemen of the Psychical Society were present by invitation, but the total number of the sitters amounted to about thirty. The conditions were not particularly favorable in consequence of some discontent manifested by a portion of the company with regard to the positions which were assigned to them. The sitting was opened with a hymn sung by four voices, but the medium, who sat outside the cabinet, was slightly upset. Now and again various long white shapes seemed to project from it, but their efforts to leave it entirely were futile. Observing this, it was proposed to diminish the light, which was done, though still leaving quite sufficient to enable almost everyone present to watch the medium. The writer of the article never, in fact, lost sight of her for a moment, and could also distinguish everyone in the room. Many shapes manifested, and developing after the manner of apparitions, slowly opened the curtain from the inside as if to make us understand their inability to get outside. Several of us heard a creaking sound within the cabinet and fancied the spirits meant in that fashion to signify their annovance at being unable to act in conformity to their own wishes. The medium suggested that the light should be turned up and the sitters rearranged, which was done, with very satisfactory results. Several forms appeared at both sides of the medium, but they still kept in the vicinity of the cabinet and had a vaporous appearance. while some seemed to dematerialize and vanish into the floor. Suddenly, and to our surprise, a tall and well-developed form stepped from the cabinet to the right of the medium. She raised her right arm, and all those sitting near her saw under the white veil that it was a woman's arm, perfectly formed and 're-vealed from the shoulder downward, the fingers being long and jeweled. She shook hands with some and touched others, and then re-entered the cabinat only to reappear, however, almost immediately, when she advanced three paces and stopped, moving her arm up and down under her veil. She once more returned to the cabinet, but came out again almost instantly, and this time a very rare occurrence is recorded. The apparition went straight to one of the sitters, who is called Mr. E., and this "When the spirit came out of the cabinet for the third time she came hastily into the open space in the middle of the circle. During this incident I observed that the form was almost of my own abled me to see very clearly under the rich drapery of the veil that her arms were round and perfectly formed. In my turn I extended my hands towards the spirit, and found that the form was solid and completely materialized. She then slightly drew back, still keeping her hands on my shoulders, while with some force she obliged me to kneel on

without pity." Zambeccari made a vow to present a chalice to Notre Dame de Lorette if she succeeded in poisoning her husband. writes Ave Lallemant. In the Middle Ages they were even believed to be in-Giovanni Mio and Fontano, before kill spired and transported from place to place by the devil. Handsalter injured ing their enemy, betook themselves to confession, and Mio remarked after the murder: "God did not wish to be Chri eight of his mistresses when pregnant n order to take out the heart of the mixed up in this matter, nor even fortus to wear when he went to steal. the priest; 1 myself got him into it." In 1802 Charles le Beau performed sim-V. B., before her husband had become ilar operations upon pregnant women in cold. threw herself down upon her knees order to obtain from the fat of their and prayed to the Blessed Virgin because she had given her strength to accomplish her evil deed. Michielin, ac-

some months.

saw assassins reciting a Lord's prayer for every single victim. Lacollange, while strangling a poor man, gave him absolution in articulo mortis, and upon selling stolen property said mass. And

the rabbinical law. In a curious ballad in argot, published by Biondelli, a thief replies to those



in the mountains and in the sea. Tortora, who had killed by his own hand twelve soldiers and also a priest (but one who was, as he claimed, exforms the eighth chapter of the third communicated), believed himself invul-part, devoted to "the biology and psy-chology of the born criminal," pp. 434-consecrated host in his bosom.

A famous band of criminals in France adopted a series of rites of their own be found in Mr. Havelock Ellis's "The for births and marriages in their soci-Criminal" (London: Walter Scott, 1890), ety; they had, partly in joke, partly in

embryo children a light which should lull to sleep those who were to be robbed. Thieves believe that their viccomprise the plan of an assassination, said to his companion: "See and do as God inspires you." Gall tells of a thief who robbed to build a church, and tims will not wake while they are still employed in their room, if they cover them with ashes. Gottfried carried about with him a robbed to be able to furnish it; and of a band of criminals who believed they

of a Jewish prisoner that for an entire year, while in prison, he took only coffee and bread, lest he should contravene when

or,

alities, as well as her omissions or less diligence in confession, and who, from the first, held strictly to the rites of the Church, and refused to eat fat on fast days! And there were Mendaro, wife-

pp. 156-161.]

There are many people who think all some prayers in Latin. criminals irreligious, because religion ceremony consisted, in addition to these applies the most potent check to crime prayers, in the couple jumping over -in fact, some few of the masters in two rods crossed and held by one of the criminality, or the more daring crimi- chiefs of the band, who asked the bridenals, such as Lacenaire and Lemaire, groom after the manner of our syndics: and in general the criminals of our 'Vagabond fellow, will you have this woman?" The question was reversed great cities, have found it advisable to free themselves from whatever check for the woman, and, upon receiving a might be placed upon the exercise of their brutal passions, and go to the op- given, "Then jump." It is curious that their brutal passions, and go to the opposite extreme, ridiculing not only the divorce was prohibited under severe penalties in this society, and was only religious but also the moral sentiment. The majority of convicts, however, more especially if country born, are conceded when, in later years, it was introduced into the revolutionary laws of France. In 1670 Parisian female poivery far from being Atheistic; and, insoners of high degree alternated their deed, they fashion for themselves a re-"succession powders" with diabolical ligion, sensual and accommodating, which makes the God of peace and justice a sort of good-natured teacher of masses to obtain the death of a husband or the fidelity of a paramour. A priest crime. Casanova, who should have known something of this matter, has observed that all those who live by unlawful professions put their trust in the help of God. Horace puts into the these tiny victims. a vagabond the words, mouth of "Beautiful Laverna, goddess of thieves," and-

" Da mihi fallere: da justo sancto que videri

Noctem peccatis ed fraudibus objice nubes.'

In Cervante's third novel, in which he has well depicted criminals, one of them, Rincone, says to his companion: "I am a thief in order to serve God and mpright people." "What sort of a god is that?" "I do not wish," is the reply, of excommunicated heathen?" "to discuss theology; but everybody after his fashion praises God, and our chief wishes that of every one of our thefts a part may be employed for oil for a holy image, and it is to that we at-tribute the miracle that many of us did thieves and camorrists of Naples make splendid gifts to St. Pascal, whose magnot feel the agony of the torture. nificent convent they adorn; and a few Many of us do not rob on Friday, nor touch a woman bearing the name of Mary. years ago, as the famous patriot, Vin-cenzo Maggiorani, revealed to us, the As for restitution, it never occurs to us archbishop published upon the gates of the cathedral a componenda-that is to to think of that."

Dostojewski observed among his comsay, a list of prices to be paid to the panions (in Siberia) a remarkable respect for Christmas, and woe to him Church in order to cancel any sin whattime! At Easter they prayed with true mass, upon bended knees, their faces cent. Maxime du Camp looked into devotion, and all made offerings of almost touching the ground. A Near thinty there of the cent who should disturb the peace at that and son, used to assist every day at number, and among murderers to 56 per pence and wax-candles for the Church. 'Every thief has his devotions," says killed his father, was devoted to a cer-

the proverb; and we have found, among 2480 tattooed criminals, 238 with re-ligious<sup>61</sup> symbols. In criminal argot, God is primo maggio ("First of May"), "and the soul la perpetua ("the everlastwho had strangled a child and torn it to ing"), proving a belief in God and in the pieces to be revenged of its parents. immortality of the soul. In Spanish argot, the Church is known as "safety." German murderers believe themselves

secure from all suspicion if they leave salvation of the soul is everything. That and many said that in prison they contheir excrement at the place where they have committed their crime. Among us (the Italians) they dip their

about." Boggia, a tramp, condemned at Milan as guilty of thirty-three murders, him for sous and he had sent none, finger in the blood of the victim, and then suck it. The gypsies, after a murlistened every day to mass; held the therefore they revolted and gave themder, believe that they may obtain divine canopy during the Holy Sacrament, and selves to the Devil! Two out of sixtypardon by wearing for a year the shirt preached continually morality and the four epileptics, in order to procure a

who founded a prison-chapel in which earnest, their curate, who presided over the marriage ceremony, muttering some prayers in Latin. The nuptial by all to be the saint?

murderer, who went to his death sing-ing the De Profundis, and Martinati,

Bourse had scarcely finished a theft or a murder when he went to kneel down in church. The girl Galla, according to Despine, while setting fire to the house of her lover, was heard to cry: "Now may God and the Blessed Virgin do the rest." Masina, having met three countrymen, among whom was a priest, proceeded to saw the throats of two with a knife badly sharpened, and then, turning to the priest, his hands still covered with blood, demanded to communicate with the sacred host. A thief, brought up in a Christian school, hid his stolen property under the picture of its founder, believing his booty to be secure under the protec-

tion of that semi-saint. Many prostitutes, says Parent, though assuming an irreligious air with their read mass to a pregnant prostitute, and read mass to a pregnant prostitute, and afterwards cut the throat of the child, whose blood and ashes served as a the orgy, are still not such at heart, as philtre. Voisin alone killed 2,500 of many observations have proved. The priest refused to enter into a house of

The Manzi band of brigands was load-ed with amulets. That of Caruso met in woods and was dying. The members of the brothel arranged to have her rein woods and grottoes reputed sacred, moved elsewhere, and then, in order to in honor of which they burnt holy can-dles. Verenzi, who strangled three women, was one of the most sincere and strangled large sum of money. Another scribed a large sum of money. Another exemplary attendants at church and having her child taken ill, burnt holy confessional, and was descended from candles to obtain its cure. A Neapoli-tanily not only religious, but bigoted. tan prostitute in honor of St. Bridget, a family not only religious, but bigoted. The companions of La Gala sent to abstained on Tuesday. Those of Paris prison at Pisa refused obstinately to eat will not, unless compelled, carry on on Fridays during Lent, and, when the their business on Friday. prison governor remonstrated, replied; This religiosity can be, moreover, proved by statistics, by the frequency of What, do you really take us to be a lot

attendance at church. Marro found The greater part of London thieves, among 500 convicts: says Mayhew, make a profession of knowing the Bible. And even now the Regular attendants, 46 per cent.

Irregular attendants, 25 per cent. Non-attendants, 38 per cent. nd among 100 normal individuals;

Regular attendants, 57 per cent. Irregular attendants, 13 per cent. Non-attendants, 29 per cent.

Among sexual offenders the attend soever. The murderers, Bertoldi, father ants amount to 61 per cent of the whole almost touching the ground. A Nea- thirty-three of the cellules at Mazas politan youth of twenty-four, who had during service; six prisoners only were moved or attentive, the others remained tain Madonna. "Indeed," he said, "it at work. Out of two hundred murderwas over her hand that we quarreled, ers Ferri could not find one who was not and at the first stroke my father fell religious. upon the ground." When Maria Forlini, Bossi fo

Rossi found fourteen devotees among forty convicts, but all possessed a re-ligion of their own; while five out of heard the death-sentence pronounced, sixty-eight declared themselves devout, she turned around to her advocate but added that they went to church and exclaimed: "Death is nothing; the when they should not have gone there, saved, the rest is not worth troubling fessed to pass away the time. Of an-about."

processions in the streets of Paris, and, its most vicious days." M. Felice, the French historian, tells us that the soldiers of the League committed acts of infamy even on the steps of the altars, and that the disgusting atrocities committed in the church o

St. Symphorien, as well as in that of D'Arquenay and many others, cannot be recorded in print. The Cardinal of Lorraine gave one of his bastard daughters in marriage to the murderer of Coligny; and it is recorded that time upon time ecclesiastics have actually pawned the vestments and utensils of the church as well as pawned the manuscripts of the gospels. It is on record that monasteries and cathedrals were built with Jewish money, and when the day of reckoning came, Christian kings, Christian nobles, and Christian ecclesi astics repaid their debtors, not with money, but with death and spoilation. shame, instead of slandering dead Pagans. Vice, forsooth! Canon Farrar should think of the court of Catherine de Medicis. Courtiers actually kept wax figures in their cabinets, and into these rude statuettes they stuck pins in order to bring about the death of their enemies. The same superstition. prevailed in Scotland some two hundred years ago. In short, the religion of the court, of the clergy, of the people and of the soldiers was a mixture of superstition and gore and immorality. Margaret of Valois, the princess of Conde, the duchesses of Nemours, of Guise, of Montpensier, of Nevers, all lcd lines of immorality and foulest wickedness. It was

CONTINUED ON 8TH PAGE.

to say his devotions. And Mo, a mur- popes and Christian priests. "Men," Hansmann there are some photographs Dr. Egbert Muller. After a consideraderer, was he not called and believed by all to be the saint? Papacy, "sat Peter in the chair of image of the deceased American Presi-Peter, whose consciences were stained dent, General Grant, and we must say it venture far in front of the curtain. On is one of the best that we have seen. this occasion it was to be dark, and the The General's bust appears sometimes medium had in consequence donned a ders." And Edgar says: "A mass of beside and sometimes in front of the bright toilet, but she was also only rec-moral impurities might be collected doctor's figure, so that it almost looks as from the Roman hierarchy sufficient to if the half of the latter's body were enclosed in that of the General, as in a the appearance of the forms. I heard case. The whole of Dr. Hansmann's her several times talk with Mr. Fidler lepce." Popes, bishops and priests were left shoulder, breast and arm are cov-guilty of the most disgusting crimes. ered by the apparitional image, and al-hand. The apparitions moved at first though they are seen as through a mist around the medium. and hardly ever or veil, the contour of the figure, coat lappels, vest and shirt-front are plainly about three paces from the surrounding actually paid a tax for the privilege of discernible. The most remarkable fea-sitters. The total distance of the halfture here is again, as we have found in circle from the medium was something almost all spirit photographs, the diflike six paces. Some of those sitting to to write on Pagan vice and Pagan ras-cality, I hope he will bear in mind that two images. General Grant is taken as handshakes, as also did my wife once two images. General Grant is taken as handshakes, as also did my wife once big again as Dr. H., so that his image from a warm, life-like hand, but they is not fully on the plate, and is only visible as far as the left shoulder. A fur-John XXIII, Sixtus IV., Alexander A ble as far as the left shoulder. A lur-(Borgia), Julius II., Innocent VIII., and ble as far as the left shoulder. A lur-other pontificial villains, are stained ther remarkable thing is the different with the foulest crimes. In common lighting. That on Dr. H. comes from lighting. That on Dr. H. comes from the spirit image and repeatedly offered it to a were of transient duration and 1 perthe right, while that on the spirit image a rose and repeatedly offered it to a after the assassination of the Duke of falls from the left, so that the shadows form which came near to us, but she Guise, women and girls, covered only of both mingle. (If General Grant mani-drew slowly back, although he several with a chemise or sheet, formed night fested twice as large as Dr. H., one focus times begged her to take it. She did would give the image exactly as denot come close to us, but remained in in the midst of sacred songs, reveled in scribed. The curious thing is that all the middle, between the medium and debauchery. Canon Farrar would, the pictures which the "Blatter" has doubtless, turn up his eyes and whine seen were of that description, as that the middle, between the medium and

seen were of that description, as that got up and approached the feebly glim that "they gave themselves up to sat-urnalia, worthy of the Pagan world in manifested themselves to the camera and fro the free portions of her veildouble the size of their mediums.) and pressed into her hand the rose which she now accepted, whereupon its

REV. N. F. RAVLIN. outline was plainly seen relieved against

The Spanish paper, "La Irradiacion," the white, shimmering bosom of her gives an interesting biography of this indefatigable Spiritualist, from which the left side curtain, but immediately the following paragraphs are selected: reappeared to the medium's right, and He was born in New York State in 1831. gave the rose to Herr Rahn, who was While very young he was at farm work heartily grateful for this distinction. In from dawn to dusk. At eighteen he be- the intervals of playing and singing new came a woodcutter, and then he sold a shapes constantly appeared before us, small farm which he owned in order to but they were very timid, and their procure funds for educational purposes. visits of brief duration, though once, to He became a convert to Christianity at our right, there were three little ones nineteen, and abandoned his other work quite close together. Later a female to study for the ministry; was made a form of medium height appeared and pastor at twenty, and preached in Chi- danced before us, keeping good time to cago for fourteen years afterwards, the harmonica music, and waving her cago for fourteen years alterwards, the harmonica music, and waving her where he drew immense congregations, veil about in a graceful manner. At the and hy means of his preaching usid off same time I heard the medium speaking to him is given in his own words: and by means of his preaching paid off same time I heard the medium speaking the debts of some fifty-one Baptist in her place with Mr. Fidler and Herr churches. In 1881 he went to California, Rahn. A subsequent shape which, how Canon Farrar and Earl Russell ought to the church of St. Joseph, an edifice ever, I did not see approaching us, quite to wards me, seized my hands, and made me rise from my chair, drawing me collapsed. He had it rebuilt, endowed my wife's head and face from behind Vice, forsooth! Canon Farrar it with a magnificent organ, and it is forwards, the head having been first now said to be the grandest and most touched by a hand. This enabled my height, and I am above the medium beautiful church in the city. He studied wife to realize quite plainly that the beautiful church in the city. He studied wife to realize quite plainly that the stature. She then placed her hands on soft extire, but stature. She then placed her hands on my shoulders, a movement which enand settled ultimately in a provincial neither before it was placed over her pastorate, but his modes of thought nor after its removal did she perceive were apparently too advanced for the any form in front; and immediately aforthodox, and he eventually retired. terwards a white handkerchief was flung During his public ministry he was a de-in my face over my glasses, and fell betermined opponent of Spiritualism, but fore me to the floor. I instantly stooped one day, while in the home of Dr. for it, thinking in that way to reach the Schlesinger, he found the elements of invisible form that threw it; but I found his future convictions. Afterwards, in neither the handkerchief nor any shape his own home, he prosecuted his re-searches and demonstrated the reality of the life beyond the grave. For seven lady and gentleman behind touched the ments, her hands on my head, beginyears he has been a "confirmed" Spirit- ends of it and held them. They were,

Continued on 8th page.

# SPIRITUAL SCIENCE.

The above question, propounded by "Inquirer," is of much interest, and one which no doubt has been often asked by Spiritualists. Many years ago, after what I supposed to be a clairvoyant experience, I thought much on the subject, but failed to come to any conclusion. As you express a wish for reports of mani-

festations of the living, as a preparatory help to the solution of the problem, I send you one explains why a spirit impression becomes obwhich I hope may be of use.

The causes which led to this vision of the living, which I had, were probably various, sphere became paramount while the thought. but all of a very depressing kind; for it is quite body was withdrawn from the physical body. true that misfortunes rarely come singly; and What have others got to say about it?it was, as it seemed to me, a piling up of mis- Ed. M.] fortunes which produced a feeling that, so far as I was concerned, life was not worth living.

In this condition, the mind at times becomes perfectly passive, and in a receptive state for the manifestation of spirit-power. It seemed to me as if the vision of the living might have been produced by mesmerism on the part of the spirits. But, at the same time, I saw many spirits, also-or what I supposed to be spirits-and I asked myself, what is the difference between the two? The incident was as follows:

I was sitting in our dining-room alone one evening, in front of the fire, reading a Swedenborgian book. This book was the gift of a very dear friend from whom I had recently As SEEN BY THE HARBINGER OF LIGHT, parted. I had nearly come to the end and about half-an-hour's reading finished it. Then, closing the book, I sat for sometime, thinking of what I had been reading, becoming quite lost in thought.

Presently, there seemed to be instilled into me. like as it were a gentle dew falling on my troubled spirit, a feeling of peacel

Wondering what this could mean. I continued to sit in the same quiet, passive state, and the feeling of peace grew till it became positive happiness; and I said to myself, truly, the kingdom of Heaven is within. I was at the same time conscious of all my trouble, and thought what a strange thing it was that 1 voked by the will of the subject, and not by should have simultaneously the feeling of both joy and sorrow.

Then, how it came about I do not know. but I suddenly found myself in spirit, standing near to the chair in which my body was sitting, but apart from it. I remember having a rather nervous feeling about it for an instant. thinking that, possibly, if spirit and body got too far apart it might result in the death of the latter; and yet when the time came for me to "resume this mortal coil," it felt to be quite a burden to me.

Many times, since then, when feeling that the discipline of life was too severe to be borne patiently, has that vision come to my remembrance with consolation, because I seemed then to recognise and understand something of the spiritual nature of man, and of the possibilities of a future life.

When I found myself in spirit, standing spart from my body, which however I was touching with my hand, I was not at all surprised to see what appeared to be the actual presence of my friend, though I knew that in reality he was 200 miles away.

My friend was standing on one side of the table, on the other were nine or ten spirit-forms study of Spiritualism, which was intended to

Another thing very noticeable was, the ex. to Confucius, rendered into French by men treme clearness of perception. When I looked of erudition, actuated by a genuine love of round the room afterwards, when in my nor spiritual lore, and by a most laudable desire What are So-called "Spirit-forms." mal state, I could imagine it, in comparison, to popularise works which have been hitherto to be full of fog., ! W. . almost inaccessible to the general reader.

[Everything we perceive is both subjective

and objective: subjective within the mind, and

objective outside of it; but it is the mental sub-

jective that renders things seen objective to us.

on objects and enables us to perceive them; in

not the things seen that produce the light.

within his own mind. ]-Medium and Day-

FROM FOREIGN LANDS.

**Glimpses of the Old World.** 

AUSTRALIA.

explaining what is meant by "Statuvolence."

that of the person who magnetizes him.

break. London.

THE TITLES OF SIXUARTICLES.

The titles of the six articles in Mme. Elise van Calcar's Op de Grenzen van Twee Werel-It is the living mentality within that operates den (the Hague), for October, serve to prove High!" It was full of suggestiveness, and behow thoroughly she is in touch with the drift ing entirely void of the theological element lers," "An Open Letter to Professor Wal- perhaps a few of the thoughts suggested in lace" by Baron Du Prel, "The Vision of Prince and by the sermon may not be out of place in jective; the link with the spirits and the donor Maurice," "A. Remarkable Apparition of the pages of this journal. of the book being thought. This thought Herr Kreps to His Daughter,"and "Mr. Stead "Whatsoever things are true, whatsoever ty for calling attention to a factor in Spiritua Combatant for the Truth.'

#### SPIRITUALISM.

La Paix Universelle (Lyons), dealing with

["W." in returning proof says: "Though psychology, seems to hold its judgment in everything which is objective must also be suspense with respect to Spiritualism; but its subjective when seen, is it not possible to see researches, and the scientific methods employed things which are only subjective?" Certainly. in pursuing them, can scarcely fail to con-Man's body is objective, yet it is only the pro-duct its principal contributors to that goal. duct of that which is subjective or spiritual

> The September number of Psychische Stu- view the circumstances amid which we are out the magnetic fatigue of writing many dien (Leipsig), contains a report of the new placed. If our thoughts and aims are trivial, words. The accomplishment of this desirable experiments with Eusapia Paladina, made by sordid, or base, we must slowly but surely end is delayed (we are told) by the fact that Dr. Julian Ocherowicz, of Warsaw. a report grow into correspondence thereto. Marcus mediums shrink from the exertion and unof an apparition of a striking character; a dis- Aurelius, Roman Emperor and stoic philoso- pleasantness of learning the shorthand vocabcussion of the question "Are There Warning pher, had arrived at this truth when he wrote: ulary. Only patience and courage are needed Dreams?" by Baron du Prel; and a reply by "Such as are thy habitual thoughts, such also to master it, as the spirits are ready to give Herr Wittig to an article by Herr Fritz Menth- will be the character of thy mind; for the soul definitions when asked. ner upon "Spiritualism on the Stage," in the is dyed by the thoughts."

Bosc's valuable studies on Psychology, in con-

individual self?

La Irradiacion (Madrid), publishes a por- from an unseen intelligence and recorded in now are. trait and memoir of Dr. Garcia Lopez, an in- Borderland, there occurs the following: "The A communication was once made through Among the reviews in the current number is one of a book entitled "The Essenian Messiahs and the Orthodox Church," by the Essen. ians of the Nineteenth Century. If it is what it

published at Vera Cruz, reminds us to call at how much surer must be the reflex action of parents. I am given to understand that this hand, are drawn toward Spiritualism. the editor of the Mercure de France, in reply

reviewer, it seems, in his efforts to discredit the organ of the Perseverancia circle at Men- piece of mind and to the right development of at houses where such phraseology is objected Spiritualism, laid considerable stress upon the doza, in the Argentine Republic, both of which character than any mere change in surround- to only in a purely social way, and with pre-

# THOUGHT INFLUENCE.

### And its Wonderful Potency.

BY A. E. FITTON.

WOBLDS, London. A short time ago I had the privilege of hearing a sermon whose message was "Think Explanations in Reference to It. SIR:-A story is circulating, which may not

be true, but none the less it affords opportunithings are honest, whatsoever things are just, alism the wider knowledge of which would whatsoever things are pure, whatsoever things prevent many misunderstandings. The story Joseph Smith and the Book of are lovely, whatsoever things are of good re- is that a medium, at a seance, offending the transcendental magnetism, philosophy, and St. David for the set things," These words of hostess, a highly respected widow, by declar- Conflicts of Life. St. Paul formed the groundwork of the dis- ing that she had not been really married, and The Power and Permanency of

that her children were "illegitimate." The preacher's starting point was the effect | It has often been communicated that the The Unknown. of thought upon character, its moulding influ- higher order of spirits have long been trying Probability of a Future Life. ence, the color and bias which our lives re- to coin a shorthand language, so that mediums Anniversary Address. ceive from the subjects to which we devote who have more spiritual than magnetic power The Egotism of Our Age. our attention, and the aspect in which we may be able to receive communications, with-

The words "marriage" and "married" are

see it right: but the kingdom over which we

should reign supreme is ours to subjugate, to

ourselves we are unconsciously becoming

agents in wider reformations, and aiding some-

what in the world's progress .- THE Two

SPIRIT SHORTHAND.

Magazin fur Literatur. Among many able and interesting articles in recent numbers of the Constancia (Buenos Manuel Navarro Murillo, entitled "The Ob-jective Proof of the Communication of Disin-bave a weight and a force whose effects may index and a force whose effects may index and a force whose effects may index and a force whose effects may and about non variance in the field were and strict the constantiago and marriago and about non variance influences (Marriago and about non variance) influences (Marriago and about and a force whose effects marriago and about non variance and a solution and a force whose effects and a shout non variance influences (Marriago and about and a jective Proof of the Communication of Disin-have a weight and a force whose effects may carnated Spirits." From the same journal we learn that a So-ciety of Spiritualists, entitled "The Light of the Future," has been formed at Lincoln, in the province of Buenos Aires, and that it has commenced with a membership of forty-seven.

In a communication received by Mr. Stead in combination, be more influential than they

defatigable propagator of Spiritualism in Spain, whose contributions to La Fraternidad makes of the mind than by the use it makes of I had been present in church when their par-Universal have given a powerful impulse to the body. . . . . It is the mind that ents were legally married, the ordinary explanthe cause in the Peninsula; while he has also makes character. It is the mind that is far ation, "mistaken impression on the medium's claims to be-an authentic narrative of the used his utmost endeavors to detect and exdeath of Jesus of Nazareth, written by an eye- pose fraudulent mediums and venal impostors; is a poor instrument at best. Hence the um," could have no bearing on the case. The witness of it, the Grand Master of the Esseni- and has been very successful in that respect. Its a poor instrument at book. Instrument at book. Instrument at book. Instrument at book in the magin- message signified that the parents had been so witness of it, the Grand master of our boost, an Institute in Jerusalem, and addressed to one of the colleagues in Alexandria—it de serves, as the reaeiver says, to be read and re-read and meditated upon; and is indeed the to be extraordinary document that has ap-peared since Apostolic times. But the state e months after his crucifixion, and that he was taken down from the cross in a fainting condi-teaken do

tention to the fact that while numbers of med- thought upon the character. We live with (and not the absence of formal registration) is LEAFLETS OF THOUGHT. either in Babylon or Antioch, require to be ical men drift into materialism among the Teu- our thoughts-we cannot live without them, what my guides mean by "illegitimacy" in tonic races, the more eminent members of the faculty among the Latin peoples, on the other hand, are drawn toward Spiritualism. LA BUENA NUEVA. Among the publications which reach us from the maximum of high truths into the small and the mean, to refuse to let petty the maximum of high truths into the superior and the mean to refuse to let petty or thoughts—we cannot live without them, but we can regulate them, control them to a large extent, and resolve that we will not have occasion to be ashamed of our associates. To mall and the mean, to refuse to let petty the superior and the mean to refuse to let petty the superior and the mean to refuse to let petty or knows are superior at the access a server of the superior and the mean to refuse to let petty or knows are superior at the access are served by spirits who are sight to banish it from the publications which reach us from

Ideas of the Deity.

AND cautions for keeping the veil of flesh well

### FEBRUARY 3 1894

# GLEANINGS

govern, and to reform. And by reforming FROM THE ROSTRUM.

BY A. B. FRENCH.

This work is one that every one should read. It beams throughout with rare gene of thought, practical as well as profound. There is sunshine and beauty it every sentence uttered. The work is dedicated to the author's favorite sister, barah French Farr, now passed to spirit-life. Hudson Tuttle, of Berlin Heights, Ohio, gives an interesting aketch of the author's life.

CONTENTS:

Dedication. Sketch of the Life of A. B. French. William Denton.

Legends of the Buddha. Mohammed, or the Faith and

Wars of Islam.

Mormon.

Ideas.

What is Truth?

Decoration Address.

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### **RELIGION OF MAN** ETHICS OF SCIENCE.

BY HUDSON TUTTLE.

ried" means that there is something still to adjust between the two, after which they will, in combination, be more influential than they hill in combination, be more influential than they hill; the saw of Moral Government; The Appendes: Love; Wisdom; Conclence: Accounts wrong? Happines: The Path of Advance; The Will; Is Man Pree? Culture and Development of the Will; Is Man Pree? Culture and Development of the Will; Is Man Pree? Culture and Development of the Will; Is Man Pree? Culture and Development of the Will; Is Man Pree? Culture and Development of the Will; Is Man Pree? Culture and Development of the Will; Is Man Pree? Culture and Development of the Will; Is Man Pree? Culture and Development of the Will; Is Man Pree? Culture and Development of the Will; Is Man Pree? Culture and Development of the Will; Is Man Pree? Culture and Development of the Will; Is Man Pree? Culture and Development of the Will; Is Man Pree? Culture and Development of the Will; Is Man Pree? Culture and Development of the Will; Is Man Pree? Culture and Development of the Will; Is Man Pree? Culture and Development of the Will; Is Man Pree? Culture and Development of the Will; Is Man Pree? Culture and Development of Cherrer of Human Rights: Libery; Duiles and Colligations; Sin: Punlahment-Present and Future; Duiy of Wills of Government; Duiy of Self-Culture; Martigee.
t ents were legally married, the ordinary explanar ation, "mistaken impression on the medium's

HISTORICAL AND CRITICAL RE. In view of the Sunday Question, with Replies to an Objector, by G. W. Brown, M. D. A pamphlet that should be in the hands of all Price 15 cents. For sale at this office.

For sale at this office.

THE SPIRITUAL ALPS

course.

NEW EXPERIMENTS.

The October number of La Revue Spirite is an excellent one in every respect, both as regards its original and its extract matter. The former includes a lucid exposition of the teachings of Spiritualism; a continuation of M.

nection with experiments and discoveries of Reichenbach; and an essay on Hypnotism, developing some new ideas and suggestions, and a word which has been coined by an American

physician to denote a state or condition pro-DR. GARCIA LOPEZ.

but perished by shipwreck; and that Peter died M. U. R. Feylaud writes a clever letter to

known in earth-life. The difference in appearance in the vision between the living and my other visitors was very marked. He was "life itself;" the spirit-forms, in comparison, were slightly less than life. They were all extremely beautiful, with garments somewhat after the style of the ancient Greeks; in color nearly white, though not quite white, but the most delicate pearly grav. The shadows, however, were what mostly attracted me, they

in those beautiful colors? Do they refer to what feels to be the shadows of life?

But the faces of my spirit-friends had naturally the greatest attraction for me, they were so strongly expressive of love and sympathy. Their great desire seemed to be to impress on me the fact that I had pirit-friends who knew all about my trials and difficulties, and that they truly had infinite leve and sympathy for me, and that they were always near me, though I was not conscious of it.

Again I looked at my friend, and was much struck at the difference in expression. His he was not at peace, and the battle of life was spoke to him-gave him permission, as it were. But I was just then more interested in

my spirit-friends. Presently they said to me and though it was only one voice it appeared to come from all:

"If you could only believe what you have been reading, it would give you great comfort.

Just at that moment, to my great sorrow, I reunited.

Oh! how I longed to be able to again sever be borne. But the vision had lightened the cous cause. feeling of life being a burden, and for some

time after I seemed to feel the presence of my spirit friends.

objective.

common-place character and the discrepancies are published gratuitously. presented by some of the communications received from "the other side."

M. Feylaud's rejoinder is so apt and conclusive that we cannot avoid quoting it: "Exactly as in our world, there are wise men and fools, evil-doers and imbeuiles; so there are were so lovely; such a beautiful mingling of also, as their interpreters, incorrect and illiterrainbow tints of the most delicate description. ate mediums, absolutely like the translators of

to an article published in that paper on his

dence before they can be accepted.

Why should shadows be represented like the false documents of Norton. What would that, I asked myself. Is there any meaning you have? I have not asserted that the world of spirits is perfect; but that I believe I have proved to myself that it exists. It depends upon yourself to obtain the same proof. Try

it, and then judge accordingly." But this is the very last thing materialists and sceptics will consent to do; and for the simple reason. as it appears to us, that they are afraid of becoming convinced of the existence of a spiritual world.

#### ASTROLOGICAL PREDICTION.

Die Ubersinnliche Welt, the organ of the apparitions of the "dead?" Sphinx Union in Berlin, states that an Italian was very earnest but full of anxiety; evidently that in this periodical for 1893, it is fore- Light, Australia. told that two ships of war will come into colnot yet over. He appeared to have a wish to lision on the 21st of June. This was the day speak to me, but could not do so till I first on which the Victoria was rammed and sunk by the Camperdown.

#### DR. B. M. S. BENITO.

The Revista Espiritista de la Habana contains a portrait and literary sketch of Dr. D. work Ciencia Espirita, and one of the most

brilliant exponents and defenders of Spiritualheard footsteps approaching, and I knew when the Literary University of Barcelona, his acad-gradually led up to what resulted in murder, whatsoever things are gracious," should find on the leaden, albeit, useful, feet of science; championship of the truth; and his portrait

shows him to be a man of exceptional intellithe connection, for the union was like taking gence, kindly by nature, earnest in well-doing, up a burden, but I could not; the time for and gifted with that persistency of purpose nect locality with influence. --RAPHARL, in are they; how they sweeten existence; act as asus, that flies. The former has his hippothat had not yet arrived, and the burden must which is so valuable in the upholder of a right. Light, London,

#### FOUR BOOKS OF CONFUCIUS.

La Haute Science (Paris), is performing an

important service to students of the great re-But if they were spirits, what was the vision ligious literatures of former times, by bringing of my living friend? They could not both be translations from them within the reach of all. In the September number, for example, we ers --- Wordsworth.

I might not have thought so much about the find the Mysteries of Jamblichus, the Zohar, If there is any person to whom you feel dis- tutional defects present. The world-our vision had it not been for my spirit appearing one of the Upanishads, the Cosmogony of like, that is the person of whom you ought little world may seem out of joint, and we toil, where we can kneel and pray or sit and THE WORLD'S SIXTEEN CRUCE to separate itself from my body for the time. Moses, and one of the four books attributed never to speak .- Ceoll.

### A Good Example.

following effect, which its readers are invited all imperative. To invest these with the digto reply to:

1. Did you ever, within your own experi- tine of life, which has so much in it of the ence, see the apparition of any person then trivial and the commonplace, a higher standliving, at the moment of his or her death? 2. Could you give detailed particulars con- though we fail again and again to reach the six thousand years old. To go no further cerning such phenomenon?

3. Do you remember if the apparition presented a sensible or visible form? 4. Did it appear by night or day, in your

waking or sleeping hours? 5. Did you ever have any presentiments, which were subsequently verified?

6. Did you ever hold communications with

astrologer of Soretto (Loretto?) publishes a kind which have happened to credible members ened, and a mental stimulus which will arouse cave-men, and away behind them, in the nuyearly almanac, containing predictions, and of your family or friends?-Harbinger of many a dormant faculty, and ward off the ap- merically incalculable distance, is the protista

> Astrology and the Percy Murders. But in we content outserves with the mining human race. A vaster world requires a vaster In your last issue, "Notes by the Way," you through a scrappy journal, or a sensational god, and this implies an incomparably wider say it is strange that the conjunction of Mars novelette, flattering ourselves that we are en. and higher development of human aspiration

Percy murders, as stated in the "Astrologer's the mind the nourishment its growth demands, width of the man. There is no more worship Magazine." In reply I may say that planet if the imagination is to be stimulated, the of a god that is provincial and petty enough ary influence is not everywhere at one time. reason quickened, and mental growth encour. to protect Israel and smite the Amalekites, no The Coming American Civil War. Manual Sauz Benito, author of that excellent Thunderstorms, earthquakes, war, riots, etc., aged. occur only in localities where there is a culmination of certain planetary influences. In minor graces and courtesies of life to remain has become too vast for infantile superstition.

another person entered the room the vision amic reputation is of the highest. In the press which was the culmination of those influences, expression in character and conduct. Man- but, beyond this uttermost rim, Alp upon Alp would disappear, which proved to be the case; and on the platform he is equally able, and on the same instant my spirit and body courageous, and equally impressive in his and got to violence at the same time, but in need cultivation; and in this age of self-asser. last jutting orock of the merely rational he one case only did the fatality occur.

many of his predictions, is his inability to con- care of themselves. And yet how truly lovely slus, that walks; Religion is the steed, Peg-

This gives force to the strong, that the mul- cannot purchase, nor rank alone impart. titude have no habit of self-reliance or original action, -- Emerson,

bless, lie scattered at the feet of men like flow- sist of adverse surroundings, or of the more AGNOSTIC JOURNAL, London, Eng.

ings could effect.

As the preacher pointed out, the ideal must wrapped around her own personality, securing HOW WEASCEND THEM be aspired after, if we would rise instead of herself from going into any kind of trance or where whit is supreme and all things are subject to it sink, but it must be sought for, not in lonely semi-trance; as otherwise she can never know The Etoile, a secular paper published at solitudes, not on mountain tops of abstract that she will not be used as a vehicle for the Avignon, once the residence of the Popes, and meditation, but in and amongst the haunts of shorthand which our guides are so intent on a very center of spiritual and intellectual dark- men, where duty beckons, and the claims of teaching. ---MARY EVERETT BOOLE, in Light, ness, is publishing a series of queries to the family, and of business, and of citizenship are London, Eng.

> nity belonging to them, to infuse into the rou-A small, extemporised deity of vesterday

> ard of motive and of conduct; to aim high, was fitting "creator" for a universe less than goal-this may we do. Where truth and afield, there are in Egypt monuments inconrighteousness..."the things of good report," testably older than is, according to Orthodoxy, are thought upon, striven for, aspired after, the planet upon which they are found-inscripthe character will become assimilated to the tions older than the earth. The Pyramids mental and moral atmosphere which the indi- are old; and yet in the long life of the universe. they are simply objects of the passing hour. vidual thus creates.

Our intellectual activity also is largely in What measureless ages of development lie beour own hands. The time we devote to read- hind them, leading up to the stage of civilizing, be it much or little, is capable of yielding ation necessary to produce them! Illimitably 7. Can you mention any phenomena of this a rich harvest in facts stored up, interests wid- far back in the non-historic darkness are the athy which old age too often brings in its train. \_\_the as yet unripe acorn from which is to

But if we content ourselves with that which grow the vast and umbrageous oak of the and Mercury should only have produced the gaging in intellectual pursuits, we are refusing and function. The width of his world is the

Nor, as the preacher pointed out, are the a wood or a stream. The divine conception ism in Spain. As Professor of Metaphysics in the case of the Percy murders the influences uncultivated. "Whatsoever things are lovely, Man walks to the furthest rim of the rational tion, of keen competition, of push and hurry, | flings himself into the vast on the wings of his What puzzles the astrologer and falsifies so the courtesies of life are apt to be left to take spiritual being. Science is the horse, Buceph-

> oil upon troubled waters, and give a distinc- drome rich with gelt, the latter his iris-path tion to those who practice them, which wealth radiant with glory, Man is exalted with the

Nor must we let the failures of our past so and perimeter of being. His ear catches the discourage us that we cease to struggle against echoes of the wheels of progress revolving in The charities that southe, and heal, and the difficulties that obstruct, whether they con. the grooves of endless evolution .- Saladin in fatal hindrance which natural bias and consti-

Sunday is like a stile between the fields of Every one should read it. Price \$1.00. feel that, unlike Hamlet, we were not born to | meditate.

BY MOSES HULL

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to protect Israel and smite the Amalekites, no fear of a deity that presides particularly over a wood or a stream. The divine conception has become too vast for infantile superstition. Man walks to the furthest rim of the rational on the leaden, albeit, useful, feet of science; but, beyond this uttermost rim, Alp upon Alp of sublimity and mystery alise, and from the flings himself into the vast on the wings of his spiritual being. Science is the horse, Buceph-aius, that walks; Religion is the steed, Peg-asus, that flies. The former has his hippo-drome rich with gelt, the latter his iris-path

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A fied Saviors. By Kersoy Grayes. You should read it, and he the wiser. Price \$1.50.

vision of the unity which is at once the centre

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fluence.

The Distilleries of Subtle Poison.

A SPIRITUAL COMMUNICATION. The following was given by a spirit who wished to be known by the simple appellation of "Marcellus," through a writing medium, and occupied only seventy minutes in transmission, the impression continuing without a break from beginning to end:

"Contemporaneously with the first appearance of man upon this planet, there was born in him an aspiration toward higher things, resulting from his spiritual origin. He was and is a complex being, deriving a portion of his nature from his lower ancestry and an upward tendency from what may be called his supramundane origin. On the one side, he is related to those forms of life over which he has been given dominion, and on the other to the angels." Within him lie the evidences of his lowly beginnings and the possibilities of his ultimate attainments. Thus composite in his naturethus akin to two worlds, the one of sense matter await the expression of an earnest wish to and the other of spirit and intangible substance hasten to their succor and support. 'Lead -he is the battle-field upon which two powers us not into temptation,' which may be interare constantly arrayed in opposition to each pretated as signifying 'Suffer us not to fall other; and, according as the one or the other when exposed to temptation,' is a petition prevails, is he drawn earthward or heavenward. which should be constantly on the lips of men

imposing, spectacle to witness this conflict, ship, where they are the empty and heartless especially as it is surveyed by spectators of repetition of a form of words; but welling up whose presence he is entirely unconscious; for from the depths of the soul and wafted God there, as witnesses of the battle, are those pow. | ward with all the strength that is capable of ers of the air, who being of the earth earthy, being added to it by the sympathetic love and tainted with all its passions, corrupted by power of the angels through whom it is transall its vices, and degraded by all its worst mitted. And be sure that it will be answered. influences and habitudes, are evermore al- and oh! how gladly, by the Author of all luring him towards the commission of evil, Good. Nay, as one of your writers has said, fostering the coarser instincts of his animal 'He is ever more ready to hear than they to nature, and dragging him downwards through pray.' And prayer, being an emanation from the mire of materialism, until he is tempted to that which is divine in man's nature-from the deny God and to believe in his own ultimate soul which crieth out from beneath the altarannihilation.

"On the other hand, there are those guardian spirits and benignant guides who, while inate it. It forms, indeed, a little avenue of respecting and conserving his freedom of will and liberty of action, would fain inspire him nearly to the unfortunate children of this sorto resist and overcome evil, to seek what is rowful star, to cheer, to comfort, to instruct. good and to ensure it, and would inspire him sustain and bless them. It brings heaven with loving thoughts, true and noble words, and beneficent actions. Listening to these, his mind and soul are directed to a higher life. He is prompted to seek for a living and loving God as the Creator and Sustainer of the Universe, and is impelled to commit all things to obey the Christ spirit, and who are laboring His Fatherly hands, desiring only to do His for the redemption of mankind from the ap will and to fulfill His sublime purpose, which palling domination of their animal lusts and embraces the redemption of the human race passions, will become more and more powerful from the dominion of evil, and the setting of until the arrival of that 'far-off divine event. it on the path which leads to peace and happi- the extinction of evil, and the consummation ness.

"Such, then, is a man in his dual aspect: and such the warfare in which every child of Adam is destined to take part. It may be well called the battle of life; for a battle it is indeed, and glorious is the victory when the human being-strong in himself, strong in his trust in the omnipotence of his heavenly Fa- Some Particulars of Its Baneful Inther, and strong in his reliance upon those unseen powers of good which are ever ready to hasten to his assistance when he earnestly de-

ences at work, prejudicial to spiritual health, many slaves to lust and mammon worship, many faithful followers of evil, in all its mul-

tiform manifestations, are gathered together, there, of necessity, will be just so many distilleries of subtle poison in continuous operation. The poison is unseen, but it is not the ment. Their cries can be heard for miles, it is but by the shadows they see. These they less potent, and it is all the more deadly be-said. What good a beneficent hypnotist might take to be permanent entities. Dog and horse cause its existence is unsuspected, its mode of do amongst these natives!--CAROLINE CORNER- fanciers, and others, whose love of the animal

working is so insidious, and its nature is so OHLMUS, in Light, London, Eng. exceedingly venomous in its effect on spiritual life.

"Men take no heed of these things, partly because they lie outside the range of the human senses, and partly because they are so selfconfident, so self-centered, and so blindly trustful in their own strength, that they do not perceive and feel the need of perpetual prayer to the Father of all Spirits, and of continual appeals to their appointed guardians, who only "It is an interesting, I had almost said an and women; not as uttered in places of worpurifies the atmosphere I have spoken of, just as evil thoughts and words and deeds contamlight through which the angels approach more closer to the earth; and in proportion as the atmosphere of your planet becomes more spiritualized, will the malignant influences of the powers of the air diminish in potency and virulence; while that of the legion of angels who

of the great and glorious work to which all the world's saviors have contributed."

fluence.

I send you a short story from Carlyle's sires their help-comes out a conqueror over "Frederic the Great," told in the Princess self, and when man's animal nature is surrend. Wilhelmina's (the King's sister) own words: ered as a freewill offering upon the altar of "In my presence and that of forty persons, Grumkow said to the King, 'Ah, Sire, I am in "This is a triumph over what is low and despair; the poor Patroon (King of Poland) is base and sensual and material, in which the dead! I was lying broad awake last night; all very angels rejoice. As well they may, for it of a sudden the curtains of my bed flew asunis the gain of another soldier to the legion of der. I saw him; he was in a shroud; he gazed those who, not alone on this little planet, but fixedly at me; I tried to start up but the phanin numberless other worlds, are doing the will tom disappeared.' In a day or two when a of the Father. Man knows not, in very truth, courier came with the news, death and phanhis relationships to the invisible world, or how tom were the same night, says Wilhelmina." the events of the seen and the unseen are in- It may interest your readers to know that terlocked and interwoven. Neither is he con- my husband and I paid a visit last Sunday to scious that everything he thinks and says and the house where Laurence Oliphant was born does, endures forever. A word of love or an- -Elie House, a charming place, teeming with ger escapes from his lips-does it perish with classic memories, the abode of Sir Emerson the uttering? Is it the transitory expiration of Tennent, and Ceylon's Chief Justices and illuso much human breath? Nay, it is much minati. In conversation afterwards with one vice-president, Mrs. A. E. Sheets; opening more. It is imperishable; and it is prolific of of the native Mudilyars (headmen) I was told good or of evil results, according as it is itself of two instances of death-warnings occurring pure or impure, beneficent or maleficent. It to two different individuals, then occupants of influences the thoughts and actions of others, Elie House; one case, that of a sister in a far. P. M., conference meeting, conducted by in a way that is inconceivable by the finite of land England, I think, appearing at night George H. Brooks; 7:30 P. M., address by mind in its limitations by matter. It is bless- with outstretched hand to her brother and say- David P. Dewey, of Grand Blanc, and Martha ply for the Intuition of Truth. edly or terribly fruitful; and it purifies or con- ing "good-bye," a telegram later on announc- E. Root, of Bay City. taminates the mental and moral atmosphere of ing her death at that identical moment (making your globe, which is just as real as the phys- allowance, of course, for difference in time). cal atmosphere which your scientists can gauge The other story was similar; both happened to lecture by Julia M. Walton, of Jackson, intellectual, hard-headed men. "Have you ever noticed how great crowds I am deeply interested in Singhalese (or address by Mrs. A. E. Sheets, of Grand are strangely taken possession of, and to what Oriental, for Tamil and Cochian flourish here) Ledge; closing by President L. V. Moulton. sinful and criminal excesses they will be sud- Demonology, so much of the physical mani- of Grand Rapids. denly led when anything of the kind was far, festations of Spiritualism is explained by it; very far, from their individual purposes? They but the Kattadiyas themselves declare their tests will be a feature of the various meetings. are acted upon by the ambient atmosphere power is a most dangerous one, and more likely which is vitiated by the mental emanations of than not to react banefully on themselves un- ally interspersed throughout the programme a possibly small number of persons—probably less the greatest care be taken. Sometime under the direction of Prof. H. J. Walker, of of their ringleaders. The brains of that crowd ago a horse belonging to my husband suddenly Lansing, assisted by Mrs. Minnie Carpenter, seem to be simultaneously subject to a common refused to take food. The animal, a fine one, of Detroit, musical medium. impulse, inflamed by a common fire, domin- was examined, but no cause could be assigned; ated by a common idea; and this multitude of yet still it refused to eat. The Appu (head- ing friends. Committees on entertainment human beings-many of whom, in their nor-servant) then cautiously suggested the services will meet incoming trains and conduct and in. luminous insight, their unfailing tact, are not main beings and in coler moments, would of a Kattadiya, and all other means failing, troduce parties, on their arrival. All intend-induces that can be handed down; they chicago, Ill., and try the paper for three OBSESSION. How EVIL SPIRITS of the commission of crime and my bushand had the "charmer" called in induces means failing, troduce parties, on their arrival. All intend-ting to come are requested to not the commission of crime and my bushand had the "charmer" called in the second are absolutely personal and indices are absolutely personal are absolutely personal are absolutely personal are a shrink from the commission of crime, and my husband had the "charmer" called in. ing to come are requested to notify by letter are absolutely personal and inalienable; grand from the perpetration of violence-feel them- "Your horse is afflicted by the evil-eye," said the Secretary of the Lansing society. Mrs. C. conditions of future power, unavailable for selves, nevertheless, borne along as if by some he. "I will send some water, which must be W. Ayers, 127 River Street, Lansing, Michi- grace and perfect for an ulterior growth of the invisible and irresistible power to the perform- given it to drink in a new chatty. After gan. A cordial invitation is extended to all individual. If that growth is not to be, the ance of acts they afterwards shudder at, in drinking, the horse will take the food and be Spiritualists and inquirers throughout the most brilliant genius bursts and vanishes as a himself again." This having been done, the State to be present. Let us have a grand. fire work in the night. A mind of balanced

in the moral, mental and spiritual atmosphere | blows inflicted; so three fresh bundles of thorny of a great city are there innumerable influ. sticks are brought for this purpose every night. Pitiable creatures are always to be seen wend-He Talks Wisely of Psychic In- and conducive to a relaxation of the moral ing their way en route to Gala cap-pu Dewale, fibre. The sources of contamination and de- at Alutnuwers village, who are invariably bility lie in the exhalations or emanations seized by the demoniac influences when two or from the minds and souls of others. Where three miles off the temple and on arrival fall Animals the Exhalations of Personal processes may be imperfect, they halt and many drunkards, many gluttons, many sensu- senseless. The Capua (a specialist) after alists, many worshipers of obscene gods, making offerings of money, betel leaves, and silver ornaments (pandurs or ransom) brought thought to create outward forms or "spheres." by the pilgrims, then begins the exorcism, we should not be surprised at mediums and which ultimately is efficacious. Surely there half-fledged seers believing that farm live stock must be something in it, or people would never is immortal. They are swayed not by reason,

Heaven—A True Incident. The lesson hour was nearly past When I asked of my scholars seven: "Now tell me, each one, please, in turn, What sort of a place is heaven?"

'Oh, meadows, flowers, and lovely trees! Cried poor little North Street Kitty; While Dorothy, fresh from country lanes Was sure 'twas 'a great big city."

Bessy, it seemed, had never thought Of the home beyond the river;

She simply took each perfect gift, And trusted the loving giver.

Then up spoke Edith, tall and fair, Her voice was clear and ringing, And led the Easter anthem choir:

"In heaven they're always singing." To Esther, clad in richest furs,

'Twas a place for 'out-door playing;" But Bridget drew her thin shawl close, For "warmth and food" she was praying,

The desk bell rang. But one child left, My sober, thoughtful Florry; "Why, heaven just seems to me a place.

A place where you're never sorry.'

-Two Worlds, London, Eng.

### The Mystic's Farewell.

I charge thee to speak softly, For my soul is full of sound, And the air vibrating strangely With angelic light around;

I know not what this dreamland is In which my soul finds rest,

But it verges on the great Unseen, And angel minds know best,

The lulling of this sweet repose, The shadows drawing near,

But stricken by a bright'ning light Which makes their mission clear.

Every now and then I see, Not shrouded or in gloom,

A dear, dead face of long ago That vanished in the tomb:

And every brow is clearer, Each smile is free from pain. And I hear a gentle whisper

That we shall meet again. The lamp alone burns dimly,

For you I cannot see. And the damps upon my forehead

Seem like a lullaby. I think I'm passing from you,

Death is like a trembling gate

And the dim, eternal portal Unswings itself to me:

# ANIMALS.

Are They Really Immortal.

Spheres.

When we comprehend the power of interior subject themselves voluntarily to such treat. on the basic principles of mental philosophy, world is all-powerful, pass to the spiritual world, and they soon report themselves as surrounded by their canine and other animal favourites who have "gone before." It is quite natural to expect these brethren to be thus conditioned; it is even difficult to imagine them surrounded by anything else, but of 'Twas a ragged man by the wayside drear, course they cannot understand that these animals are mere mental creations-exhalations of their personal spheres.

It should also be stated that there is a fairly large class of intelligent people, strong in humanitarian impulses, who see the untold sufferings inflicted on dumb brutes, and who discuss their immortality. If, they argue, the inexplicable sufferings of man, the inequality of terrible burdens, form a logical basis for a future life in the case of a human world, why should it not do the same in the case of the animal world, who suffer just as unequally, just as inexplicably, just as terribly, as man suffers? To this I reply, that it is an error to sup- That to wade through blood by an altar dim pose human immortality is the outcome of having "suffered:" Suffering may help some Thus the chill horizon of death's dark rim natures, may, perhaps, better than "culture," help in the evolution of both will and affection, but in other cases the pupil' may degenerate instead of advance. What may suit one temperament, may not suit another. Human immortality is a demonstrated fact. It is not a "gift" but a law of the spirit, a necessity of being. It must, therefore, be based upon affinities of the elements constituting the soul, But a voice went forth and it seemed to say which resist successfully all external attractions to wrench them in twain.

"If Boscovich and Faraday," says - Dr. Martineau, "ask for only space in which to But if only workers can merit pay, lodge, and from which to direct the attractions and repulsions that constitute the cosmos, no more is needed for the concentration of consciousness and will."

As to the cruelties inflicted on the lower creatures, these will entirely cease when the world becomes civilized, and is not governed by the mere appetites and passions. As man becomes spiritualized, he will not consume the lower creatures for food. Mr. Tuttle teaches that even in this world animals will pass entirely out of existence. This will be after they have "fulfilled their destiny, and cannot Sent him forth to walk on the dusty way longer subserve a useful purpose in the economy of the world."

MENTAL DIFFERENCES OF MAN. AND ANIMALS. An infinite gulf separates the animal mind from the human. The former is a mere automaton. It possesses no self-consciousness, the center round which all our sensations are marshalled. Without this centre of unity there can only be a momentary state of conscious passing by, to make way for another Thus the carriage passed with its useless load, equally fleeting. Just the opposite is the

ven" must be within us before it can be without. The mind will even perceive no beauty in external nature unless its faculty or affinity for it in the soul be active. The fountain of truth is the human spirit. Logical forms and stumble at every step; when they would pene-

trate into the deeper recesses of pure truth. But look within you; is there not a spiritual nature there, that allies you with the spiritual world; is there not an enthusiasm which arises in all its energy, when reason grows calm and silent; is there not a light that envelops all the faculties, if you will only give yourself up to your better feelings, and listen to the voice of God that speaks and stirs within. -- JOHN RU-THERFORD, in Medium and Daybreak, London, Eng.

The Tramp. A LYCEUM RECITATION.

He was an alone;

And his only rest as the night drew near Was a rugged stone;

While the dust clouds whirled o'er the beaten track

By the night winds blown.

In the town his daughter was gaily dressed Where the gas-lamps glare,

And the son he once to his bosom pressed Knew of prison fare;

But his wife was thrust to a pauper's rest, With a hireling's prayer.

And the Christian's heaven was not for him, For he'd heard them say

Was the only way;

Hid the homes of day.

But he raised his head as a carriage lamp Through the dusk went by, While a lady glanced at the ancient tramp

With a scornful eye; And she said: "Twere best that a lazy scamp

Such as this should die."

To that lady fair :---Did you win by work through the livelong day

All those jewels rare?

What should be your share? But the wealth you claim as your own by right

Was by toiler won; And the aged man who offends your sight,

'Neath the scorching sun I'hro' the day has toiled till the fall of night - And his work is done.

'Twas your sire that stinted his well-earned pay,.

And when age came on lintil hope was gone;

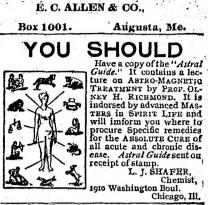
While his starving daughter was forced to stray In her youth's bright dawn.

'And the son was tempted to paths of crime, For his mother died; She was hunger-slain in her early prime. When but scarce a bride;

While you spend, my lady, your wasted time But on sloth and pride.

As it onward swept; characteristic of the human mind with this But the old man saw not the dusty road, If You Want Work

that is pleasant and profitable seud s your address immediately. We teach men and women how to carn from \$5 per day to \$3000 per year without having had previous experience, and furnish the employment at which they can make that amount. Capital unneces sary. A trial will cost you nothing. Write to-day an address,



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A Scientific and Philosophical Treatise, by Thos. P. Fletcher. Costensor, by Linos, r. Fickener, Costensor, the Beginnings; Fundamental Princi-ples; Formation of Constellations, Systems, Suns Planets and Satellites. The Origin of Meteors and Comets: The & granic Kingdom; The Origin of Man; Man-His Attributes and Fowers; The Soul-How It Receives and Imparts Knowledge; How the Soul Re-ceives Its Highest Impressions; The Record Book, or The Hoavenly Ether; How to Cultivate the Sixth Sense; The Finer or Spiritual Body; Growth and De-generation; Morally, Spiritualism Proved by the Bible; The Bible and Christ; The Summary: "What Must We Do to Be Saved." For sale at this office. Price, Cloth \$1,2%, Papers, SOc. Price, Cloth, \$1,25. Paper, 50c.

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## THE QUESTION SETTLED

A CAREFUL COMPARISON \_\_\_\_OF\_\_\_\_

Biblical and Modern Spiritualism.

By MOSES HULL,

Author of "The Contrast," "Which," "Letters to Elder Miles Grant," "Both Sides," "That Terrible Question," "Wolf in Sheep's Clothing," Etc., Etc.

This book is what its title indicates-"The Question SWTLED. an Careful Comparison of Biblicai and Modern Spirl Isan," We give below only a partial list of the contents of each chapter:

list of the contents of each chapter: CHAPTER I - The Adaptation of Spiritualism to the Wants of Humanity. - No argument so good as that of Adaptation. Religions must adapt the machyse to Men. Roligions and Sciences have alled to demonstrate an After-Life. Two concradictory Chains of Thought in the Bible. Law forbidding Consultation with the locad. Its Effect. Bible Writers in Doubt as to a Future. A Dialogue. Spiritualism convinces a Min-ster of his Immortality. Dying Minister in Despair. Why this Appette for a Knowledge of a Future. Cranter U-The Morel Tendency of Spiritualism -

Why this Appette for a Knowledge of a Future. CRAPTER II-The Moral Tendency of Spiritualism.-A Natural Query. Jesus regarded as a Blasphemor and a Devil. Every new System passes and Era of Calumny. Persecution purifies. What Good has Spir-teners in the second state of the second state of Churches. Religious Systems not responsible for Frors of their Adherents. None Perfect. All are God-makers. Men worship their own Opinions, Shortconings of Bible Saints. Jewish Church. Tes-timony of Jeremiah. And use tum, eternal portal Unswings itself to me. And once again those voices sing Their sleepy lullaby. A. F. Colzonsk, Agnostic Journal. First Midwinter Convention. The first Midwinter Convention of the Mich against control, his destructiveness of a ign State Spiritual Association will be held thus personal ideations of a state of mind in which thus and the state of mind in which the order by the president; address of welcome to vice president; Mirst A. E. Sheets; opening to vice president; Mirst A. E. Sheets; opening the vice president; Mirst A. E. Sheets; opening the vice president; Mirst A. E. Sheets; opening the isself to active the welch in the sould to the word, the consciousness has just dawned, and is dis-porting itself in new life, to which it knows, the vice president; Mirst A. E. Sheets; opening the vice president; Mirst A. E. Sheets; opening the consciousness has just dawned, and is dis-the vice president; Mirst A. E. Sheets; opening the vice president; Mirst A. E. Sheets; opening the conference meeting, conducted by the confer a ply tor the Intuition of Truth. This is the real control of the spirit—the soul rising out of all mere items and dogmas, and having an eye for the all-sweeping univer-sal truth. It is then perceived that virtue is not merely a moral excellence which is satis-fied with the fulfillments of partial and transi-tory claims; it looks forward to an eternity of moral achievement: it would be benched of it. fied with the fulfillments of partial and transi-tory claims; it looks forward to an eternity of moral achievement; it would be baulked of its sovereign rights if it could not claim an end-less roll of years through which to pursue the satisfaction of its ideals. "I do not know," says Dr. Martineau, "that there is anything in nature—unless it be the there is anything in nature—unless it be the computed blotting out of any in the stellar. "I do not know," says Dr. Martineau, "that there is anything in nature—unless it be the computed blotting out of any in the stellar. "I do not know," says Dr. Martineau, "the stellar. "I do not know," says Dr. Martineau, "the stellar. "I do not know," says Dr. Martineau, "the stellar. "I do not know," says Dr. Martineau, "the stellar. "I do not know," says Dr. Martineau, "the stellar. "I do not know," says Dr. Martineau, "the stellar. "I do not know," says Dr. Martineau, "the stellar. "I do not know," says Dr. Martineau, "the stellar. "I do not know," says Dr. Martineau, "the stellar. "I do not know," says Dr. Martineau, "the stellar. "I do not know," says Dr. Martineau, "the stellar. "I do not know," says Dr. Martineau, "the stellar. "I do not know," says Dr. Martineau, "the stellar. "I do not know," says Dr. Martineau, "the stellar. "I do not know," says Dr. Martineau, "the stellar. "I do not know," says Dr. Martineau, "the stellar. "I do not know," says Dr. Martineau, "the stellar. "I do not know," says Dr. Martineau, "the stellar. "I do not know," says Dr. Martineau, "the stellar. "I do not stellar. "I do not know," says Dr. Martineau, "the stellar. "I do not know," says Dr. Martineau, "the stellar. "I do not know," says Dr. Martineau, "the stellar. "I do not know," says Dr. Martineau, "the stellar. "I do not know," says Dr. Martineau. "I do not hollow. "I do not know." any in the stellar. "I do not hollow. "I do not hollow." do not hollow. "I do not know." any in the stellar. "I do not hollow." do not hollow. "I do not hollow." do not hollow. "I do not hollow." do not ho

But let me tell you this, That opens out to bliss;

sacrifice.

and weigh, and measure and analyze.

fear and wonder.

"It is thus that most great revolutions have animal took its food again and was as brisk as good time generally. been effected, and wild outbursts of fanaticism, before. Apropos of the "evil-eye," a rich By order of the Board of Directors of the folly and superstition have taken place. And Mohammedan coveted the horse, and had been Michigan State Spiritual Association. populous cities are naturally the hot-beds of himself, the day the animal fell sick, to make all such tumultuous manifestations of popular a further offer, which was refused. There is delirium. And hence are they inimical to a temple about half way to Kandy where vicspiritual growth and progress. For the same time of the evil eye and of malignant spirits spiritual growth and progress. For the same time of the evil eye and of malignant spirits All, with one consent, praise new-born gauds, cay. The lenses are true, the mirrors without taws operate in the immaterial as in the material resort in crowds to be "dispossessed," and a though they are made and molded of things a speck, the movements smooth, the microrial world. So that just as, in the contamin- rigorous performance it is when the "evil-de- past.-Shakspeare." ated air of a thickly peopled metropolis, many mone" obstinately refuse to leave. Then the of the conditions of a healthy physical exist. victims (mostly women) are beaten with sticks man is a fallen god who has a recollection of care, and build for it a new house that shall ence are altogether wanting, and many of the unmercifully until the bad tenant quits, for, auxiliaries of disease are abundantly present, as they say, the "demon" is in such posses. husk of that shell; but the husk often tells what and very malignant in their activity; so also sion that he, or she, in a measure feels the the kernel is.-Anon.

Sunday, February 11th, 10:30 A. M.--Lecture by Nellie S. Baade, of Detroit; 2:30 P. M. Michigan; 7:30 P. M., ordination services;

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Bounded in his nature, infinite in his desires, the precious system, refined with so much heaven.-Lamartine. The body is the shell of the soul, and dress the

reputed blotting-out of suns in the stellar heavens-which can be compared in wastefulness with the extinction of great minds; their gathered resources, their matured skill, their and finished faculties is a production at once of infinite delicacy and of most enduring constitution; lodged in the fast perishing organism, it is like a perfect set of astronomical instruments, misplaced in an observatory

shaken by earthquakes or caving in with decay. The lenses are true, the mirrors without meter exact, what shall the Master do but save Ben-Azai. be founded on a rock?"

The lesson to be learned from what has been adduced is apparent. 'The "Kingdom of Hea- Hare.

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#### SATURDAY, FEB. 3 1894

Our Eclectic Magazine.

In accordance with our usual custom, a refreshing intellectual feast to our numerous readers, and they will rejoice fested in the form of sleep, and paralyin its production. The articles consti- sis in that of torpor and coma. These tute the cream of The Two Worlds, Light, London, England, and the Harbinger of Light, of Australia, with translations from other foreign journals. ... Taken althis week constitutes a mine of useful clusions as to the identity of thought information and suggestive thought, that our readers will highly appreciate. THE PROGRESSIVE THINKER is unique of its own, and perseveringly follows it, and that, too, successfully.

#### "The Night the Light Went Out."

THE PROGRESSIVE THINKER, as its published some very fine and interestanother which, we think, will be pro-pheral fibre. But this science has now written. "The Night the Light Went | tend its researches into the borderland Out" will hold the attention of the progress is to be made in it. Epictetus, in his Encneirition, imposed on the man about to consult an oracle on the man about to consult an oracle perfect indifference as to the result. scriptions of some ugly phases of the hension of Du Prel's at times somewhat Church with its victims and dupes; and Church with its victims and dupes; and psychologists, and whatever comes from of the ways and means employed by his pen is worthy of earnest consideragood spirits and good men combined to tion.

OCCULTISM. correct. THOUGHT TRANSFERENCE-SNAKE POI-

SOMNAMBULIST-FAITH STRENGTHrect, as Moll erroneously contends, 1 hat, Translated from Sphinx by Dr. A.

on somnambulists. Much more frequently questioned is

and semi-lunatics by the world at large, having become fashionable of late, and being already, in well-informed circles, looked upon as a mark of unjustifiable ignorance-a translation of the paper submitted herewith will prove instructive to all who are trying to find their way through the tangled labyrinths of

the occult. It is one of a series by the same writer, and deals with the psychic influence of state become antipathies in the somthe circle, or of mere onlookers, on the nambulistic one. A sensitive of Reichel would be su we to drive the somnambulist phenomena sought to be evolved. Silent declared, whilst under magnetic treatthought transference is its fundamental ment, that her father had caused her fresh sufferings by his thoughtless expremise. That thought is a force capable of being transferred from mind to mind, without any intimation by way of the senses, has now been proven times

out of number by experiment, and it is hypnotism) must be cut off. quite permissible to speak of thoughtwaves as we do of sound-waves or undulations of light. That these thoughtwaves are accompanied by what may be called brain-waves, or in other words, that thoughts are synchronous with and unfavorably disposed persons were against him. currents of motor nerve-force, and apparently in our present state of exist near him, and he ceased to be calm or ence, must be carried by these currents, has been demonstrated by the writer in his patients at once ceased to be bene- o

his recent researches on a purely medical subject.

sciousness.

ENS THE WILL.

Mueller.

him, suppresses motor nerve-currents, disposed, or at least indifferent. and causes paresis up to complete paralysis of all muscular and contractile fibres. But these effects, produced by we present our readers this week with and the vaso-motor nerve-centres, as-our ECLECTIC MAGAZINE. It will prove sume an altogether different but highly presence of badly-disposed persons is Light, Australia. interesting form in the highest psychomotor centres. Here paresis is maniplainly: it is to allow one of these persons to make a few passes over the som-nambulist. The slightest touch is sufvary from a condition not discernible Medium and Daybreak and Agnostic, of from ordinary sleep to one of absolute ficient to call forth the strongest symp-London, England, and the Harbinger of obliteration of thought and conscious- toms of antipathy. The somnambulist, Magdalen Werner, fell into violent conness, and a depression of vitality as akin to death as life can be. It is one of vulsions when a skeptical physiclan those interesting conditions from which paid her a visit, and attempted to magtogether, THE PROGRESSIVE THINKER the materialist draws his erroneous con- netize her. Throughout all the literature on this and nerve-current; and it becomes still subject, we can trace the invariable

experience of the unfavorable influence more interesting when the antidote, experience of the unfavorable influence strychnine, is injected. This drug is from scoffing and unbelieving specta the most powerful stimulator of the tors. The somnambulists, even if not in its ways, as it marks out a pathway motor-nerve cells we know of, and affected physically, feel an instinctive under its influence the coma of snake antipathy, refuse to answer questions, bite poisoning is quickly reduced to or partially, if not entirely, lose their sleep, and the latter to perfect con- clairvoyant faculties.

Such skeptics then become so much That these thought-carrying nervethe more incredulous, and instead of currents play an important part in the perceiving that non-success was owing multitude of readers will admit, has transference of thought is more than to their paralyzing influence, they walk probable; although our present physi- away with the proud consciousness that, in their enlightened presence, never ology knows of them only as running ing stories. We have commenced from cell to cell, and from cell to peri- anything supersensual takes place. Indifference, therefore, is the least nounced one of the most charming ever arrived at a point whence it must ex- which may be asked from the onlookers. Such appears to have been the case already with the old oracles, for Epictetus, in his Encheiridion, imposed

Spectators who have faith and are methods of a false and unscrupulous abstruse reasoning and argument. He favorably disposed, will further the phenomena, not as the opponents assert, is now one of the foremost of German because faith makes blind, but because the psychic factor plays an important role, and because faith does not remain

circumvent and defeat the designs of evil-minded persons, and bring about will ultimately be the last words of felt by the somnambulist. Deleuze, psychic science, and its conciliation therefore, advises that not the magwith natural science (physiology) will netizer alone should have the wish and be brought about by assigning to the the confidence of doing good, but that latter the thought-process effected by the spectators should join him in this. the brain as the terrestrial intellect, Doubt, on the other side, also,

relater," was told by a somnambulist: having to deal with an impostor, they "That you doubt me is not agreeable to would show unmistaked by by their be-my Albert" (her alleged guardian spirit). havior that they were indifferent to see The influence of the Psychic Factor.

But this point requires no further telepathy would furnish the unwelcome Sri Chaitanya Yoga Sadhan disquisition. The rapport phen omena proof of their having been unacquainted SON-HUMAN WILL A FORCE-THE between magnetizer and somnam bulist with some of the most important phe are well known, and even if it were cor- nomena of psychic existence, and show that all their scoffing had resulted from A. LECTURE ON BEAUTIES OF CHANDI, all rapport is but the result of silent ignorance. It would be absurd to ex-suggestion, it would still be another peet such a commission ever to come proof of the influence of psychic factor. They would simply get nothing, but

THE PROGRESSIVE THINKER.

the Sri Chaitanya Yoga Sadhan Somaj was held on Sunday, June 18, at 6 P. M., at the residence of Maharaj-Kumar Bewould seek for the cause of failure in Psychic research, only a few years the influence of the onlookers on som-ago considered the occupation of eranks nambulists, because as a rule any rapnoy Krishna, Bahadur at Sobhabazar. port with them by the way of the senses se lves. They would close their and uous On the motion of the Maharaj-Kumar, who was present on the occasion, Babu suspended. But it is with the recep. lat ors with the proud boast that before Norendro Nath Sen, the president of the Somaj, took the chair. The presian acquaintance with its main results tivity of supersensual influences that the splendor of their scientific enlightforms one of the main characteristics of enm ent all superstition-born phenomena somnambulism. In the normal waking must disappear, as night-owle do before dent asked the secretary to read the restate these influences remain near the the riving sun. Without hesitation they threshold of sensation, and at best come would issue their decree that there is port of the Somaj for the year 1892. Sabu Sri Mohun Gupta, for the secretary, read the report, which was unan-imously adopted. The president then presented one of the medals of the into play as sympathies or antipathies, no sucht thing as transcendental psyinto play as sympathies or antipathies, idiosyncracies or vague presentiments. Where this also is not the case, it may happen that sympathies in the waking be dubbed as hysterical, because they be dubbe dubbed as hysterical, because they be dubbe dubbe dubbe d

good he has done to the Hindu cominto fits by rough handling. munity by the publication of many rare But even the magnetizer must be influenced unfavorably by such investi- Sanscrit pressions about the treatment, and that gators. When he sees sneering faces would not have, up to date, been so genpressions about the treatment, and that i gaunt. When we proceed built have, been so gen-if her recovery was not to be frustrated, around him, he can hardly be expected or ally known as they are. In presenting every communication with him and to operate with the calmness and the bresident said that it was his pleasing others not believing in magnetism (alias confidence which the act requires. In president said that it was his pleasing

This influence from a third person he-comes quite explicable, if the mag-netizer himself is disagreeably affected Let him exert h is will-power ever so the after the Community of the during the control of the medium, with the cordial netizer himself is disagreeably affected Let him exert his will-power ever so thanks of the Somaj for the sympathy by it, and thus transfers it to his sub-by it, and thus transfers it to his sub-ject. Du Potet says that when doubters against him.

It is, therefore, a most un psychological Shastra. has been demonstrated by the writer in his patients at once ceased to be bene-is recent researches on a purely medi-ial subject. ' Snake-poison, it has been shown by im, suppresses motor nerve-currents, disposed, or at least indifferent. even to become excited, his influence on procedure to let a commission, composed

The phenomenon of thought-transfer-ence makes it easy for us to understand sults, and of its moral side as reprethat spectators need not to express sented in the disposition of the spectatheir doubts in words, in order to exer- tors being of more importance than

## Rome\_

ircumcised.

3. The column from Solomon's temple that was rent in twain at the cruci-

4. A stone which lay under the cross when Christ was crucified.

 5. Relics of the cross of Christ.
 6. A stone out of Solomon's temple. Part of the table of stone on

8. A piece of the cross on which the the Hindu public. The more such soci-epentant thief was crucified. repentant thief was crucified. 9. One of the nails of the cross of

Christ and two thorns of his crowfn. 10. A part of the Vargin Maryls veil. 11. The lance that pierced Christ's side

12. Eight columns of the temple, additional to the one rent.

14. The inexhaustible cruse of holy

in the Marmatine prison,

tied to be scourged. 17. Relic of a table on which an angel

**Protestant Atrocities.** 

once sat. 18. A piece of the table on which Christ fed the hungry .- Agnostic, London, Eng.

Vyasa. A few amongst us enter into the spirit of the work, and fewer still would be willing to accept it as allegory -an allegory so sublime and sweet that we doubt if there are many equal to it in other ancient languages of the world It is sung in every Hindu house, in prosperity and adversity. It is looked upon with veneration, but it is not well understood. I mean, the spirit of the work is not well understood; and this is my apology for selecting the subject, which, being a sacred theme, is not generally known to the scholars of the West. The difficulty is to render it in a foreign language; for there are many passages in the work where even a word has a score of allusions, and carries with many a sacred association which a foreigner is not expected to understand. I will therefore confine myself to noticing the subject-matter rather than translate the work into a foreign tongue. The subject of the poem is, briefly translated, the war between divine love and human passions, as described by the ancients, namely lust, anger, covetous ness, somnolence, envy and vanity. These passions, like the weird sisters in 'Macbeth," meet in the solitary heath of the angel-forsaken heart of man, in the storm of his evil inclinations, and thus speak of their victim among themselves:

age-the Asram of Mahamuni Madha, instinct-they desired to know more of which has been described by the author this love. The Mahamuni then deby two qualifying phrases: "Prosanto Shapadakirnam. Muniscribed what forms the subject of the poem. He said though the ways of Mahamaya surpass human intellect, yet

sishyapa Sovitam." Mahamaya surpass human inteneçu, yeu The first of these phrases, though it 'they are often intelligible to' thinking purports to describe the Hermitage as a minds. Her mission is peaceful retreat of the Mahamuni, yet reflects considerably on the moral and at the sad prospect of degenerating hu-spiritual influence of its owner. It is manity, brought on by irreligion and said that although the Asram was sur- their ministration to the senses, she aprounded by ferocious beasts, these did pears to save. This is true in all ages not hurt the inmates. The second of the world. She appears to kill the not hurt the inmates. The second phrase describes the place as adorned by wise men and their disciples, and thus shows that the hermitage was a ity) whom she kills last, after killing his seat of both learning and wisdom. It was, at the same time, a place for Tapa,

or holy meditation. At such a place there came wandering two star-crossed there came wandering two star-crossed AN IMPORTANT tentment-one was a monarch by the name of Suratha, who, by the treachery of his ministers, fed and honored by his royal father and himself, was deprived

of his throne; the other, a rich merchant, once a happy family man, but driven from his own house by his un-

grateful wife and children. Baser form of ingratitude could hardly be conceived have from time to time been presented than in the two instances here cited. to the world, we are constantly reminded Yet the trader asks the monarch why, of the conservative element in human after all that had happened, his heart nature. There are always some estab-still yearned to see their faces? The lished oustoms that mankind in general works, which but for him monarch hears him with sympathy. He deem it their duty to maintain. At the too thought in the same strain, and both same time it is well known that many go to the Mahamuni for wisdom.

The introduction of these two person- neous education. When custom sets ages in the first scene of the work re- reason and utility at defiance, it becomes flects the author's wisdom and his a mental tyranny. Respect may be ex-knowledge of human nature. Humanity tended to established usages, but it is rarely pauses to think seriously of the due only to good customs. The same unreality of the vanities of life, of God remark applies to reverence for the or the after life, except under the hard wisdom of our ancestors, the point to lashes of adversity. There are very few keep in view being that it must be wisin this world to speak to a Lorenzo in dom. There is a general misconception the days of his prosperity: on this subject; the fact is overlooked

It is only when misfortunes come to it, and therefore ought to be better thick upon him, when base treachery qualified than they to form a judgment, and black ingratitude have rent his and to act wisely. Our ancestors lived heart, that he perceives how hollow are nearer the infancy of the world than the world and its joys! It is then that ourselves, so that it is clearly an error through tears he recalls to mind the un- to trace antiquity backwards. The selfish good he did to his fellow-creatures, the kindness he showed to There is no end to the folly that the those unaccustomed to kindness. They contrary opinion inflicted on our fathers risky and not advisable, will show this on Exhibition in Churches in world. It is idle, however, to refer to dream of these ner. On Exhibition in Churches in world. It is idle, however, to refer to dream of his method that view had out of these ner. desert of his past life. He sees, too, that our fathers are blamable for not that the friends he entertained, the having our experience, or that we would beauties he admired and adorned, the have been wiser than they if we had ruin and desolation he worked in inno-lived in their time. But laying down cent and happy families from feelings of rules for the guidance of posterity is wounded vanity, anger or lust, stand up like setting up the ignorant as teachers. as ghouls every now and again in his The deification of error because it is as ghouls every now and again in his The deification of error because it is desolate heart, where almost every established is one of the blunders of moral feeling and every sweet sympathy mankind that has occasioned much sufwas numbed and poisoned during the fering, and it has also been one of the somnolent period of his prosperity. He greatest obstacles to the progress of the now beholds the vanities of life in their world. The birth of new ideas, which He now remembers onght to be a source of rejoicing, has with a shudder the bestial mastery of been attended by grave apprehensions passions. He repents, and wishes to as to the stability of existing institu-know of a life on earth in which love is tions. The cause of this Bacon attribserving of the sympathy and support of repaid a hundredfold by love, in which jutes to the fact that "the births of passions, like vanquished enemies, obey living creatures at first are ill-shapen; the mastery of the soul, and wisdom so are all innovations which are the shines undimmed by prosperity or ad-births of time." Basil Montague Bacon, vol. v.) calls attention to the hostility of the Italians to an obviously

To a man to whom this world is everything,-to whom its praises are immornew and useful idea. It was their custality, its ill-favor is death; to whom tom to carry vegetables to market in adversity is pure evil; to whom the panniers on the backs of mules, loading hought of eternal life comes at times one with vegetables and the other with like lightning flashes, that die away in a stone, to make them balance. The the very clouds that produce them-the suggestion was that by loading both true wisdom embodying the higher with salable commodities they might aspects of religion is to be imparted carry double the quantity at the same cautiously and judiciously, if any per- expense. They answered the man with manent effect is at all to be aimed at. the new idea that their forefathers, His mind is to be gradually helped to who were wise and good men, had from understand the abstract from a repre- time immemorial conducted the business in their way, and that it showed a sentation at first of many concrete subjects, which are to be removed, one by want of understanding and decency to one, as the intellect is trained to dis-interfere with the established customs tinguish the grossest from the grosser- of their country.

subtle, and so on. When, therefore, based in most other countries on similar the monarch and his companion, who conditions of no greater profundity. conditions of no nion, who thought themselves wise enough, and Once upon a time two monks translated yet found it difficult to understand why, the "Principia." The way they met the after having been driven from their re- pope and the church was unique. They spective places, their hearts still said they quite agreed with the pope as rearned to see the faces of those who to the teaching of the Scriptures, but had done them wrong, went to the had been led to make their translation Mahamuni, and desired to know the purely out of a feeling of curiosity. cause, the sage, like an able teacher, They desired to show what the consewho, knowing the acquirements of his quence would be if Newton's views were pupils, suits his precepts in language as 'true as they were manifestly false. ntelligible to them, replied as follows: Two things resulted: Europe laughed O Mahabhag! the knowledge which is and the pope was satisfied. derived from perceptions of natural But perhaps the greatest consternaobjects by means of the senses, differs tion was created by the new idea that widely in different animals. Such the earth, instead of being as flat as a knowledge is by no means the birthright pancake, was more like a cannon-ball. of man only. It is shared by all ani- The sun, that had hitherto been spinmals, as is also the attachment born of ning through the heavens, was allowed such knowledge, The birds, when to repose, and in its stead the earth was themselves may be much distressed by made to spin round. To make a change hunger, carry in their bills food for of this magnitude upset everything, and their young. Man, the noblest of ani-mals, does the same for his offspring, wonder the authors of such new ideas and often without a hope of benefit from were thus branded by the clergy and them. The whole animated kingdom is denounced by the multitude. In modera thus thrown into the vortex of the times some have triedeto restore the old illusion of love-a love which is but the order of things; but their efforts have semblance of the greatlove, Mahamaya, not met with much encouragement. hamaya) was primarily the Yogik state the great Florentine very badly, adopted of the deity, which created the uni-verse. She bewitches the creation, and not intended to teach science. No doubt attracts by her shadow the minds of the the writers described these things acvisest of men to cast them into delusion. | cording to the law of appearances; but Yet she is the only means of salvation, the question is: Did they know better? the best knowledge of the Deity, and If they did, they omitted to tell us; and the origin of family tie, of birth and if they did not, their alleged inspiration falls to the ground. The argument that To a mind enlarged and elevated by education and meditation, sweetened by purity and love, and strengthened by bear examination, because they have the words of the Mahamuni, understood writers uninspired. quoted above, disclose at once the high-est spiritual truths—the philosophy of that when one man showed any new creation, life, death, and immortality. light, hundreds started up, endeavoring It will be observed that the sage stated to extinguish it. The conflict between that Mahamaya. or the great love which light and darkness, knowledge and igupholds and bewitches the creation, was norance, appears to be interminable. primarily the Yogik state of the Deity, The immovability of the earth and the that is, a state in which he was origin- stagnation of the blood were old and ally prompted to create, and is the same venerable notions, and the new idea of love which upholds and maintains cre- motion being common to both, was a ation. Of this love, deep and infinite as violent change, involving Galileo in the creation, we see here only a fraction imprisonment and Harvey in ridicule. of a fraction, a mere semblance, in the But in early times the antagonism to love of the wife, parent and brethren, novelty was manifested where we might in friendship and hospitality. Men, have expected better things. The dislearned and wise, forgetting often the courses of Socrates cost him his liberty source of all love, allow themselves to and life—a never-to-be forgotten episode be bewitched by this little of the in- in the history of progress. Anaxagoras finite, which streams downward to the put forth. new ideas of God. earth, and mistaking the fraction for and for that reason was dragged to the whole, the semblance for the sub- prison. The illustrious scientist, Arisstance, they fall into delusion. Yet to totle, was persecuted, and so was know the Infinite and be happy, there is Descartes in later times. Priestley, the no other means than through love. philosopher, had to fly for his life. When Mahamaya was thus described, Perhaps the most striking instance of and the question, asked by the monarch theological outrage was in the case of and merchant, was answered, without Tyndale. Here was a man giving to Mrs. H. S. Lake, pastor of the Cleve-land Spiritual Alliance, will speak at the flesh, and it is the aim of divine same time disclosing to their spiritual tongue, a book they are supposed to begrace our platform during the coming ing condition of the subtle psychic influence, will speak at the speak a Our poem opens in a peaceful hermit- has descended to man as a hereditary strangled and burnt. But history teems

Contra Sta FEBRURAY 3 1894

salvation.

1.1.37

1.2.3.

Whenever the immortals are distressed Azuras or demons. The king of demons is Shumbhu (the desire to shine, or van generals .- INDIAN MIRROR.

Considered in a Modern Light.

The Birth of New Ideas

Looking over the history of ideas that

customs arise out of ignorance or erro-

that we are more ancient than our anof their experience, but our own added

-Beware, Lorenzo, Prosperity is as much a trial as cestors who died in the earlier ages of the world. We have not only the results

naked ugliness.

versity.

The president then arose and said:

ciations as this are not many in this city or in Bengal, and yet their necessity is very great in these days of India's decline. The Hindus at one time were the most spiritual of all nations, and at the same time, the most advanced in civilization. It was from India that civilization spread to other parts of the

A SACRED BOOK.

Somaj,

A SACRED BOOK OF THE HINDUS.

The second anniversary meeting at

the glorious past of our country, unless we work in the present to bring back such past, and try to revive that religion 1. The stone on which Abraham un- to which the prosperity of ancient India lertook to sacrifice his sun Isaac. 2. The stone on which Mary rested made in this direction have been rather on her way to Jerusalem to have Christ of a feeble and spasmedio character. The whole heart of India should be ap-

plied to the revival of that knowledge which helped so largely to advance the glory of our country; and much of that knowledge, as you are aware, is to be gathered from our sacred books. This ociety aims at diffusing such knowledge, so far as it can, in its humble way, and is, therefore, eminently de-

end, the better for the future of our country. It is religion which raised India at one time to that greatness which she reached, and it is religion alone to which we must look for the In-

dian renaissance. The president next called upon the lecturer, Babu K. Chakravarti, to de-

liver his lecture, which he did in the following words: THE BEAUTIES OF CHANDI.

There is not in the entire range of Sanscrit literature a work so remarkable for the sublime conception of its subject,

the grandeur of its verses, and the wealth of its instruction, as the Chandi of Rishi Markandya, excepting, of tinguish the grossest from the grosser-course, the great Bhagbat of Maharishi the grosser from gross-from this the

fixion.

which the decalogue was written.

13. St. Augustine's cruse of oil which never diminished in quantity.

15. The chain which confined Peter

16. The column to which Christ was

the artistic execution of its parts,

the presence of prejudiced judges he is duty to award it to such a worthy gen-

the triumph of justice and right.

#### Crowded Out.

Many and articles items of interest are crowded out this week in order to give place to the ECLECTIC MAGAZINE.

Letters of consultation to Mrs. Richmond will be duly forwarded from this office (40 Loomis St.) or may be sent to her Washington address, 510 E street. during February and March.

Mr. Cora L. V. Richmond bids adieu for two months to her Chicago congregation and speaks during February and Murch for the First Society of Spiritualits effects. The second question is, them. whether this will-because directed by ists in Washington, D. C., which holds thought-motives—can also be colored was the subject, not of derision alone, its meetings in that beautiful placeby its thought-contents; in other words, series of classes; one on "Psychopathy or Spirit Healing;" the other on the "Soul Teaching." Those desiring to join either or both of these classes can jog, perhaps, by a few laggards strug. address Mrs. Richmond, care National gling in the rear. It must, therefore, Spiritualist Association, 510 E street be conceded that, in the production. of Northwest, Washington, D. C. berksl

The First Society of Spiritualists, in the time, must be reckoned with. In somnambulists we observe, in the the absence of their speaker, Mrs. Richmond. will hold their platform open for a Religious Congress, commencing Sun-operator only, because they are in bring to their task adverse moral dis-day evening, February 4. The exercises rapport with him alone, and isolated will open with a paper on the Temple of from the outer world. But in so far as achieve results of any note in investigathe Magi, by one of its officers, followed supersensual rapport is possible, we tions in which the psychic factor plays by Mr. Virchard Gaudlie (Oriental). Dr. must also grant the possibility of their so important a role. H. W. Thomas will occupy the platform being in the evening of February 11. 'Fhe fol-lowing Sunday, February 18, a paper on When "Christian Science and Spiritualism." a need being influenced by those surrounding When a somnambulist is pricked with followed by J. E. DeWolf, M. D. Subject: "Man, and Wife." February 25. a paper by Miles M. Dawson, president body. This rapport is not confined to The well-known result was, that after of the American Psychical Society. bodily sensations, but extends over the five years of investigation the commis-During the month of March there will whole psychic condition of the magbe papers by eminent speakers and local netizer. The somnambulists are ex-

talent, with choice selections of music tremely sensitive to the least doubt, the by members from the Apollo club, under least mistrust, of the latter. It is a senthe direction of Mr. Charles Bushnell. sitiveness as keen as that of the mimosa, and the operator who is unsym-Hazel, of Lily Dale, N. Y., writes:

learn the author's name, and as I heard for from the moment she discovers it graphically rendered by the same, I doubt and mistrust on his part, he hasten to present the distinguished genwould not only lose her favor, humorist and orator of California, who create perfect antipathy and hatred totleman, Fred Emerson Brooks, poet, was one of Cassadaga's attractions last In another place he says: "The somseason, and who by his brilliancy and realistic rendition of his own literary season, and who by his orillancy and realistic rendition of his own literary children, won a lasting place in the peo-much as to any doubt of their sincerity, but little of somnambulism, and still children, won a lasting place in the peo-and the truth of their statements. If less, if possible, of occultism. Let us vorable for good results." isfaction to state that Mr. Brooks will any one shows the least suspicion of be- imagine now a sensitive somnambulist, isfaction to state that Mr. Brooks will and the most and cheated, it is gen- receptive of thought-transference and grace our platform during the coming ing deceived and cheated, it is gen- receptive of thought-transference and who have heard him once would not gation. willingly miss a second opportunity."

occupying a secondary position. Thus far, however, we have not ar-rived yet, and the conciliation of ex-lyzing will. 2

perimental with physio-psychology must It is, under these circumstances, take place in a different way. The highly advisable in experiments with It is, under these circumstances. human will is a force, and thoughts are somnambulists to keep at a respectful to come into the kingdom from abroad. the motives of this force. The first distance all persons who have not yet Care National Spiritualist Association question now arising is, whether this learned that thought-transference is a will can move the members of its re- fact, and can consequently not under-

spective body only, or extend its action stand the possibility of the transference priest. beyond the confines of the latter to ob- of will and emotion, and of success or jects that are sensitive enough to feel failure to some extent depending on mass.

When Mesmer labored in Paris, he mass.

was the subject, not of derision alone, 7. It was death to deny, or not to but of actual hatred and persecution on swear, if called on, that the Queen was

with him. They did it on their own ac- not get reconciled to the fact that Jehocount, and the result was their convah-iireh had especially assigned this occult phenomena by sensitives, the in- demning the whole thing. In this they the time, must be reckoned with. nostic, London, Eng.

sions, no matter how much learning first place, the influence of the agent or may be represented in them, if they

> When, in 1825, the Paris Academy appointed another commission to in-

vestigate magnetism and somnambua needle, she does not feel it; but when lism, contempt and hatred had some-the operator is pricked she feels the what subsided. In this commission sat

pain in the corresponding part of her advocates, opponents and indifferents. sion most unanimously certified to everything that had been condemned in writing and tests."

Mesmer's time, as correct and 'founded on well demonstrated facts, including even the most incredible somnambulist faculties; and yet the results even of

them. As matters now stand in Germany, a German commissioner would not achieve anything. Sayants of coloradies of coloradies and the service. anything. Savants of acknowledged Dr. Barrington's lecture was able, infame, such as Virchow, Helmholtz, Dubois-Reymond, and others, would be appointed, who in their special depart-

but

Werner, the author of "Die Schutz task with the preconceived notion of coming Camp season.

By Protestant Acts of Parliament it was a case of going through hell on does not remain mere thought, but earth to hell elsewhere for the following crimes: 1. It was death to make a new. Cath-

olic priest within the kingdom. 2. It was death for a Catholic priest 3. It was death to harbor a Catholic priest coming from abroad.

4. It was death to confess to such a 5. It was death for any priest to say

water.

6. It was death for anyone to hear

planet to red-haired Betsy Tudor .- Ag-

'The Night the Light Went Out."

the ECLEOTIC MAGAZINE. It will prove an attractive feature to the paper, and tend to further open the eyes of our

Romish Octopus.

Mrs. S. F. DeWolf writes as follows from Muskegon, Mich.: "I will leave here for Chicago the 29th or 30th of January. There is a great deal of interest manifested here by the slate

Observer writes from Clinton, Iowa: "Mrs Annie Wagner, test medium, of Chicago, has severed her engagement Hazel, of Lily Dale, N. Y., writes: "Finding in a late number of THE PROGRESSIVE THINKER, that bright production entitled "The Orthod-ox Team," quoted for the delectation of your many readers by Dr. T. Wilkins, I think all would be equally pleased to the truth of her statements, I think all would be equally pleased to the truth of her statements, i cart and the operator who is unsym-pathetic to them will have no success. Team," quoted for the delectation of your many readers by Dr. T. Wilkins, I think all would be equally pleased to the truth of her statements, i think all would be equally pleased to the truth of her statements, i think all would be equally pleased to the truth of her statements, i think all would be equally pleased to the truth of her statements, i think all would be equally pleased to the truth of her statements, i them.

Wagner's platform tests were excellent, and very readily recognized. Plenty of additional seats will be provided before

another meeting, and the ontlook is fa- My greatest pleasure shall e'er be

5.

"We will drain him dry as hay; Sleep shall neither night nor day Hang upon his pent-house lid; He shall live a man forbid: Though his bark cannot be lost Yet it shall be tempest-toss'd."

And then, promising him aloud every joy and pleasure which this world can faith ive; meet again in the dark cave of his sinful heart, boiling there their fearful cauldron.

death.

Vanity, speaking first, says:

"There shall be no one equal to me In power, wealth or glory. All shall my command obey, And none shall dare to cross my way.

Anger says:

And sparing neither youth nor age, I'll bring my foes, like birds in cage. Lust says:

I'll not scruple for sacred laws nor ties Where'er beauty gives pleasure to my

eves. Covetousness says;

> I'll send the wakeful conscience into sleep,

And long as cauldron boils in sleep shall keep.

Envy says:

l'o see my neighbors deep in misery."

This highly interesting story is omitted this week in order to give place to readers to the infernal doings of the

with stories of the persecution of genius [Recorder: Did the process which to the end of the seventeenth century, you have so clearly described occupy and scarcely any one could declare any- | what we should term a short or a long thing contrary to the belief of his time period of time?] without placing himself in bodily peril.

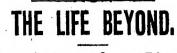
plain phenomena by natural agencies at you to record the same you may know once dissolved all connection with theology and made them marked men. Even was in operation.

Sir William Jones regretted that he [Recorder: It has occupied a little lived in a time when intelligent and over one hour of what we term our virtuous men doubted Moses' account of earth time.] the primitive world, Early geologists were deemed mad till it was announced I have given will be of great interest to that by using the pick and the hammer you as it is to myself, and I find that they were doing penance; then they this interesting experience has resulted were regarded as saints. It is truly in what is of profound importance to wonderful that the many discoveries me, and I am deeply thankful to you; that upset the faith have since been for what I take to be a voice preaching found handmaids and supporters of it. from you, who are on the outer earth, Even the terrible announcements of has awakened a consciousness, some-Darwin are found this year, in books what dim it is true, but nevertheless it

Among ancient institutions that have state of existent file, which opens up sorbed by the greater, and just so the cursed the world is that of slavery. It much more than a thought in relation intellectual and even affectional powers is only in the present century that the to what your friend and now yourselves which pertained to the outer and inner. bodily freedom of man has been recog- have told me. . It must have been an bodily freedom of man has been feedy have blut me. It mass marks a con-nized, after the sacrifice of much blood and treasure. Slavery was abolished by England in 1838, and in America in 1863. you say you still inhabit. I hear a voice

offenses for which men were hanged a conscious life and experience of my

until within living memory. This generation has witnessed the triumph of an idea as old as Cromwell, "Who are you that has been speaking that men should be allowed to serve the to us, and can you tell us who and what State independently of their opinions. you were when a man amongst men upon In 1689 an effort was made, but the our earth?" olergy were so shocked that they re-I will go fused to pray for a king favorable to state, and from thence will respond, for toleration. It is estimated that in the I perceive that while in that condition all up with such measures to debar people from political life, and in 1801 the clergy found themselves banished from the Commons and the bishops were alarmed in the other house. To-day a now forms a portion of the great empire Freethinker may enter the Commons without even saying, "So help me God." When perjury was supreme at Oxford Brahman, and as such it was mine to the Commons excluded the Quaker for refusing to swear on the New Testament edge of the Cosmos, and was a member mere animal forms of life. But the law who was willing to swear of the cosmos, and was a member and the Jew who was willing to swear of the order of what I think you term on the Old. No wonder the House the priesthood Non set me when I was unwilling to swear Charles Brad- lived on the outer earth? laugh on either. But courage and perworld learns the lesson of religious freedom."-Charles O. Cattell in Ag-nostic Journal, London, Eng.



Experiences of a Disembodied Spirit.

He Describes the Process of Dissolution.

I myself have witnessed what I suppose is correct to term the dissolution of many with whom I have been associated in this sphere of existence. But, tell me, is it true that you, of whose presence 1 am now becoming aware, have a form in which you have a conscious life of your own upon what he described as an external earth? If you tell me it is so, then I will accept your testimony, and there seems to come from you a somewhat which is irresistible that con-

I can form no conception of time, nor Experiences of a Disembod-Need we wonder that the progress of the intellect has been slow? The early attempts of geologists to ex- time it has taken me to describe and

I can well understand that the recital Just issued, to be in harmony with the divine plan. Among ancient institutions that have cursed the world is that of slavery. It much more than a thought in relation

I will go back to that sphere and now I have it, and, if of interest to you, I will give as much as I can call up: that is ruled over by your sovereign. I

teach of that which pertained to a knowlthe priesthood. You ask me when I

You are doubtless aware that which north-west provinces, and my poor coun-

relation to, and connection with, the cx-ternal earth, that under such conditions of mental obscurity, I should then char-acterize them as hallucinations, or flights is defined by addressing of the terms of terms

THE LIFE BEYOND.

ied Spirit.

He Has Never Seen Jesus.

W. M. P .--- I have been a watchful and interested attendant during the scenes that have been enacted so recently before you; and the simile which was used by the beauteous one on the last occasion is indefinitely within the mark, and bears about as much proportion to the reality of human states of transition to the higher and angelio conditions of being as the rays from the lamp which 1 am conscious you are using to en-lighten physical darkness are in com-

personalities that were mine are absorbed in the exquisite enjoyment of the self-conscious life that is now my own; Use the state of the second se quality, and of which she is equally con-scious of being one with myself.

Shall I attempt to speak of my present homey When a man upon the outer earth I

used frequently to dilate upon the "sweetness of home" pertaining to earthly experiences; but that "home" and the "sweetness" attending it was in the feeling of the external personality, contracted within such a narrow

But oh, loved ones! now inexpressibly dear and near to me, my entry into this

state and sphere is too recent for me to impart anything comprehensible by you of the beauty of the forms of life that

onslaught. No order or position in life was regarded, and the slaughter was terrible, accompanied by scenes that I among which was the one that I was

the victims cut down by the rapacious mortal conditions like yours.

condition, in which I was a man among claimed to be the "savior of the world."

To the recorder: Brother dear, there bodies of the afflicted) is a 1998 ledge was no funereal obsequies at my depart-of anatomy, physiology, and there 290-tics, to enable him or her to give a corternal form, for there were none left rect and comprehensible diagnosts ef over which the "service for the dead" the state of the interior of the patient. could be read. You, like I have done In like manner mediums who prescribe when in your collditions, have someherbal or other remedies ought to have times heard, if not actually pronounced, at least a pretty full store of knowledge the words when the remains of some of herbs, their qualities and uses. A personality were being consigned to the medical botanist of our acquait grave: "Earth to earth, ashes to ashes." assured us not long since that grave: "Earth to earth, ashes to ashes." assured us not long since that But, brother, what becomes of the been requested to "make up"

been requested to "make up" alp-tions, given to sufferers, were worse than useless, and he headed that earth and the ashes? J have listened with breathless delight to the beautiful exposition given mediums ought to know, of themselves, by the beauteous one who is the affec-tional part of the life and light going able to judge whether the remedies

Who can I most congratulate for the part sustained in this wondrous drama, myself or yourselves? Recorder: May we not mutually con-gratulate each other? exercise of their mediumship. They are often careless or indifferent, and

W. M. P .: Without you and the con- seem to think that all they have to do is ditions provided by the development of to "ait." Sit like an empty hottle to be

counsel when in my earthly form; and ception of the nature of mediumship his gives me and you a diverse view of and the duties of mediums continues, so what we used to think of as the "Second long shall we have to bear as best we Advent."-The Two Worlds, London.

MEDIUMSHIP.

### its Conditions and Culture. It seems to us that it is quite time the Its Conditions and Culture.

superstitious opinion that a medium must be an ignoramus so as to give betprevious quarter of a century 60,000 I shall be able to recall something of Dissenters were persecuted, 5,000 dying the past, which I am now assured was, in prison. In 1672 it was stated in the Commons that it was intended to bring life's history and experience, for the whom the personality claimed as its out- is one that needs to be discredited and ings towards "one and all," not in a births, and within that narrow limit it replaced by a more intelligent concep- spirit of fault-finding, but with a desire had its enjoyment of "Home, Sweet tion of the position and duties of medi-Home." But my present home is not ums. The notion that mediums should provement. We are often conscious of sphere, for its limits are all but bound- not to endeavor to improve their minds, amend them. Enquirers and would-be less. It comprises the conscious merely because they are mediums, is a mediums, for those who are undergoing mingling and intermingling with disastrous one. The consequences have development, often come to us for counthat is ruled over by your sovereign. I myriad forms of spiritual life, as diverse been hurtful both to individuals and to sel, hence we feel the need for the above we are conscious, all objects which the movement. We must bear in mind friendly warning and advice.—THE are able to affect our consciousness must the human, and the human from the and enforce the fact that the exercise of Two WORLDS, London. mediumship should never be permitted

to injure the health of body or weaken the will, or retard the development of the character of the medium.

If it is true, as is constantly affirmed, sistency on his part won the right to affirm. I never think of these things without recalling the words John Bright wrote me: "How slowly the sessed and wielded by the angelic beings attractive conditions favorable for the try became devastated and enslaved by into whose company I have been so manifestation of enlightened and wise

Tartar. I was living at that time and saw the flower of my country cut down and disseminated by the victorious foe, for we could not resist the invasion and onslaught. No order the invasion and saw the flower of my country cut down and disseminated by the victorious foe, for we could not resist the invasion and sway the vast numbers who form the so-sway the vast numbers who form the so-as "guides," "preceptors," friends and Ind. hopes, anticipations and desires that internation internation in the so-sway the vast numbers who form the so-called evangelical portion of the re-called evangelical portion of the re-ligious systems of professing Christians, teachings and are thankful for their as-ligious to the teachings and are thankful for their as-ligious to the teachings and are thankful for their as-ligious to the teachings and are thankful for their as-ligious to the teachings and are thankful for their as-ligious to the teachings and are thankful for their as-ligious to the teachings and are thankful for their as-ligious to the teachings and are thankful for their as-ligious to the teachings and are thankful for the teachings are then the teachings are the teachings are the teaching teach prefer not to dwell upon. I was among which was the one that I was the The subscimitar, and it was then that I passed away in a state of unconsciousness and became an inhabitant of this sphere, at least so I think, in the which I have been since that occurrence. So utterly oblivious have I been, until this wonder-ful experience, of that prior state and ful experience, of that prior state and ful experience, of that prior state and ful experience, of that prior state and condition, in which I was a man among ulties, to seek the aid of 'teachers and men, that I have strennously denied that I ever lived in a prior state of ex-istence, and hence I am sure you will excuse me when speaking of our friend's relation to, and connection with, the exprised and have died istence, and hence I am sure you will excuse me when speaking of our friend's ief of all who have lived and have died in this way, that I have met incarnate, and thus bring out by effort and exercise the power of mind and spirit, become more rational, more or Liberal, who desire to secure the do likewise are the larger proportion of

SOMETHING NEW! The Consciousness of Matter. It Is Argued Into Existence. The discussion on telepathy which has

been going on in the Agnostic Journal naturally leads up to the Theosophical conception of matter as being innately conscious. By this we do not mean that it possesses self-consciousness, which is forth from the most illustrious one, to all of which I can add, if not a loud, yet a most significant amen. Who can I most congratulate for the loud state and the intervention of the loud state and the second state state and the second state stat terial substance is the formulated expression of an inner force, which has produced out of chaos the objective universe. To a student of Theosophy the steps which lead to this grand concep-tion of innate intelligent forces at work behind and within the screen of visible the inner life power within yourselves, I could not have enjoyed communion and converse with you, whom I once knew, and with whom I took sweet indifference, this apathy, this miscent, and converse with you, whom I once knew, and with whom I took sweet indifference, this apathy, this miscent the substance are found by descending from generals to particulars along the lines of thought laid out by our system of thought laid out by our system of of thought laid out by our system of philosophy. But this idea is capable of a more popular presentation, though necessarily somewhat superficial, which

I will now attempt; for I believe that what is most required at present, in or-der that the scientific Western mind can the slings and arrows of criticism and the sarcastic ridicule and scott of critics who fail to make allowances. may bring itself into harmony with the We are fully conscious of the good which has been accomplished by the occult side of nature, is some sort of a bridge between metaphysics and physmediums who have toiled and suffered. ics, whereby the mind, attuned to look only on external appearances as they present themselves to the senses, may be able, by easy transition, to pass on into the inner and more recondite realms of nature. In saying that we believe in the consciousness of matter we express our belief in the physical

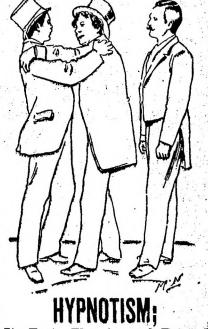
and metaphysical unity of everything, whether organic or inorganic; and, while venturing to indicate, what appears to me a reasonable explanation of this belief, I speak for myself alone. an do not wish to compromise other Theosophical workers by presuming in any

way to speak for them. In order to realize the necessity which matter lies under of being conscious, I take the following line of argument: We are conscious of things eternal to

be capable of reduction to a common denominator, both for them and for us. On the evening of February 7 there In other words, there must be an ele-will be a dance at Bricklayers' Hall. ment common to both perceived and Admission 25 cents. A grand time is perceiver, which enables the thing seen and the perception of it to unite, in or-der that cognition may result. This element is consciousness, for it is the basis of our perceptions, and consetures at other points in the State during the month. Permanent address, 29 Chicago Terrace, Chicago, III.

the effect which metal, held between Adah Sheehan, M. D., of Cincinnati, the finger and thumb, has upon the or Liberal, who desire to secure the do likewise are the larger proportion of

dates by addressing Mrs. J. C. Jackson, in contact with my sense of touch, and



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cences of the Matriarchate.

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THE AMOUNT OF VALUABLE IN-formation succinctly and clearly stated in this volume of 504 pages is amaziag. The title, as above given, fails to convey an idea of the fulness and com-pleteness with which the aubiects are treated. The Matriarchate, or Mother-rule, is the theme of the first chapter, in which much lore, qualit, queer and cur-tous, is brought to view in clucitation of the subject. This is followed by chapters on cellbacy. Canon Law, Marquette, Witchcraft, Wives, Polygamy, Women and Work, The Church of To-day. Past, Present, Futures and there is not a chapter in the book that is not handled in a mesterly manner, and that for quantity and quality of information, is not worth the full price of the volume. It is packed with knowledge well-arranged, and intensely interesting from beginning to end. No one can possibly regret buying it; it is a val-uable addition to the ilbrary of any free and truth-lor-ing mind. Price, \$2.00. For sale at this

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-BY-

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This book will be found peculiar, curious, startlingi -more so than any work issued since Uncle Tom's Cabin. It breathes forgotten whispers which the rus of time had almost covered and which have been of time had almost covered, and which have been snatched from the very jaws of oblivion. It deals with high official private life during the most moment-ous period in American History, and is a secret page from the life of him whom time serves only to make greater, more appreciated, and more understood— ABRAHAM LINCOLN.

could under the conditions in which they were placed. We also recognize, ter evidence of spirit action was dis-bowever, that our "best" often falls carded once and for all. The childish short of the "best possible," and realize

not read, should not think, and ought our own shortcomings, and strive to

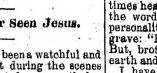
been hurtful both to individuals and to sel, hence we feel the need for the above

expected. Mattie E, Hull is to spend a portion of the month of February in Green Bay,

Wis. She can be secured for a few lec-

ing submission to their instructions, and days of April and May. The doctor our mental condition, there must be a

to Washington, D. C.



rinces me it is so

[Recorder: It is perfectly true. We knew the one of whom you are speaking, when, like ourselves, he was embodied in life on the outer earth of which he spake to you.]

How strange, and yet how beautiful is ground to set my feet upon; by which I mean that I must obtain some certainty in regard to this unexpected occurrence for I am conscious that this is like unto what that one expatiated upon, and I am satisfied it is no hallucination.

In every case of dissolution that I have witnessed, while quite aware of the preservation of the life force that actuated the dissolving form of life, that, whatever it may be, was never seen; but after the process was completed a shell was loft which rapidly decomposed, and became what had the appearance of ashes; but you ask what became of the ashes? They quickly dissolved and as I think, were set free in the form of essences that mingled with the substances from which they must originally have been drawn. But that which is the most wonderful in the case of our friend-whom you tell me was also your friend-there were no remains, for, as I can testify, I myself witnessed the absorption of what should have been the "remains" of the shell, actually taken up by the glorious and majestic form which was evolved and developed from the prior one in which he was known to us; and if it were not so, then I know not what became of them.

While watching, as we thought, the dissolution of our friend, his form, with which he had been so intimately associ-ated, was surrounded by a sphere somewhat more dense than our atmosphere, yet transparent. I saw his form enveloped by this sphere, and he began gradually to lose the structural outline of his form. I gazed with wonder and of his form. I graced with wonder and provide and other the scene, for the like has reached that point he dis are upon the scene, for the like has reached that point he dis the provide and the power before come under my notice or by scene to be state. Nirvana. This word is general that be lost." From my present state I see that he distance of the words in the order that he endos that he point and the power seemed to be the care that the care that he endos that he point is the distance of the see that he distance of the power to the state of the theologian the appeared a globular spectro the seeme to be angle kee, not one is globular spectro the same manner clearly define a consequently a culture and spiritually stange, a parkal mater is the spire the disdrantage when he seeks the the grows in the glob. The state of the theologian the appeared to the substance of which cost is the estist of or the substance of t awe upon the scene, for the like had

acquaintance was yours also.

the joy it has afforded me, and the meththis experience. I will give myself no od or mode of such communion is as Vorlds, London, Eng.

### The Meaning of Nirvana.

clear comprehension of it you must bear | ing. the deepest nen of subtration is the accepts in the deepest nen of subtration dictate the very words to be used, save to this activity. You attain salvation This, oh loved ones, is quite sufficient in very exceptional cases, but acts by improved on the subtration of subgravity.

the being is no longer capable of desire to make myself known to and commune or hatred; he has become "venerable," arhat; and this last word expresses that inner thoughts, even while on earth, I

of imagination, and I am delighted to ind that he who was my friend and close troduced and recognized as his vassal or ind that he who was my friend and close troduced and recognized as his vassal or ind that he who was my friend and close troduced and recognized as his vassal or ind that he who was my friend and close troduced and recognized as his vassal or ind that he who was my friend and close troduced and recognized as his vassal or ind that he who was my friend and close troduced and recognized as his vassal or ind that he who was my friend and close troduced and recognized as his vassal or ind that he who was my friend and close troduced and recognized as his vassal or ind that he who was my friend and close troduced and recognized as his vassal or ind that he who was my friend and close troduced and recognized as his vassal or ind that he who was my friend and close troduced and recognized as his vassal or ind that he who was my friend and close troduced and recognized as his vassal or ind that he who was my friend and close troduced and recognized as his vassal or ind that he who was my friend and close troduced and recognized as his vassal or ind that he who was my friend and close troduced and recognized as his vassal or ind that he who was my friend and close troduced and recognized as his vassal or ind the the close troduced and the matched the troduced and the matched the troduced and the troduced the troduced and the troduced the t

I cannot bring this converse and com-from the high court has ever come to education, viz., the bringing out of the munion to a close without expressing invite me to ascend to his residence. powers of mediumship by repeated trial, And much less have I ever witnessed continuous experiment. The power of this experience. I will give myself no wonderful as it is novel, interesting and ment. I confess I did anticipate that I they are not supernatural beings, and important. Salaam! Salaam!-The Two was to be one of the special and favored cannot work "miracles." They are ones, and after passing through the subject to law, and can only executo ordeal I should hear the verdict, "Thou their plans and outwork their purposes hast been faithful over few things, I in accordance with their own knowledge

will make thee ruler over many; enter and the conditions which we provide thou into the joy of thy Lord." for them to work through. Improve The "Agnostic Journal," of London, Eng., says: "This word has been much know to be a phantasmagoria, I have follow. Give them healthy, active, enmisunderstood in Europe. To get a experienced what it is to enter into the lightened and earnest mediums, and clear comprehension of it you must bear in mind the doctrine of Buddha. Ac-cording to him, in order to attain the cording to him, in order to attain the special human beings who base their agents. The better the instrument the supreme end you must understand ex- hopes and anticipations of a grand more successful will the trained player actly the four truths, which are, the na-future life because of their obedience to be in producing the ravishing strains ture of pain, its causes, its termination, the way which conducts to this termina-tion. Pain is birth, love, fortune, old age, death—in a word, everything which constitutes the parsonality. The cause

The termination of the pain comes attract from the profoundest depths major portion of trance or inspirational when this irresistible thirst, this indi-atoms of human life who are so self- speakers the spirit does not oust the vidual activity, is completely exhausted. The way of salvation is the means of ex-the deepest hell of suffering, remorse his brain and body, does not provide or

by passing through four states. The for you to judge between the false ap- impression or suggestion, and stimufor you to judge between the laise ap-first state is that of conversion, of the knowledge of truth. The second is the last but one preceding the new birth, in which the individuality is in some sort reduced to its minimum. In the third reduced to its minimum. In the third these spheres of conscious life and of what is possible to the medium is state, which is the last of corporeal life, being. I am now vested with the power cultured, although he may cause the "sensitive" to transcend his ordinary with you, and unfold to you what in my normal abilities.

We now know that while spirit ophe has got rid of all aspirations, of all could not help but regard as mysteries. erators may "inspire" mediums and idea of permanence, of all feeling of his own wisdom, of all trace of ignorance. When he has reached that point he dies physically, and enters into the fourth state, Nirvana. This word is generally thought to mean absolute material ex-tinction. Such an interpretation is not

treet, Chicago, Ill. Dr. Lucy Barnicoat, of Boston, will sciousness, whence spring my five senses, must have been reached in this con-

IL

L'El

THE PSYCHOGRAPH

OR

DIAL PLANCHETTE.

accept calls to lecture and give psycho- tact between the penny and my fingers; metric readings and tests for societies for, since the organ of taste has been between Kansas City, Mo., and San aroused, though it has not been in con-Francisco. She recently gave a course tact with the thing it tastes, then this of lectures at Liberal, Mo., which were perception must have come from the highly appreciated, together with read- other end of the sense, where it is ings, which were pronounced quite re- plunged in the common centre of undifmarkable. She may be addressed at ferentiated consciousness whence radi-1826 Cherry street, Kansas City, Mo. ate the five senses. Thus the undiffer-Prof. H. D. Barrett lecturrd at Wil- entiated, and therefore impersonal liamsport, Pa., January 20, on his way

basis of consciousness in myself, and the impersonal, and therefore undifferentisted, consciousness of the metal, must be the common point of junction from which springs in me that duality of external perception which culminates

as the sensation of taste and smell. Each of our five senses furnishes us with countless examples of the consciousness of matter; for but for this common link between things within and things without we should neither see, feel, hear, touch, nor smell. Though the question of how the outer crust of things throws back to its forceful source belongs to the study of Occultism, still we may endeavor to find the middle quantity, so to speak, which links the physical with the metaphysical; and I think that this is fire, or its result, heat. Science has placed among the category of its universal laws that heat is evolved wherever work is done, and that heat and energy are controvertible terms. When we think, heat is evolved

for every thought. In every so-called inanimate thing heat is latent, and capable of being roused to activity; it is, in fact. universally present in space, as in the objects of space.

Telepathy, which, according to the evidence of the Psychical Research Society. I consider to be proven, is a proof that thought may come to us from with out. If, therefore, a thought is raised in a brain; if the cerebral cells are made to work, then from this work heat

is evolved as the common element which represents both the though evolved and the energy of the material which formulated it. Science had found The Other World and This. it an absolute necessity to postulate the existence of ether, which shall be a medium of transmission for radiant heat

and light; this, at least, all are agreed

mission for heat and light.

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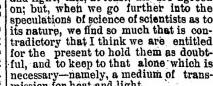
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OUTSIDE THE GATES, AND OTH-er tales and sketobes. By a bird of spirit intel-itrates, hereurn iss mesumisaly of Xarris

ts nature, we find so much that is contradictory that I think we are entitled for the present to hold them as doubtful, and to keep to that alone which is necessary-namely, a medium of trans-Well, then, to return to the brain: neat, being evolved both by thought

and by matter, is common to both; while ether, its medium, is that through which their junction in heat is effected. Occulists say that fire pervades all: and the ether of the ancients, says Madame

Continued on Mth. Page



## ELEMENTALS.

Reflections in Reference to Them:

#### The Astral Soul Survives.

It is perhaps well to refer once more to some to a close in "Lucifer" for October 15th:

thought or unsatisfied desire, at the moment ing the other sphere, why not theirs? of death-manifest their presence, either in But does not H. P. Blavatsky here allow all attraction indeed to draw a pure, disembodied and many other paragraphs is very curious. spirit from its radiant, Devachanic state--its home-into the foul atmosphere from which

it escaped upon leaving its earthly body. When the possible nature of the manifesting

intelligences, which science believes to be a "psychic force," and Spiritualists the identical "spirits of the dead," is better known, then will academicians and believers turn to the old

in public lectures-only under the assumed We had a dear brother, named Willie,

will now examine, with their permission, the idea, and to bury him on the Island.

ness and ingenuity many of those which have been with her.

been witnessed in Spiritualistic circles? Let She was not a superstitious woman. She Spiritualists answer. The orang-outang of was a woman of wonderful courage and nerve.

That which survives as an individuality after cles at every progressive change into a higher On earth were numbered. Round his bed were

sphere. Let us advance another step in our argument. If there is such a thing as existence portions of the papers on "Elementals," by in the spiritual world after corporeal death, H. P. Blavatsky, which papers were brought then it must occur in accordance with the law For fear of being misunderstood, we would the apex of the pyramid of matter, and lifts remark that while, as a rule, physical phenom- him into a sphere of existence where the same remark that while, as a rule, physical phenom-ena are produced by the nature-spirits, of their own motion and under the impulse of the ele-mentaries, still genuine disembodied human animals and plants, which have all a life-prin-The rough and rugged path he late had trod mentaries, still genuine disembodied human spirits may, under exceptional circumstances —such as the aspiration of a pure, loving when that life-principle leaves them? If his Seeks a fond, loving mother's tender arms the dest is blessed, neareful sleep, heart, or under the influence of some intense astral body becomes more thereal upon attain- To close its eyes in blessed, peaceful sleep,

of death—manifest their presence, either in dream, or vision, or even bring about their that the purest Spiritualists assert—namely: Far different his ideas: he pictured it objective appearance—if very soon after That disembodied human spirits may, under As a fair maiden with a crown of flowers physical death. Direct writing may be pro- certain circumstances, make themselves maniduced in the genuine handwriting of the fest? And the writer had no right to assume "spirit," the medium being influenced by a that when the appearance of a pet dog was process unknown as much to himself as to the manifested, Spiritualists, would at once assert modern Spiritualists, we fear. But what we that it was the agency of those who had passed maintain, and shall maintain to the last, is over which brought it there. And who is that no genuine human spirit can materialize ready to deny the possibility of animals and -that is, clothe his monad with an objective plants having a future existence? Surely not form. Even for the rest it must be a mighty Spiritualists? The animus which dictated these

# DREAMS AND VISIONS.

### How My Mother Was Haunted.

While there are every-day occurrences happhilosophers for information. They may, in pening to puzzle us, it is sometimes well to theif indomitable pride, that becomes so often look back into the past, and bring to light stubbornness and arrogance, do as Dr. Char- events that happened that we "seeing through To escort me to my longed-for heavenly home. cot, of the Salpetriere of Paris, has done: deny for years the existence of mesmerism and its phenomena, to accept and finally preach it to us by our mother. We have been and the source of the sour

pet dogs and other animals have been seen. of Man. Before he died he made mamma pet dogs and other animals have been seen. of Man. Before he died he made mamma more, Therefore, upon Spiritualistic testimony, we promise that she would not bury him in the Dear friends, I say adieu!" He ceased, and closed must think that such animal "spirits" do ap- Island, but bring his body to England, so pear; although we reserve the right of concurr- that he would not be alone. Mamma proming with the ancients that the forms are tricks ised, and a little time after Willie died.

of the elementals. Notwithstanding every When mamma attempted to carry out his proof and probability, the Spiritualists will, dying wishes, she found it impossible to do so. nevertheless, maintain that it is the "spirit" It was November, and very rough and stormy. of the departed human beings that are at work The Manx sailors were superstitious, and maeven in the materialization of animals. We ma was reluctantly compelled to abandon the Before them on the bed, lying so still,

pro and con of the mooted question. Let us, She left the Isle of Man five years afterfor a moment, imagine an intelligent orang wards, and from that time until she died, she outang or some African anthropoid ape disem- vowed that, night after night, my brother bodied-that is, deprived of its physical and Willie woke her with the same words: "Mama, in possession of an astral, if not an immortal I am so cold; take me into your bed and warm body. Once open the door of communication me." And she declared that, night after between the terrestrial and the spiritual world, night, she lifted the cold form of her dead boy what prevents the ape from producing physical into bed, and chafed and rubbed him till he phenomena such as he sees human spirits pro- became warm, and then she fell asleep, always duce? And why may not these excel in clever- awakening with the conviction that Willie had

Borneo is little, if any, inferior to the savage Ghosts she did not believe in, and nothing man in intelligence. Mr. Wallace and other could have made her: but she used to shudder. great naturalists give instances of its wonder and her rosy colour used to grow perceptibly ful acuteness, although its brains are inferior paler, when she told us how my brother Willie in cubic capacity to the most undeveloped of came to her at night. savages. These apes lack but speech to be .:3 HOW I AM HAUNTED.

A Poet's Death-bed-Tennyson. the death of the body is the astral soul, which Within the chamber not a sound was heard! Plato, in the "Timeus" and "Gorgias," calls the mortal soul, for, according to the Hermetic doctrine, it throws off its more material partihours

those

Who loved him well: his wife and children dear; His kind physicians and the clergyman Who had brought peace and comfort to his soul, The last few months of life to him had been So did he lie, waiting to welcome death.

From Paradise, which, when he passed away, Would be presented to him. And he gazed Lovingly on the faces of his friends Who stood around his bed, and thus he spake: 'My dear ones all! I bid ye now farewell! Soon shall I go upon a journey long, And cross death's gloomy portal, all alone; None may go with me, for the Master hath A greater work on earth for you to do. But as for me, like holy Paul, I feel My race is nearly run, and soon the crown, Which was laid up for me since time began,

I shall receive from my dear Savior's hand. My time is short, I feel that I am near The heavenly country on the borderland, Already on my wondering sight there streams The light celestial, shining on the gates And towers of the New Jerusalem. And now, I feel as one who wrote: 'Had I The wings of a fond dove, I'd flee away, And be at rest.' Fain would I rest for aye! Far from the strife of tongues and wickedness Which marks this poor, vain world. I see around My bed, th' angelic forms of those whom I Long mourned on earth as lost. They wait for me,

Dying had been so easy. I am free name, Hypnotism. We have found in Spiritualistic journals many instances where apparitions of departed met dogs and other enimels have been seen of Man. Before he died he made memory

> His eyes. A tremor passed across his frame; His features wore a heavenly, peaceful smile; And as the moonlight streamed across his face, Silent, he passed away. Those standing round Scarce knew that he was gone; and as they looked Upon the dear dead face, no tear of grief Stole down their cheeks. They felt he was at rest The gentle spirit, now, was free to roam In glorious fields Elysian. What they saw Was but the tenement of clay, which held

The immortal soul. And each one lifted up An earnest prayer to God that He would make Their death-bed, as the only one they now had

-W. Cowper, in HARBINGER OF LIGHT, Aus-

Murder Prevented by a Dream.' Last week we copied from the Cornubian an ly perish, without a positive annihilation, each morning, at the same hour appeared to account of a dream which was dreamed in the which would be a miracle; and as the soul has emerge from towards the door, which Mr. E. family of our good friend Mr. Champernowne. But the account then given appears not to have is what Mr. Champernowne writes about it: place nearly eighty years ago, at Euridge Farm. But it was my father's dream, not my mother's The first time I saw it, or had any idea of its being in print, was in a publication I bought Christianty, with its indefinitely postponed day So much for the past, now for a more recent at Ludgate Circus, when Morse, I think, was of judgment; nor Mohammedanism, nor Juda- also the foot of the bed, which conceals the living there. it being entitled 'The Dream of a ism, which merely reproduce the old legend of lower portion of the figure, is seen in front. We were invited last summer to go and stay West Country Farmer.' As I read it, it came Paradise and Hell, derived from antiquity and The mouth is represented open, but was not with some friends at a quaint old chapel-house. to my mind, having heard my people speak of from Christianity, can inspire men with the always so seen. The whole has a most dreadbuilt on a hill-side, some distance from any it often. I recollected the long lane and courage to regard his last moments with a ful appearance. Cabinet photos are, or were. all about it. My father dreamt three times steadfast gaze and a tranquil mind. Only to be had of Messrs. Debenham, 158 Regent said my friend, "it's haunted." Well, after about a favorite cow drowning on the neigh- modern philosophy, resting upon science and street; price 2s. 6d. that, it was rather disappointing to not have a boring common. Poor mother said, 'Pack o' reason, can dissipate his apprehensions." savages, and the faculties actually exercised single ghostly experience to relate. Just be- nonsense, Dick; there's no mud there.' 'Well, fore we set off I was writing to Mr. Carlyle I know it,' said he; and he housed himself up Petersilea, and mentioning my intended visit, to sleep again. No sooner was he gone off, than the dream came again, stronger than ever. At last he got up, and went to see that all was affirm that they enjoy "the substance of things which she obtained possession of the property As I had nothing to tell then, I hope Mr. right, when he found the fellow digging the hoped for and the evidence of things unseen." Petersilea will see these lines, and so learn the grave in a road in the field leading to a barn In his concluding chapter, M. Figuier seems and the house has been let. The form had ning of June, when the garden was lovely as a over the hedge to see who and what was going it; for there is very little in the following pas-ing Mr. Easton's visit, it was necessary to secausing a noise that made the fellow look up; and when he saw father he pretty soon ske- tors: bered. Some months afterward, my friends were visiting me in turn, and in the course of con-twesation over the tea-table, I said to the six weeks." "Indeed! How was that?" "Oh." daddled. My father went round to pick up visiting me in turn, and in the course of con-westation over the tea-table, I said to the ed on knowing where she was going. On her thouse, I had not a complete night's rest for awakened. "Indeed! How was that?" "Oh," I answered. "Indeed! How was that?" "Oh," is awakened. "Undeed! How was that?" "Oh," is awakened. "In asyre in Coronubian was true in the main, giost," said she. "What I say," she replied: "No in on ever sleepe-really sleepe-in the house; into the mind in that form most readily re-we are all awakened in the same way, as though there were someone standing by awak he ering one, or leaning by awak he ering one. The matural faculties, which society more offer than an not condemns to remain unof men and brutes; and the Kabalists agree ghost," said she. "Whatever do you mean?" But the dream was not of the actual incident.

THE MORROW OF DEATH. The Joys of the After-life.

Thoughts Worthy of Careful Perusal. Twenty-two years ago there was published a book entitled "The Morrow of Death" (Le izing the truths of science.

by purely logical and scientific methods are Light, Australia. extremely interesting as indicating the thoroughly scientific basis upon which the truths of Spiritualism are now proved to rest. Indeed, some of the foremost thinkers on the Conti nent of Europe are strongly of opinion that the time is rapidly approaching when the pressure of public opinion will compel the Institution of ."Chairs of Spiritualism" in the various Universities, to replace those of theology

show that there is no death, and that the life portant points have been omitted. terrestrial is merely one link in an endless chain of being, ever progressive and ever as me by Mr. Easton himself. C. E. ISHAM. cending. As to the existence and immortality of the soul, he shows that it is scientifically demonstrable; the first by the phenomena Cheshire, in July, 1872, when he was awoke, which are observed in a human being when about three o'clock in the morning after his physical insensibility is induced by anæsthetics arrival, by hearing and seeing what appeared or otherwise; and the second by the well as to be a lady moving about the room. He told is a substance. Now, no substance can entire- the next six nights, when the same form, on

progressive condition, to increase our knowl edge, to place our soul in a state of absolute perfection-we shall desire to be lifted to a is largely an higher sphere in the celestial domain, where "outdoor" the beings possess still greater intellectual powers, and still more numerous faculties."

Some slight objection may be taken to the concluding paragraph; for M. Figuier seems to forget that "absolute perfection" is predic-Lendemain de la Mort). It excited a great able of God alone; and that as millions of years deal of attention; was translated into English have been occupied by the human race in and other foreign languages, and has since reaching its present stage of development, so passed through nine editions in France. It other millions of years will probably elapse was not written by an avowed Spiritualist, but before man attains the spiritual altitude anticby a spiritually-minded and eminent man of ipated by the author of this work. That the science, M. Louis Figuier, who was the foun-der and is the editor of L' Annee Scientifique. yound all doubt; but earthly experience shows He is also the author of upwards of thirty us that nature never makes a leap (Natura non scientific works, most of which have obtained facit saltum, as the ancients say), and we have a wide circulation in Europe and America; no reason to suppose that this law does not opand of four dramas which he produced upon erate likewise in the spiritual world. And, the Parisian stage with the object of popular- meanwhile, the supreme wish and constant ef-

fort of the higher intelligences are to live for No one could read Le Lendemain de la Mort others, to lift up the fallen, to instruct the igwithout feeling that very much of it had been norant, to comfort the afflicted, to impress written under impression; and the same re- and inspire the earth children, to mitigate their mark will apply to its successor which has sorrows and sufferings, to visit the dark just been published under the title of Les Bon- spheres, for the purpose of bringing their unheurs d'Outre Tombe. There are whole pas- happy inmates out of gloom into light, and to sages presenting the closest agreement with be instant in fulfilling the will of their heavendescriptions of the after-life, received by ly Father, which was expressed in the song of Spiritualists, from our teachers on the other the angels to the Syrian shepherds: "Peace on side; while some of the conclusions arrived at earth; good will to man."-The Harbinger of

> THE GHOST. Its Connection with an Artist,

Sir Charles Isham sends the following to LIGHT, London, Eng.:

The account which appeared in LIGHT of December 23rd, of the ghost seen by Mr. M. Figuier's latest work is the logical se- Reginald Easton, the noted miniature artist, quence and scientific development of its pred- and as reported in Frith's "Reminiscences," eccasor. Like Miss Marryatt, his aim is to is correct so far as it goes, but the most im-

The following is the account as it was told Menai Bridge, December 24th, 1893.

Mr. Easton was staying at Thurstaston Hall,

or other wise; and the second by the well as-certained indestructibility of matter and force; for if these be eternal, a fortiori, the immate-rial principle in man must be also everlasting. Nothing in the visible world can be annihilated; ergo, that spiritual essence, that mysterious and wonderful entity which constitutes the personality of each of us, and which persists and maintains its identity, notwithstanding every particle of our natural bodies undergoes incessant decomposition and renovation all the days of our life, must be equally incapable of destruction. Leibnitz, in fact, put the whole matter in a nutshell when he said: "The soul is a substance. Now, no substance can entirecertained indestructibility of matter and force; her she had made a mistake. After a little

been correct, yet the work was not ours. This But what follows its emancipation from Mr. E. availed himself of the opportunity mortal trammels? M. Figuier examines all given by the morning light of making a water "I am sorry you have made such a mess of the great religions of the world, and not one color drawing of six or seven inches on a

dren obtain great benefit from Scott's Emulsion of cod-liver oil with Hypophosphites, a fat-food rapid of assimilation and almost as palatable as milk. Prepared by Scott & Bowne, N. Y. All druggi RUPTURE CURED FOR TWELVE DOLLARS. FOR TWELVE DOLLARS. HILTARD, ORROW, JUNO 28, 1893, Da. PIERCE & RON-GYRTARDY, JUNO 28, 1893, Torm you that the Truss I bought of you Juni 24, 1893, to cowpletely cutken mo of a very sovier case of Herrili from which I have suffered for oven 18 years. I wa hadried soveral so colled Elastic Trusses without deriv ing any benefit from them junt after using your Truss had, as it was easy to wear, and scenad to stop the sever nains that often prostructd me while wearing the old perial trusses; and how, if solit of my sceniciton. I am Passacert.y Coraco, and can work with the Truss off if J terls o disposed, but I still wear it loosely as it is not inconvenient. Gratefully yours, FRED, HANSEN. Of the above ouro was effected in less than tener Not the above ouro was effected in less than tener Not the above ouro was effected in less than tener Not the above ouro was effected in less than tener Not the above ouro was effected in less than tener Not the above ouro was effected in less the tener that ourse have been made tor from Blot of blocel. Es-tablished 1875. Coll or send 30 for free Pasymary No. 1. Address Magnetic Elastic Truss

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sound sleep.

Sickly chil-

men of low grade. The sentinels placed by monkeys; the sleeping chambers selected and built by orang-outangs; their prevision of danger and calculations, which show more than instinct; their choice of leaders, whom they obey: and the exercise of many of their faculties, certainly entitle them to a place at least on a level town. "And it has this additional charm," with many a flat-headed Australian. Says Mr. Wallace, "The mental requirements of by them, are very little above those of the animals."

Now, people assume that there can be no souls. But apes have as much intelligence, it appears, as some men; why, then, should these men, in no way superior to the apes. have immortal spirits, and the apes none? The materialists will answer that neither the one nor the other has a spirit, but that annihilation overtakes each at physical death. But dated 1768, was draped and festooned with the spiritual philosophers of all times have Gloire de Dijon and lovely John Hopper roses, agreed that man occupies a step one degree higher than the animal, and is possessed of suckle-it was indeed a visit to be rememthat something which it lacks, be he the most untutored of savages or the wisest of philosophers. The ancients, as we have seen, taught that while man is a septenary trinity of body, astral spirit, and immortal soul, the animal is but a duality-that is, having but five instead of seven principles in him, a being having a physical body, with its astral body and lifeprinciple, and its animal soul and vehicle animating it. Scientists can distinguish no diffwith them so far as to say that the astral bodies (or, as the physicists would call it, the "Hife-principle") of animals and men are identical in essence. Physical man is but the tical in essence. Physical man is out the highest development of animal life. If, as the scientists tell us, even thought is matter. tell you, because we thought you might be Medium and Daybreak, London. the scientists tell us, even thought is matter. and every sensation of pain or pleasure, every transient desire, is accompanied by a disturbance of ether; and these bold speculators, the authors of the "Unseen Universe," believe that thought is conceived 'to affect matter of it isn't pleasant, it occurs continually; I never another universe simultaneously with this:" why, then, should not the gross, brutish thought of an orang-outang, or a dog, impressing itself on the ethereal waves of the astral light, as well as that of man, assure the animal a continuity of life after death, or a future state?

The Kabalists held, and now hold, that it is unphilosophical to admit that the astral nyson. body of man can survive corporeal death, and Divines and dying men may talk of hell,

the ape is resolved into independent molecules. | Shakespeare.

occurrence, an experience of my own.

I added: "And, if I have any ghostly experiapes in the other world, because apes have no ences, I will transcribe them for your benefit." sequel.

Our visit was at the end of May and the beginpoet's dream, and the old, grey, stone house.

Now, whenever I wake suddenly, at twelve or three o'clock, I make up my mind to the inevitable, and try to get off to sleep again; but experienced it before. Can any one give me any advice how to exorcise the Ghost?

KATE TAYLOR-ROBINSON. Tweed Green House, Whally Range, Manchester.

Morn in the white-wake of the morning star, came furrowing all the orient into gold. - Ten-

at the same time assert that the astral body of but in my heart her several torments dwell.-

Be rather bountiful than expensive; do good with what thou hast, or it will do thee no good. -Penn.

If you mean to keep as well as possible the neglecting occupations toward which we are atless you think about your health the better .--- tracted by our natural vocation. The works O. W. Holmes.

Our country's welfare is our first concern, and who promotes that best, best proves his the efforts which were made here below, and duty.-Harvard.

From lowest place, when virtuous things proceed, the place is dignified by the doer's by death. We shall be en rapport with the deed. -Shakespeare.

Pride is a vice, which pride itself inclines every man to find in others, and to overlook In short, if we continue in our second life to body, and to that person, whatever he says has in himself, --- Johnson.

teachings of our spiritual guides and instruc- hood to make the bed.

"Living nature will have no more mysteries

used in the terrestrial man, will enjoy free scope, and we shall be exempt from that torment which consists in occupying ourselves with matters which are repugnant to us, while we commence upon the earth, and which were

interrupted by death, will be resumed; so that the results which were obtained, will not be lost. but they will enable us to pursue and to perfect the enterprises which were interrupted great personages who have honoured humanity, and whom we should wish to know.

practice good works, to keep our minds in a an enhanced value.-Emerson.

The owner of the house partially revealed a In addition to this, however, all true Spirit- sad story of a member of the family (I believe Researches in Oriental History. ualists possess such an actual knowledge of she was called the wicked Mrs. Leigh) who the other world, derived from habitual conver- died in the room in 1792, after having consation with its inhabitants as qualifies them to fessed to the murder of the child heir, through and ruined it. The room is now closed up, about thirty or forty yards from the gate, with to have been remarkably obedient to impres- been seen by fifty or sixty persons, and as his lighted lantern by his side. In looking sion, although, perhaps, quite uuconscious of none of the servants would enter the room duron, father slipped and fell against the hedge, sage that is not strictly in accordance with the cure the services of a person in the neighbor-

> I submitted the above account to Mr. Easton for correction. The following is his reply:

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There is a courtesy of the heart; it is allied to love. From it springs the purest courtesy in the outward behavior.-Goethe.

Reason! how many eyes hast thou to see evils, and how dim, nay blind thou art in preventing them.-Sir F. Sidney.

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I am in receipt of your very valuable and highly artistic presents, for which I heartily thank you. At the same time, I must confess that I feel a little sorry that you should specially honor me for the share I took in the work.

Every member present, who had specially fitted him or herself to be present to assist in producing the manifestations, is just as deserving of the thanks of your society as I am; that is, if either I, or any one, ought to be thanked.

This fact ought never to be overlooked, otherwise there will always be a tendency to mislead the opinions of those you are trying to teach. If I am wrong in my views, you will, I am sure, forgive me for thus expressing them; but I cannot close my eyes to the evidence I have had, that it is the members of such an epidemic at all? the circle who render it possible that there shall be success or failure. It does not depend on me any more than on each one present; therefore, how is it possible that I can arrogate to myself the right to accept of any expression of gratitude which belongs to all in expression of gratitude which becomes to at in of position appear to be potent factors. In ingly this was fulfilled, as Dr. Hubbe-Schleibe present.

Kindly try to impress this upon your members, and ask them one and all to accept my thanks for their help. I am unable to show them that I am grateful for their assistance, by sending them any such beautiful material evidence of my gratitude as you have kindly honored me with; yet I feel that when I have means "self-killing." But what is "self-killbeen favored, that I am receiving what belongs ing?" The religionist would probably say, the to them more than to me, 'They are the real medium of the manifestations, and I only one fore his time, or something of that sort; of their number.

These views will partly show you why I so strongly object to any public mention of my name, or the mention of any name or address while the new school or pro-suicides would that will lead people to infer that I am the call it the very proper "enthanasia" of a man medium of the manifestations; which are due who is tired of the present state of things. to those present. Another reason why I object to be singled out as worthy of any praise is the unpleasantness that usually follows. As soon as any one says a kind word about me, or to men, it is the certainty that this stage of credits me with trying to do my duty, there are existence is a school in which no man may always ready a number of newspaper editors play truant, or run away from it with impunity. and others, who, like a lot of hornets, think it their duty to sting me. Even now, here in Sweden, a piece is being performed at the it is properly finished, yet finished it must be theatre, and my name is used, not with a view somewhere. Unhappily, it is not recognized to raise me in the estimation of any one, but that this schooling is necessary. The lives that calculated to insult and lower me in the opinion of all who may see me misrepresented.

I have no objection to my name being published as one of a circle. If I am mentioned with an equal absence of reason for that hapas one of twenty or thirty, I willingly take piness. Pessimism and optimism are both one.

These thoughts are not entirely dictated work in a similar capacity to that which I have of the church catechism. done, because by placing mediumship in a And it is the "dreeing one's own weird"

manity, it must not simply be a science, but much more, it must be a scientific religion. It is my earnest wish that your society may

indebted to you for leading the way in a high and beautiful form of spiritual development. Again thanking you as a society, and each member individually, for your exquisite pres-

ents and for all your kindness, I am, &c.-E. E. in MEDIUM AND DAYBREAK, London, Eng.



### An Epidemic Thereof in England.

### This Stage of Existence is a School.

There has been much comment lately in the public press on the number of suicides that have been brought before the various coroner's courts; so many, indeed, have been the cases that the heading of this article has been not infrequently used by the journalist. Unfortunately the epidemic seems to be a real one, and one naturally asks why should there be

The surface answer to this question is easy enough generally. The "struggle for life," when that struggle results in what is called "failure," is held to be sufficient in some instances, perhaps in most, though this does not

going into the presence of a man's Maker beending of what he would call human life.

But this is all surface answering. Now, if there be one thing more than another which a knowledge of the unseen brings The education is offered, and must be accepted. The suicide breaks off that education before epochs of misery without any reason for that misery, or of sensual or sensuous happiness

my share of the responsibility; but I can prevalent, but pessimism is predominant. scarcely say that I am always prepared to re. From a general point of view the church, which ceive all the abuse which, if approportioned teaches contentment in "that state of life to somewhat equally to the other nineteen or which it has pleased God to call me," is not twenty-nine, would scarcely be felt by any altogether wrong. This general way of looking at life is, however, not sufficient. Who-

ever it was that said that every man had "to from a selfish feeling. I urge your considera. dree his own weird" gave the world a truer tion of them for the sake of those who may view of things than the time-honored answer

done, because by placing mediumship in a right light one innocent person will not have where the trouble comes in and where the ad-to bear burdens that ought to fall on others. And it is the "dreeing one's own weird" gravecloth) by persons unseen. Especially streaks of moving cloud into the infinite azure to bear burdens that ought to fall on others. When I was in Berlin I heard of a lady hav- prompting to suicide, and the dwarfing of the spirit's progress. For the majority of people ing been put in prison in Germany for deception is progress. For the majority of people prepared for what was now to happen," says tion at seances. Judging her public punish- this "dreeing" is an unknown quantity; their Dr. Hubbe Schleiden, "I had previously satment from my own, inflicted by private people lives are fairly placid, and for them, if every-and editors, I am inclined to think her judges thing is not exactly for the best in this best of Anne's mouth during the doubt and the fully of a lamp, while and editors, I am inclined to think her judges and is not exactly for the best in fine best in and when you have done so I am sure you will die, are verbs which represent the lives of the deem it a duty to seek to obtain her release. majority; the education there is simple, though they be archbishops or cheesemongers. These relief to her to know that you sympathize with are not the people who commit suicide. It is where, consciously or unconsciously, the touch Had she been taught to hold her work in with the unseen comes in that suicide is possiproper estimation, she could not have been ble, for there the tempter finds his opportunity led into an error, such as I understand she is and sees that he may lay his snares, while the tempted do not understand. "Not to be worse off than here" is a complate, there are many ways of destroying its mon expression which finds its physical meansensitiveness without obtaining a beautiful ing with the suicide. Yet if the unhappy man who, with this bald belief, goes out into the unseen, uncalled for and not wanted, did but know that there may be "worsenesses" The adversaries, however, have done and do their best to render this knowledge difficult of access. The weak teaching of the churches, which treats men to a show of "words" and would fain call them "things," knows nothing and the poor sensitive, not knowing that they of the evil agencies which surround themare the real impostors, has to suffer for their agencies which lie in wait for men when the shortcomings and wrong-doings. There is no excitation of intense trouble or despair open the avenues wide to their ingress. Lately these avenues seem to have been opened frequently; our social life lends itself will be a reflection of their own disposition more and more to the encroachments of the and character. This being the case, are we enemy, and his onslaughts will be more wigor not justified in giving the lady in question the ous and effective until it is recognized that he benefit of any doubts we have as to who ought is always there, and our lives are so ordered

# STIGMATIZATION.

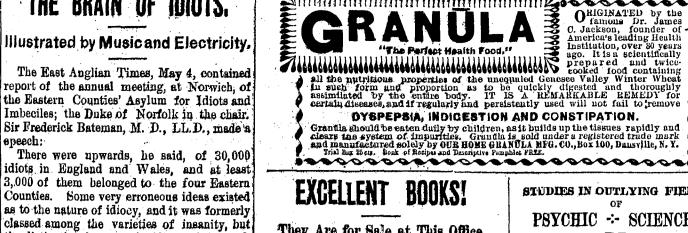
realize the truth of what I am feebly trying to A Ourious Case in the Old World. Illustrated by Music and Electricity.

The East Anglian Times, May 4, contained In connection with the comparison of saints and mediums and with reference to the stig-the Eastern Counties' Asylum for Idiots and matization of St. Francis, it is interesting to Imbeciles; the Duke of Norfolk in the chair. learn that there is at the present time a genuine example of this phenomenon in the person Sir Frederick Bateman, M. D., LL.D., made a speech: of Anna Henle, a girl twenty-two years of age, There were upwards, he said, of 30,000 living at Aichstetten in Wurtemberg. Dr.

Hubbe Schleiden went there on purpose to investigate the matter, and communicated the result of his interesting visit to the "Sphink." Being introduced to the family by a friend, he classed among the varieties of insanity, but was specially fortunate in being allowed op-portunities of seeing and speaking to the girl man was also and marked with a madundisturbed, and he found all that he had man was clear and marked. The madman heard of her to be true, and the truth to be the idiot from an undeveloped brain, or, in the brain of the bra heard of her.

She was thirteen years old when she first fell into a state of ecstasy, speaking for three hours in a way she could not have learnt in the village school; she is the daughter of hum-ble parents, her father being a baker and day-laborer. She was only recalled to conscious-ness by the priest, who addressed her in Latin whereupon she declared she had been fetched of the intellectual, moral, and sensitive faculthe village school; she is the daughter of humaway by an Angel, had been in Paradise, and of the intellectual, moral, and sensitive faculaway by an Angel, had been in Paradise, and Christ had spoken to her and through her. It was at that time forefold that after three years she would be stigmatized, and in 1887 accord-ware that a celebrated theologian of the 16th cover the cases where fear of shame and loss she would be stigmatized, and in 1887 accord. or position appear to be potent factors. In certain instances lately, the latter appear to have been the ruling agencies. In addition to this "epidemic," it is to be noted, and the this "epidemic," it is to be noted, and the suicide is beginning to develop with a certain class of people. Now, what is suicide? The word, of course, means "self-killing." But what is "self-killing." aware that a celebrated theologian of the 16th Hubbe-Schleiden was taken to her room by her the brain of the microcephalic idiot was so far mother and their mutual friend; and found her alone, lying in bed. It was a Friday, and on that day she always lives through, in a superanthropoid ape. These gentlemen had fallen hence the commission of a grievous sin. The as it is described in the Gospels. It was bematerialist would perhaps say the cowardly tween two and three o'clock in the afternoon. instrument by which these attributes became From twelve o'clock to three she suffers all the death agony of a crucifixion; it was a very

painful sight; from her gestures and from the "Words from the Cross," which she uttered, one could follow what was passing in her soul. Not till three o'clock, when she said "It is finished" and was at peace, did Dr. Hubbe-Schleiden notice how beautiful her face was, He took advantage of the short time of rest (representing the hanging dead upon the cross) to look at the stigmata on Anna's feet. Both feet and hands were bandaged across with narrow strips of folded linen. The wounds on the feet were only on the top, not under battery was out of order, or the telegraph men live have come to be thought of either as on the palms. Some watery fluid and but lit. the soles, whilst those on the hands were only tle flesh blood had issued from the wounds, Precisely in the same way idiocy might be which, in the doctor's opinion, would have considered a disease of the instrument rather long since festered had they been artificially than of the performer. The idiot's brain was made and kept open for years. Soon followed the "Descent from the Cross." Whilst for the outward manifestation of the powers Anna lay there perfectly still, stiff, almost caof the mind, but the very lowest idiot postaleptic, three loud knocks were suddenly sessed the germs of intellectual activity and of heard in the room apparently near the bed, as though somebody were knocking an iron nail structed organism there lay hidden an immormoral resposibility, and within his malconout of a wooden beam with a heavy hammer, tal and imperishable essence that was destined After this the body of the ecstatic moved a to live on forever, and through countless cons little again, and after mother interval her body of time, when the dicta of the dreamers of rolled over from side to side as though being swathed in a long cloth (such as an Eastern gravecloth) by persons unseen. Especially of them, should have melted away like track from side to side as though being whom he had spoken, to use the language of one of them, should have melted away like track from side to side as though being whom he had spoken, to use the language of one of them, should have melted away like som and restful. Price \$1.00. Sacrament in a supernatural manner. "Being Anna's mouth during the death agony was re. passive state, I suddenly became aware that I afterwards. As she now opened her mouth these angels sang their songe of praise as they centa. Prior 75 centa. Highly interesting. Postage 5 in a convulsion, there suddenly appeared on floated under and around them. Then came her tongue a whitish mass which looked like a another hand of angels, clothed in garments S reluable work. By Hudson Tutue. Frice \$1.25. large water, about four centimetres in diame of pure white, and upon their heads wreaths of *SERS OF THE AGES. EMBRACING SPIR.* ter, and bore the usual I. H. S. stamped upon of white flowers, and from each flower there by a present. By J. M. Peebles, M. D. An en-or opedia of interesting and instructive facts. Frice #200. it. This soon curled up, and mixing with the shons a red star. saliva, became a lump. She held her mouth While I was wondering why I should see open, and after five or ten minutes the lump these things, I descried, at a short distance of wafer transformed itself before my eyes in from me, a decayed cottage in a dismal street; Sci pure without comment. Price is centa. of wafer transformed itself before my eyes in. from me, a decayed cottage in a dismal street; to a bleeding piece of flesh, out of which the the sole farniture being a small table, a few blood flowed in such quantities that it partly old chairs, and a bed in one corner, on which streamed from the mouth and had to be I saw a poor, sick child lying in the attitude staunched by her mother with cotton wool. of pain. The angels I have described soared staunched by her mother with cotton wool. Of pain. The augers I have described solution solution solution. The ecstasy was uninterrupted, only intensi- to this cottage, led by the child's mother in They are worth their weight in gold. Price, paper, 50 cents. fied, and reached its highest point when, after Spirit-life; she carried on her arm two large another five or ten minutes, she swallowed the wreaths which glistened as the sun shone upon piece of flesh whole with evident effort, them. The angels surrounded the child's bed. Shortly after receiving the Saorament, Anna and scattered over it beautiful flowers, the raised herself in bed and said that Jesus was visible token of love and sympathy. / offering her the chalice, and that she was per- mother bent over her child with a soul full of the Summer Lad. Price \$1.00. mitted to dip her finger-tips in it. As she love and blessing, and above the scene floated TEAFLETS OF THOUGHT GATHIRED made this gesture, it began to drip from her myriads of little children singing sweetly, and fingers so that I quickly held my hand under they joined with the angels in the mother's them and caught the fluid. I convinced my. prayers.



other words, the mind of the madman was not HOW TO MESMERIZE. BY PROF. J. W. other words, the mind of the madman was not  $\Pi$  cadwell, one of the most successful memerists in Amer-in proper balance, and in the idiot it was not los. Ancient and modern miracles explained by memerism. An in proper power, He defined on idiot as not invaluable work. Price, maper, 50 cents.

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the brain of the microcephalic idiot was so far removed from the human type as to constitute him a connecting link between man and the outbroasid and the box. Price 61.60.

anthropoid ape. These gentlemen had fallen into the common error of confounding mind, thought and consciousness with the material instrument by which these with the material

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mitted from mind to mind with a rapidity to which ordinary language could not attain. The electric battery might be not inaptly com-

pared to the brain, and the telegraphic wires A tron the spirit resime. Disclosing the monet of the telegraphic wires to the nerves which emerated from the spirit resime. Disclosing the most starting the spirit resime. pared to the brain, and the telegraphic wires to the nerves which emanated from it. If the hattery was out of order. or the telegraph

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# ICLEN HAKLUW'S YUW;

Or Self-Justice.

ing been put in prison in Germany for decep-Even if your efforts fail, it will always be a her

charged with.

If we take a camera, and expose a sensitive picture. There are innumerable ways of injuring a highly-sensitive person, who is usually termed a medium, and I regret to say that the great majority of our best sensitives have been greater than here, he might hold his hand. injured by so-called scientific sitters, and when the phenomena have been of the same character as the people present, they turn on the sensitive and say: "You impostor, rogue, vagabond," we see how we are cheated by you!" question but that the sitters are the real and responsible medium, and the conditions they provide will be shown in the results, which to answer for the results of the seances, and as to keep him out.-LIGHT, London, Eng. if possible securing her release.

The only proper course to pursue in all spiritual investigations is to surround the sensitive by the highest spiritual conditions possible; and this can only be dond by one and all of the sitters fitting themselves properly to be present, not only by the disuse of nicotine and alcohol in all forms. but by the use of pure food; and, in fact, in every way cultivating the highest physical health and moral purity possible.

When this is done, one and all will develop their own spiritual gifts so that all become. as it were, their own mediums, without the need of any circle.

Scientific investigation may be of use in directing men to the light, but it will never develop a man's spiritual faculties; and if Spiritualism is to be of any real good to hu

We are often prophets to others only because we are our only historians.--Mme. Swetchine.

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self that it could not possibly be perspiration. Music and rejoicing burst on my ears from 1.50. both from the quantity and because her stig. every side. The objects in the cottage seemed matized hands were wrapped up in linen, all to dissolve in a blue light, resembling electricbut the tips of the fingers." ۰.

spiritual atmosphere which he felt perveding ground. This surprised me more than all; spiritual atmosphere which he felt pervading ground. This surprised me more than all; the place that his opinion of the remarkable and as I looked again I saw beautiful birds of from the feature of the remarkable and as I looked again I saw beautiful birds of the remarkable one. Light all descriptions flying shout amongst the trees weary while reading this excellent book. Price 75 cents. occurrences is such a favorable one, -Light, all descriptions flying about amongst the trees. London, Eng.

The above is from LIGHT, of London, Eng. That remarkable spirit manifestations occur higher and higher. in the Catholic Church, is acknowledged by all Spiritualists. They are made by spirits them all, I saw the mother with her child who were Catholic priest on earth and are in. clasped to her breast. Now it became known cents. tended to rivet still further the bands of su- to me that the child had passed to Spirit-life perstition and ignorance, which are now hold. during the transformation scene of trees, and ing that church in bondage. "Stigmatization" sparkling fountain. These objects gradually ".50. faded from my sight, the birds became silent, 7"

Steele -

Virtue alone outbids the pyramids; her monu-ments shall last when Egypt's fall,-Young.

The Spirit-Mother and Passing Child.

Sitting alone one afternoon, my mind in a

The

ity; and in their place came many magnificent Dr. Hubbe Schleiden speaks in the highest trees laden with all kinds of fruit. As the trees is a constrained to the spirituality and beautiful charace heavenly breeze passed through the boughs I of zorosstrianism and the derivation of Christianity, to which is ter of the girl, and it is largely owing to the could hear the fruit drop, one by one, to the one of the most valuable works ever published, Frice i.jo. and singing in the most sublime notes. A large fountain threw its spray all over the trees Price sLoo. and the birds, the singing of the birds rising

> Again the angels appeared, but high above the angels lost from their garments the starry lights, the blue light faded away, the angels THE QUESTION SETTLED. A CAREFUL and I was left to my own reflections, --Ellen THE RELIGION OF SPIRITUALISM. ITS A. Blake, in MEDIUM AND DAYBREAK, LOndon.

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The exercise of mediumship in public

I have heard mediums delight in say-

### Outer Darkness.

who had capacity for knowledge, this I Not the heaven upon earth which you, call a tragedy, were it to happen more my dear, youthful Benedict, have made for you and her overlooking the sea. Not the paradise a journalistic friend of than twenty times in a minute, as by some computations it does."---Carlyle. mine says he has acquired in Australia and it the more often buries its talons worth to-day £10,000. But the true Heaven, the world beyond the gravein self-opinionated and conceited persons who arrogate to themselves the suwhere is that? An American preacher, premacy of knowledge. I know of one Mr. Read, has created a sensation far beyond his environment of Hackento the developing medium as a feeling of self-sufficiency that the trance or insack by the delivery of a course of ser-mons on "Heaven: Its Locality, Inhabspirational control of a spirit is the "be all" and "know all" of the spiritual itants, Occupations and Life." Mr. Read argues that the soul is an entity, teacher. A few persons form a circle at home, and in due course the advent and must have a dwelling-place some where. There is no reason, he thinks. of a medium takes place. The sitter why it should not have a material dwell-ing-place, since we know that there are material bodies in Heaven—Enoch, Eli-jah, and Moses, for instance, "For he hath prepared for them a city" is the preacher's text. It is settled in his mind that Heaven is a place, but the why it should not have a material dwell-

8

the most interesting figure on the unor against the spiritual cause. I have thodox side of religious controversy in theard persons say: "If that is the sort of thodox side of religious controversy in discourses you get here, I don't want to America, and I have come upon no serhear any more," and after that, it is monizer on the orthodox side who has preached more charmingly on this theme of the locality of Heaven than the Hackensack clergyman whose spec. I believe all mediums should be enthe Hackensack clergyman whose speccouraged in their development, but ulations are exciting the attention and they ought certainly to be kept from remark of the newspapers in the Eastpublic work until they are quite fit for ern States. As to the site of Heaven. the task. he finds no conflict between science and religion. We and the rest of the sun's children are soudding along towards is no light work. "It looks easy," say Hercules at the rate of 33,350,000 miles some, "and the spirits do all the work," but the medium has much to hear. a year. The motion of all the stars bea year. The motion of an energy of the barry of the organ is a noble instrument, our ing around Aleyone, that star-12,000 The organ is a noble instrument, our ing around at let the "action" be sticky, the pipes of the finast a distance so great that light traveling of tune, the bellows leaky, and the finest from one point to the other would occu- musician can make but very poor music. by 700 years in the transit—might well, Mr. Read is of opinion, be the place fixed upon by the Creator for the estab-An indifferent musician will make better harmony out of a good organ than a perfect musician can make out of lishment of Heaven. The Hebrews be- one that is imperfect. Substitute a melieved in three heavens, and Paul, on dium for the organ, and a spirit for the the Ascension, says, "Christ was caught player, and you will see my meaning. up into the third heaven," which is be-yond the solar system. Mr. Read being they seldom read any books. I do lieves that Aloyone is the location of not know why that should be, unless to Heaven, though he does not profess to show the comparative power of the speak dogmatically. He is searching spirit over them when under confor the truth. I venture to suggest the trol. I see nothing creditable in boastquestion, "Where is Heaven?" as a va-ing of ignorance; one would have thought they would be anxious to cover up that. Some persons say too much search of a "cheap copy. knowledge confounds the spirit. If it

that, after all, the problems of the pres- possible. Read as many books as you ent world are much more pressing than can of a progressive character, study those of the world in which we are in hygiene and the laws that regulate the some later date to find a new home. harmony of the physical self, practise The ignorance of people about the pres- self-control, do not simulate the manent world is so appalling, and the neces- ners of others, but remember that you sity for broader and better and more individuality can do some thing years track in the persistent teaching as to the obligations in the spontaneity will take a higher mental development of the individuality can do some thing. At the same time, there is something very poetic and fascinating in the Read inquiry. Anything within the development of the individuality rests with an in the texts upon which preachers can found new sermons of the extent the source leaved medium. He is not for the saked of the preditive and medium. He is not for the saked of the preditive and medium. He is not for the saked of the preditive and medium. He is not for the saked of the preditive and medium. He is not for the saked of the public as an oragor or a mystic. Scriptures, the pageantry of them, the based the comparison to the door of a mybio of a public expositor of any body of public of the the is the preditive to the door and streng while the stories contract. The sake of the sake of the sake of the some thing. I would the the stories of the sake of the some seriptions that we can be a preditive series the the stories of the sake of the some of the sake of the some series is a welcome thing. Scriptures, the pageantry of them, the would take a the children make narrative series constitute the position of the sake of the would text the some form. Scriptures, the pageantry of them, the other text, the domonstration as the wool truths, the domonstration as the approximate relation. No person and stretche provide and the approximate relations. No person and stretche proves and stretche of the other the spirite temperatures are possible of operative. The set and medium were. The beat number of the crick new relative series to the spirite temperature the order the spirite temperature the order the spirite the temperature the order to the crick new relative temperatures to the spirite temperatures. The set and the spirite temperatures to the spirite temperatures to the spirite temperature temperatures town the spirite temperature tempe

men continually, until they are saturated with a proper recognition of their status as spiritual beings. Mediums cannot shelve the truth; it must ever be pres-Speculation of Those in The Education of Mediums. ent with them, otherwise labor is in She Saw Her Little Boy in

vain. Is it not the duty of mediums to impregnate the human race with a knowledge of truth and self? to open up

the portals of the eternal life? to stand on the border land and act as the vehicle of conveyance between the two worlds? Seeing that it is so, is it not of the ut Ignorance is an enemy to progression, most importance that the "vehicle squeaky or broken wheels, no soft from a very natural antagonism to his springs, or rusty axles in the spiritual environment, and not because he really chariot. I would say to all mediums, meant it. But when Mrs. Wyndham, in scarcely anything which is so disastrous learn what you can, never miss any opstic powers, and never venture to publicly exercise your powers until you are idol, a manly little fellow, ten years old, in a fit and capable condition for so had been taken away by death, and she doing.-W. J. Leeder in The Two mourned as one without hope. Bobby Worlds, London. was the apple of his father's eye also,

### CHRISTIAN-PAGAN VICE.

Continued from First Page.

most blessed child of Dominique, the holy martyr of Jesus Christ." And womb that bare thee, and the paps which thou hast sucked."-Rex. Reges,

in AGNOSTIO JOURNAL, London, Eng. IN FOREIGN LANDS.

CONTINUED FROM FIRST PAGE. arms. I experienced that peculiar sen-

cerns the movements of Mr. E., and to the stories he was never tired of tell

### WAS IT A DREAM?

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When Colonel Wyndham told himself few days before Christmas that he shall be well-conditioned? We want no wished he was dead, he was speaking her heavy mourning robes, whispered portunity of developing your medium- the same thing, she came much nearer is printed, and the large amount of eduthe truth.' Her only child, her boy, her

> but the wife was more than the child to which seriously threatened the peace of

the home. He had bravely hidden his mind that Heaven is a place; but the question is, Where is it? Some say it is in the sky, others that it will be the platform, often without the least ade-murder preparation. We frequently are given glowing accounts of mediums, but heaven is already in existence, since Christ and the angels came from Heaven." SOIENCE OF RELIGION. Robert Ingersoll, the Freethinker, is the most interesting figure on the unor-

I cannot conclude without observing heart to even speak about Christmas," that the murderer of Henry III, was his wife replied. "What is Christmas canonized from all the pulpits as "the to me, now that Bobby is not here?" most blessed child of Dominique, the "There were several remarks that oc-And curred to the Colonel at this juncture, when the assassin's mother came to any one of which would have been emi-Paris, the nuns addressed her in the nently to the point; but he restrained words of the Evangelist, "Blessed is the himself, and said kindly:

"Well, we must be sure not to forget any of Bobby's friends. I suppose the little stable-boy up the street doesn't expect anything, under the changed circumstances; I saw the lad to-night, and he looked so pinched and chilly that I thought it would be nice for you to buy him a good warm overcoat. You know ning afterwards to magnetize me with his size, Mary, and can pick out some-some light passes over my head and thing much more suitable than I can." "You have grown cruel, John," his sation which at other times I have felt companion responded, with a face as under the action of an energetic hypnot- white as death. "Please don't talk to ist, namely, a singular impression of me any more about Christmas. I can cold which prevailed all over the upper not die, but I can and will shut myself

veil to open and enabled me to see that then Colonel Wyndham, quietly left the to give you a trial. You can use this as she was clothed in another white gar- room. But there was no quiet in his ment. I also saw at the same time a heart. He could not speak roughly to a your true friend until death, pale face, but I could not make out the woman, but he could seek other scenes, features. At length the apparition and leave his wife alone in her selfish hastily retired, and I returned to my grief. A man would be a fool to stand seat. During the whole of this mani-festation the medium was visible, rest-difference, he told himself. He'd pack ing solidly on her seat, as many of his traps the next morning, and start those present, and with whom I have for Florida, or California, or Europe, it TO-DAY. One agrees with the Brooklyn Times in its discussion of the sacred enigma is a medium get as much knowledge as wither with the brooklyn the sacred enigma as a medium get as much knowledge as the sacred enigma as a medium get as much knowledge as  $H\epsilon$ writer of the article in the "Annali" drew a chair before the cheery fire that confirms the accuracy of the above re- crackled and blazed just as it used to port of this circumstance so far as con- when Bobby sat on his knee and listened

adds that he was himself talking to the ing. But there was no Bobby now, and medium during the whole time, and worse than that, yes, infinitely worse could not understand at first why the there was no wife. This was a hard

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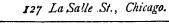
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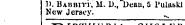
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attention.-Johnson. The deadliest sin were the conscious-

ness of no sin.-Carlyle. If thou wouldst be borne with, then

bear with others.-Fuller.

The truly sublime is always easy and always natural.-Burke.

every other stone.-Bartol.

never want providences to watch .-Flavel.

The usual fortune of complaint is to excite contempt more than pity .-- Johnson.

He who is most slow in making a promise is the most faithful in its performance.-Rousseau. mad.-Pope.

Observe, the peffects of rage on those powers of the soul; to scatter the seeds who deliver Tthemselves up to the of knowledge and spiritual truth; to pour Few save the poor feel for the poor.-passion.-Plutarch. passion .- Plutaroh.

when it came to reading the New Testa fell to the lot of any body of public which this threefold ether bears to that ment, I would take lessons in elocution teachers. Some ignorant persons make of orthodox science, I will take it only and dramatic effect from some master good mediums. Granted; but how by its material aspect as material heat. of the art of reading and acting. But much better might they have been had Now, we know that heat which is felt this is by the way, and may be consid- they been educated? It seems all very by us is not capable of registering itself true. "It must have been a dream, of

The Americans do not, as a rule, take a moderate education? "We know what the ether of science is on the plane of Heaven so seriously as Mr. Read does; we are, but not what we may be."

t much better might they have been had they been educated? It seems all very well to say: "We know so-and-so cannot the human brain as thoughts; while a moderate education? "We know what imperceptible to the senses. Therefore a moderate education? "We know what imperceptible to the senses. Therefore a moderate education? "We know what is we are, but not what we may be." Amongst all spiritual societies should is is different to that of thought trans-training mediums at properly-appointed readiumship in public until they are capable of passing satisfactorily an ex-senses. Therefore is is is what he there is and eeper plane of con-sciences. Further, think mediums should not exercise mediumship in public until they are capable of passing satisfactorily an ex-sense sing satisfactorily an ex-must consider them degrees of the same to refer to the ether of light and to to refer to the ether of light and the differ-to refer to the ether of light and the differ-to refer to the ether of light and the ether of adiant heat. Here the differ-to refer to the ether of light and the ether efficience is on a degree of the same to refer to the ether of light and to find out how animation by a board of examiners. I am sure every right-minded medium, will well well of the plane of to refer to the ether of light and the ether of adiant heat. Here the differ-to refer to the ether of light and the exercise to refer to the ether of light and the differ-to refer to the ether of light and the the ether of radiant heat. Here the differ-to refer to the ether of light and the the of male you suffer, but you will have come ducation and training, more especially in a knowledge of those ether of radiant heat. Here the differmore especially in a knowledge of those ence is due to the length of wave molaws which produce harmony between tion, each being set to a different scale. the body and soul, and render the brain So that ether exists in various modes of exquisitely sensitive to the higher laws motion, each possessing its own particand powers.

ular relation to the consciousness of the The nobler and grander the thoughts world and to that of man. That which of the mediums, the sooner will man be I may call thought-ether differs in this shaken from his spiritual lethargy. We respect from the lower and coarser want to let man peep from his narrow forms of ethereal manifestation, and by cell, to awaken him to a cognizance of its more subtle rates of motion appeals to subtler manifestations of consciousness. Yet heat, like consciousness, is the common link which binds matter and mind together on all its planes; and through fire we may pass from the objective to the subjective states of existence.

Referring to thought-transference and the attitude which I assumed towards it greatest possible advance towards spiritin my "Answer to Critics," the ether

There is a prerogative in the soul here used as the transmitter of radiant cents. Mystics, farmers, and L which makes itself felt when the right heat has an activity of motion which people generally should have it. chord is touched. The vibration of the places it in a subtler relation to human external life must be in unison with the consciousness than that which belongs internal self, or there is disruption. The to the ether of a lower grade. It apstruggles of the soul, when the outward peals to the atoms and molecules of enlife is inharmonious, cause discontent cephalic matter, which is matter of the The true art of memory is the art of and unhappiness. It is obvious that most sensitive order in our system. The truly sublime is always easy and laways natural.—Burke. Character is a diamond that scratches svery other stone.—Bartol. He that will watch providences shall never want providences to watch.—

For virtue's self may too much zeal be relegate passion and the wanton desires Thomas Williams, F. T. S., in AGNOSTIC bad; the worst of madness is a saint run of the flesh to oblivion; to crown with JournaL, London, Eng.

happiness. "John, I have seen Bobby," were her first words as she cuddled naturally into the embrace that was so fond and so true. "It must have been a dream, of

stay now, and let me make it all up to you?"

"Stay?" said the Colonel; "stay? What do you take me for, Mary?" There were tears in the Colonel's

There were tears in the Colonel's which to sit for phenomens, the deficate magnetism of voice, and his arms were steadier than his articulation. "The stable-boy shall have his over coat, and we will have a merry Christ-mas; but, John, dear, tell me—was it a dream?"—Eleanor Kirk's Idea, in The Two Worlds. **Mansill's Almanac for 1894.** This work of Planetary Meteorology, Almanac Makers' and Weather Fore-casters' Guide, and New System of Science, by Richard Mansill, is now out, and will be sent to any address for 25 cents. Mystics, farmers, and thinking people generally should have it. "Mrs. Winslow's Soothing Syrup for Chilling of Chilling of the circumstances. Do not always be trive to the site that the site strive to the control is often service in a strike to the control is often deficient, and at first impersent of the control is often deficient, and at first impersent of source are other strike and efficient is source in the control is often deficient, and the spirit more experienced; and row not and ways be aware. "Mrs. Winslow's Soothing Syrup for Chilling to the control is often deficient in the communion of which you can always be for Spiritualists. Good News for Spiritualists.

#### Good News for Spiritualists.

ditions—no give and take, and misery increases and prevention is in the knowledge that the soul is the man, to obey soul laws and impulses is to pro-duce happiness; to disobey, misery, dis-content and previsioness. It is because of these things that mediums should be educated to a knowledge of self; to take degree, as a moral code, as the arbiter of night action... Our efforts must be to relegate passion and the wanton desires of the firsh to oblivion; to crown with laurels of everilasting freshness the powers of the soul; to scatter the seeds. DINGE BRITTEN.

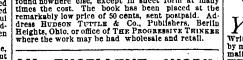
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