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

VOL. 8.

CHICAGO MARCH 3.1894.

NO. 223

Spiritualist?

Was Bacon the Author of the Shakspearean Plays?

Both these questions are settled in the affirmative in the lately published work, "Francis Bacon's Cipher Story," by Orville W. Owen, M. D., of Detroit, Mich. If, after reading this devoutlywished-for book-I say devoutly-wished-for, because that, "Since my dear soul was mistress of her choice, and could of men distinguish her election," my soul has seated Sir Francis Bacon as the author of many masterpieces. If, as I say, I had cherished doubts about the reliability of Dr. Owen's work, they would be dispelled on reading the witness of one of its sponsors, viz., Geo. W. Goodale, the scholarly and able dramatic critic of the Detroit Free Press. What it must have cost Mr. Goodale to have his faith in Shakepeare shattered by Dr. Owen's immortalizing discovery can be guessed by those only that have revered the creator of Macbeth and revered the creator of Macbeth and revered the creator of Macbeth and Hamlet second only to the mightier power that created him. Mr. Goodale's power that created him. Mr. Goodale's say-so, though he modestly expresses say-so, though he modestly expresses have no little weight to have no little weight to ing stars in the dramatic constellation, but the brighter lights of literature generally, for Mr. Goodale is widely known as a gentleman whose sterling integrity has been ever above the breath of suspicion and the cunning hand of

Dr. Owen, after years of patient and laborious research, has succeeded in mastering the cipher; has found the key that turns the cunning words that have defied nearly three centuries, and at last for a certainty we know that that master-mind of our rich world was the author, not only of those works that bear his name, but also Burton's "Anatomy of Melancholy;" Christopher Marlow's plays; Geo. Peel and Robert Green's plays; the plays of Shakspeare; the "Fairy Queen" and all the works of Edmund Spencer; Shepherd's Calendar, and as Bacon adds, "all the other works of our own," which will, no doubt, include the essays of Montaigne; and he was, as he himself says, impelled and guided by the spirit sphere.
As for Dr. Owen and his discovery,

who finds a diamond or pearl of priceless worth, should not be hid behind the setting; nor is there any danger that he will be, for: "The wretch that fired the Ephesian dome outlives in fame the Bacon and the supernatural forces—pious fool that reared it;" not less the forces, no doubt, that followed and dipious fool that reared it;" not less the forces, no doubt, that followed and di-fame be his who brings to light the rected him through all that labyrinth of "What are you saying? Don't you proof of Bacon's workmanship. But let stupendous thought expressed, that has know that he is overshadowed by the us see what Bacon himself says of close been the marvel and admiration of the us see what Bacon himself says of close been the marvel and admiration of the communion with the Spirit-world, and world. When this cipher is given to kill him?" as we read we are reminded of Saul of the world, which Dr. Owen intends Tarsus:

'And now it is time for us to tell' you How we found the way to conceal these when a youth, we were One night,

In the holy scriptures of our Great God. Something Compelled us to turn to the proverbs

That passage of Solomon, the king, wherein he Affirmeth

A thing, but the glory of a king is to find it out.' And we thought how odd and strange it

And attentively looked into the subtlety of the As we read and pondered the Words and lofty language of this

precious Book of love, there comes a flame of fire which Fills all the room, and obscures eves with its

And from it swells a Celestial glory! heavenly
Voice that, lifting our mind above her Human bounds, ravisheth our soul with

Heavenly music. And thus it spake: 'My son, fear not, but take thy fortunes and thy Honors up. Be that thou knowest thou

Then thou art as great as that thou fearest-

Thou art not what thou seemest. At thy Birth the front of heaven was full of The goats ran from the moun-

And the herds were strangely clam-To the frightened fields. These signs Have marked thee extraordinary, and

Courses of thy life will show thou art common men. Where is The roll of

the sea that chides the banks of England, Scotland and Wales, who will

Pupil, or will read to thee? And bring him out that Is but woman's son, will trace thee in

Ways of art, and hold the pace in deep Experiment. Be thou not, therefore, afraid of greatness, I charge thee some men become great

by advancement vain And favor of their prince; some have

greatness Thrust upon them by the world, and some achieve Greatness by reason of their wit; for learned Mr. Goodale says: there is

QUESTIONS ANSWERED.

A tide in the angura taken at the Flood leads on to glorious fortune.

Omitted all the Committee of their life is bound in shallows

And miseries. In such a sea art thou now afloat, And thou must take the current when ·itserves,

Or lose thy ventures. Thy fates open their hands to thee, Decline them not, but let thy blood and spirit Embrace them, and climb the height of

virtue's Sacred hill, where endless honor shall be made Thy meed. Remember that that thou

delight to hide His work, according to the innocent play of children, To have them found out. Surely for

them to Follow the example of the Most High God cannot Be censured. Therefore, put away popular applause. and after the manner of Solomon, the

King, compose A history of thy times, and fold it into Enigmatical writings and cunning

For there shall be born into the world (Not in years, but in ages) a man whose pliant and

bedient mind we, of the supernatural world, will take Special heed by all possible endeavor to frame And mould into a pipe for thy fingers to

sound What stop thou please; and this man, either led or Driven, as we point the way, will yield himself a

Disciple of thine, and will search and seek out thy Disordered and confused strings and roots, with some

Peril and unsafety to himself. For men in scornful and Arrogant manner will call him mad and The finger of scorn; and yet they will Upon trial, practice and study of thy

See that the secret by great and volum-

Hath been found out"-and then the voice we heard Ceased and passed away.

Here we have a direct connection with

Like scattered puzzle blocks through all the works here mentioned, and his cipher, has picked out here a line and there an exclamation, placed them in ro-that the glory of God is to tation to the cypher's laws, and his book just published, which is merely a preface to that which is to come, tells us tive history; while I am trying to that not only was Sir Francis Bacon my heaven by trying cornectly to that that Shakspeare, Marlow, Green, Peel, Spencer, Shepherd and Burton seemed-but was Sir Francis Dudley, lawful son of Queen Elizabeth and Robert Dudley, Earl of Leicester, and the rightful heir to the throne of

> Now, we begin to see why the so-called 'Virgin of the West" never married. Lest in some other union she should be of Leicester, in secret in the tower. Now can we see why Bacon, knowing this. was forced to put an antic disposition on. death, as Bacon's fearful story proves; but what we suspect, though Bacon does not state, was that the dying queen, whose death was hastened by Cecil's hand, had resolved to declare Sir Francis Dudley (Bacon) her lawful son, which to prevent, this Cecil, Bacon's mortal with a silken scarf, cut short her life. Now do we know why Shakspeare' kings and queens spoke like gods and goddesses; why his hatred of the fawning, flattering courtier; why his loathing of the common herd; his exaltation of philosophers. He knew the divinity that did hedge a king, the bitter tears and sighs that forced that king to sue for preferment, only to be denied that preferment by his own mother.

Maternal instinct would not cut him off. nor force him to mingle with the soul. It would not raise him to great honors, for she feared. She knew herself cunning, fond of power; and doubted lest her own son might have been a creature like herself. One by one, by sword, by ax or by poison's help—each friend that Bacon loved, that might have been a sharer in his secret, was cut off. At last he stood alone. No one to turn to sincere gentleman, and is using the narbut his tender foster-mother, Anne Bacon, who, at the time her own boy baby died, received most secretly from Elizabeth the not-yet-toddling Francis,

to fill her aching heart. The work just published is not a devisement of Dr. Owen's brain, for, as the spirit is working in this part of the stories are not Dr. Owen's inventions. Scattle, Wash.

He did not compose them-for the reason that neither he nor any man that lives is gifted with the surpassing genius to do it." And Mr. Goodale was convinced almost against his will only A Few Thoughts Thereon. after a year's patient investigation.

I send this that THE PROGRESSIVE

THINKER may be the first to answer in the affirmative the question that heads this article, as it is undoubtedly the first among American Spiritual pub lications—in news, in thought, in in-terest and in fearless denunciation of faul

I cry your mercy for calling for so much

space in this, my first effort, to reach so many thinkers through your columns, but a pint cannot contain a quart, nor and met the sympathy of his friends can an ox take shelter in a shelled with the fine play on words none knew hast just can an ox take shelter in a shelled Read, that the Divine Majesty takes snail's house—nor can a few poor lines of mine do justice to a volume's task. the true sense of the word, and many of I write to call attention to a work tery that ever encased mortality, and which relegates to the dim lumber-room of the past this unstant are gems of great beauty.

The following is a prophetic longing which relegates to the dim lumber-room ing heart: of the past this upstart crow masquerading in the livery of heaven-Shakspeare -and places on the vacant nedestal this myriad-minded, heaven-inspired me-dium, Sir Francis Dudley (Bacon) Plan-

THERE IT IS.

Mediumship in the Church.

tagenet. CHARLES NEVINS. 145 W. 14th St., N. Y.

Yes, the phenomena of spirit control has been on exhibition in the church. Mr. Brekhus, mention of whom is made in No. 220 of your grand paper, has been attending revival meetings in a church here for a week past. He is controlled by an orthodox crank who, I presume, preached hell and damnation (as laid down in the primitive history on the fall of man) while inhabiting the mortal body, and still appears to be as anxious as ever to air his old views on that sub-The young man does not understand his own condition, and has been prevailed on to believe that the only way to find salvation is through the orthodox church; so, you see, the subject and his control are as one in belief. Like attracts like seems to be proven in this case. He is undergoing the first crude stage of spirit control, and it horrifies the gentler sex to behold the contortions that he has to undergo to be fully entranced. One of the trustees, seeing me in church, inquired afterwards what I thought of it. I answered: "I am sorry for that young man; you are killing him. Two services per day will soon reduce him to such a state of weakness that the spirit will be unable

This was more than I could stand, so I doing as soon as he has finished with all turned loose and spoke to that antedi the other compilations, which will embrace history, story and translation that will "awe these players of life's drama." in my face with sadness in his eyes see in my face with sadness in his eyes, as

"I am afraid when the time comes for

to gain your heaven by blindly worshiping a personal God, as taught by primibuild to be done by, and by worshiping the Divine Creator under the broad canopy of heaven by searching for truth and di vine inspiration amongst Nature's grand vited, and the promoters of works.

I cannot close without telling a personal incident in this affair. They permit the medium to become entranced in full view of the congregation, in order disgraced, having married Robert, Earl that no one may have a chance to say that he has been drugged or manipulated in any way. Two mediums, American ladies, being desirous of seeing Now can we see why Cecil, the crooked him, prevailed on me to go along and back hog, strangled her majesty to act as interpreter, as he speaks in the Norwegian tongue. It so happened that the regular seats and close to the plat-While the medium on the lounge was going through the convulsive stage right began to shiver as if stricken by enemy, dismissed the attendants on the the ague, and she had to fight desperqueen, under the pretext of summoning ately to prevent being controlled. The a clergyman, and when slone with her, one on my left also became affected and having by this time become the target the ears myself, not knowing what kind there in the house of God by a trinity of ous to Mr. Stead's development. spirit controls. To my great relief, my companions became quiet, but the obinquire further into the phenomena of pirit control.

Two ministers sat right in front of and to every one else. facing us, and with knitted brows they closely watched this agitated manifesta tion of the Holy Ghost in their midst. Mr. Brekhus also speaks under inspiration, and in this condition he handles himself well. His lecture on

row lessons taught him in his youth in trying to rescue humanity from a fallen state. Should the method adopted in this case prove to be a boomerang for the church, he can hardly be to blame. The above shows a little of how the world, that is my reason for writing it.

PASSING EVENTS.

Than John S. Adams there never was are earnestly asked: purer and more spiritual man. was gentle and kind almost to a fault, and possessed of the finest sensi-tiveness, which made him intuitional in a remarkable degree. While suffering from a painful disease he manifested the utmost cheerfulness and amiability, better how to use. He was a poet, in his efforts are gems of great beauty.

SWEET REST AT LAST Sweet rest at last! At last the hands are folded Upon a pulseless breast, And a soul tired, of earth's great burden

weary, Hath found sweet rest. Sweet rest at last! long and faithful worker On life's broad, beaten road. Reaching the confines of a life immortal Lays down his load.

Sweet rest at last! No longer thorns are pressing Upon a careworn brow, But from the heavens a fadeless crown of blessing Rests on it now.

Sweet rest at last! No more earth's fretting discord Disturbs the holy calm, But angel choirs chant to the list'ning

Their peaceful psalm. Sweet rest at last!

We clasp our hands in silence, And inly hope to be Sometime with those who enter at the And heaven to see;

Some time, amid the realms of fadeless beauty, Earth's toils and sorrows past,

Find, with the dear ones who have gone before us, Sweet rest at last.

freed from the burdens of earthly en-

vironments.

Au revor—not farewell, for soon we shall meet in that "sweet rest," which would build the house before the is activity, to develop the possibilities foundation. which are our heritage.

Psychic Study.

At present, when there is so much talk on psychic manifestations, to the exclusion of spiritual, everything by the their members together, how can there name attracts attention. The Psychic be union of these societies? acknowledged writings, Dr. Owen, ever sto stand face to face with Almighty following by a simple and mechanical process the instructions Bacon gives in a different locality."

"I am airaid when the time comes to face with Almighty Congress has met and become a thing of the past. Its members carefully, with a organization is the overmastering sense few exceptions, labeled their Spiritualion of its advisability and necessity on the local societies." picture you are drawing is a part of the more palatable. Their papers were ex-delusion of a narrow creed. You expect ceedingly learned and profuse, yet in no to establish a National organization, efceedingly learned and profuse, yet in no to establish a National organization, efinstance-or collectively, did they reach forts were made to unite in village and new grounds, or traverse fields hitherto unknown. The Spiritualists have gone my heaven by trying earnestly to be a over the same field for the last forty-man—by doing to others as I should like five years; yet their work and conclusions are ignored, as though they had never been. The most noted leaders in blinded by the glamour of numbers, and that cause were absent, because unin-'Congress" set themselves to the task which had been already performed, with the self-complacent assurance that no one had preceded them.

This want of appreciation is pardona ble, as characteristic of beginners, who, as a rule, think that all knowledge new to them is their own discovery. This is emphasized by Borderland, the preten tious quarterly by which Stead attempts to storm the citadel of skepticism, which for this reason has not met the we got three chairs standing in front of warm welcome its editor evidently anticipated. Mr. Stead has become mediumistic; in which he is like thousands of others. He quite forgets that there of being entranced, the medium on my are other mediums in the world, and have been for many years-twoscore and more-before he was attracted to the subject. There have been writers one on my left also became agitated, and on Spiritualism, inspirational and otherwise, and a large library has accumufor all eyes, I began to feel hot about lated; yet the reader of Borderland would gather from its silence that there Flammarion, who gained his knowledge, of conflict might be brought about right had been no writers or mediums previscarcely makes allusion to the investi- and his impressibility or mediumship. gators who have gone over the ground ject lesson had done its work, and I before him, or to writers and speakers so different from those prevailing on think it will cause many who saw it to who have become eminent as its defenders and exponents It is new to him, and he appears to think it is equally so

table—a great show of scientific accuracy, and attention to inconsequential details. "Psychics" sounds well, carries no theory with it, and hence is more desirable than Spiritualism, which has been appropriated by a heterogeneous crowd who vainly think it is a religion; and therein lies the vital point of dis-tinction. Spiritualism is not only a psychic science, it is a religion, inas much as it leads to righteousness, which is another name for right living. The religious and moral elements cannot be taken from it, and in this it is radically different from the results of demonstration of immortal life. Hence once.

it is that psychic research must be ever subordinate to Spiritualism, as the sub-

It is this transcendant fact which makes organization possible, in a higher sense than that of a lecture club or a "congress," And now that this subject of organization has been given, of late, a good deal of attention, the questions

IS ORGANIZATION DESIRABLE? and if so, what shall be the plan by which it shall be perfected?

There have been repeated efforts forth, and the results have been far from encouraging. The most ambitious was the American

Association, which promised phenomenal success, but which went down in failure-most ignominious failure!

State organizations have been formed for the purpose of missionary efforts, but these have mostly failed, or are sustained by individual efforts. In all these associations and organizations, from the one which met at Chicago to the least State effort, the method has been the same-the central organization first and then the subordinate societies. Is this the natural process by evolution, or are they set aside? Such a meeting should be composed of delegates from local societies, who have power to bind the societies they represent, else their vote has no meaning.

The law of growth is for the local societies first, and when these find it for their common advantage to unite in a central organization, they send repre-sentatives with power to cast the united votes of the members thus represented.

For church unity it is essential that there be a central organization, for there must be a machine whereby uniformity of belief is compelled, and the local societies have a creed common to all. But is this essential to spiritual socie-ties? Is it necessary that the association in St. Louis subscribe to the same forms and beliefs that the society in New York maintains? Each is an independent society, and would be neither stronger

nor weaker with an overshadowing national organization. The convention or congress which met at Chicago and formed a national so-

ciety had many earnest Spiritualists as members, yet the claim that a single one went there as representative of a society with legal and authorized powers to act and vote binding such society, may be safely denied. members represented and were responsible only to themselves. Their organization is national only in the sense of their nationality. Having formed it,

they must reverse the processes of nat-

SHALL THERE BE ORGANIZATION? Yes, but first at the root. If there is not unity and cohesion of purpose enough in the local societies to hold

even neighborhood societies, the results would be more satisfactory and apparent. The opportunity to form these lies at our door and is neglected because of our desire for greater things. We are desire to attract the crowd, and forget that where the few are gathered in harmony the spirits descend as a benedic-

We have only good words of encouragement to all and every worker, wherever he may feel it his duty to labor, and though they may fail, their efforts will at least serve to show us the path which leads to success.

Spiritualism Teaches Science

There has been a surfeit of penny-aline writing on the planet Mars. great telescopes have been brought to ear on the surface, and wonderful discoveries have been made. Of the telescopes of the Lick Observatory, under next: he management of Prof. Holden, revelations were expected, yet he is content to give a series of citations from authorities in writing on that planet. For material really new, he goes to M. not by the use of monster telescopes, for he had access to none, but by reflection

The conditions observed on Mars are beings like those on the earth is quite impossible. That a telescope can be constructed capable of showing an ob-The methods of the "Psychic Conject as small as living beings or their gress" remind one of the dissecting-works is a dream of those who are ignorant of the laws of light and the possibilities of object-glasses and reflec-

> The major part of what is set down as ecent discoveries in Mars was first vritten by Flammarion and received by him through inspiration. It has since passed current because endorsed by him

"The Night the Light.Went Out." All new trial or yearly subscribers will get the back chapters of this remarkable story free. Everybody should

PHENOMENAL.

Judging others by myself, I think peo-ple like to read reliable accounts of spirit phenomena or the experiences of reliable people. I am perfectly aware that people are not converted to Spirit-ualism by argument or testimony, but are made so by experience; but reliable statements of facts lead people to investigate, as they did me, and I have always interested people by my experi-ences. I propose to relate one that a valued friend said was so good it ought to be printed, and I will do so; it made me a Spiritualist, and the relation of it has attracted others in the same direction. It was my first experience in spiritual manifestations. It was as good and convincing a one as I ever had or ever heard of; perhaps not as wonderful or interesting as some I have had since, but was conclusive with its circumstances, which I propose to relate in detail, and as a western man would say, "It certainwas a corker." One can readily see this message could not be explained as telepathy or mind reading, which makes the hospitable M. J. Savage halt at our threshold; and there was no possibility of any fraud by other spirits or mortals, but it certainly was the intelligence of a departed spirit, and is one of the experiences that come under the head of actual demonstrations, and if I know anything, I know it came from a departed spirit, and being so, settles the great uestion of the ages, that if a man die physically, he will continue to survive as a spirit, and any one who will believe me cannot help knowing it as I do. I have been a Spiritualist from that date hirty-six years ago, and shall continue to be one as long as I live and have my right mind; so this experience is a very mportant one to me, and for any one who knows me and believes the facts I

I had never seen a medium, or been t a sitting, so was entirely unknown. had reasons for investigating Spiritualsm. A very near and dear friend was becoming interested in it, hence my investigation, and I thought I ought to probe it, to show its folly, and I believed my doing so would get evidence that there was nothing in it, and I knew my conclusions would settle the matter with my near friend; so I was not only a stranger, but skeptical on the subject. 1 a middle-aged lady was sitting on a sofa. She was the medium. I had never seen almost frighten us out of the house. entire stranger to her. She asked me to take a seat. I was entirely green in lieved me by saving:

spirits?

in the room and some of them came with the. I considered this statement they would come to the letter they trash. I did not say so, but that was would use, until it spelled: "Father my thought. She said:
"Go to the table and see if they will

talk with you." I went, and thinking of wires and connections, I gave the table a push of a would come. My oldest boy at that foot or so. The lady, who was still seated on the sofa, said: "Oh, move the table and put it any talk, and I myself could see them and

where you please." I moved it then a hear them talk. I had very poor health foot or two and stood by its side. No at the time. They told me to quit the one else was near it. The medium sit-doctor and follow their directions, and I ting on the sofa, was four or five feet did, and I have splendid health to-day. from it. There were raps on the table I have got so I can understand them quite loud and distinct. They were the now, and expect to be a public medium first I had ever heard, and I was a little some day. What my father wanted to astonished, for I saw nobody made them tell me was concerning some property or was near the table. The lady then that was left me that I knew nothing of.

"You can ask the spirits any question you like," showing me by the alphabet worth just what he said it was. My the method how to do it. I said: "Do you husband and I went where he told us to know me?" There were three raps. "That means yes," said the lady, "and one rap means no."

name I was known by there, I said "What is my name?" The following letters were rapped out: W, e, t, h, e, r, b, e, e,—spelling Wetherbee. That certainly astonished me, and as I knew them to be honest

The reply was three raps, and the lady said:

"Your name, then, is Wetherbee, and not Johnson?" I replied, "Yes, my name is Wetherbee." She replied: this you will find out what your friends want. They do not wish to frighten you; they have to make means of something to draw your attention. They are "The spirits know what they are about,

the invisible: "You do know me, then?"

if Ldon't." I politely agreed with her, and I said: 'Who is this person who knows me?' The raps came at the letters that spelled Susan Gibson. That was the name of no one I knew, so I said: "Where did body must help them, or we will lose you see me?" and the raps, spelled out the fight.
Providence. I was well acquainted in Providence, but I did not know the name any better. I knew lots of people there, but no Susan Gibson. I asked next "When did you die?" The raps said: "When did you die?" The raps said: the Spirit-world will be prepared for you, according to your deeds. suggestion of the lady, when she left the mortal, and the raps said: "Nine

years ago." I had a sister married in Providence in country sign. - Cowper,

1843, and lived there many years. Her name was Mrs. Sarah Elliott, and I was a frequent visitor there from 1843 to 1848. I met many people, and was interested there in its social life, and though I could not remember a Susan Gibson, I had no doubt it was some one I had met there who knew me, but whom I had forgotten. I had an unmarried sister Adeline, who used to live with my married sister and who died in 1854, and thinking of her, I said to this invisible Susan Gibson: "Did you know my sister?" The raps said "Yes," and asking her name, it rapped at e, l, i. I said to myself she was mistaken, as it looked then as if Eliza or Elizabeth was

coming, but that was not either Sarah or Adeline, but the raps continued o and t; that spelled Eliot, and my sister's name, as I have said, was Mrs. Elliott. So Susan Gibson was right, intending to give the name of my living sister; but note this: she spelled the name Eliot as we spell Eliot street, or Eliot bank, or the Indian apostle Eliot. I was familiar with the name as my sister spelled it, with two l's and two t's; that was why I did not recognize it till it was fully written. That shows clearly the spirit

did not get it from my mind, which settled a very important point.

I then asked the spirit to give me the name of my sister who was a spirit, and the raps came "Adeline," which was correct

I was interested in this sitting and spoke of it to my sister, Mrs. Elliott, to see if she knew a Susan Gibson, but she did not: but she had adomestic that lived with her a good while, whose name was Susan. She could not remember her other name with certainty, but thought it was Gibson or Gibbens. I have no doubt this was the Susan Gibson, and being a domestic, how natural to speak of the lady she lived with as Mrs. Eliot, and the visiting sister as Miss Adeline. If this message is not a clear-stated spirit message, covering all the doubts of solution-mindreading, fraud, and is not actually an intelligence from a departed spirit, then H never had one. I certainly would, be straining to doubt it, and I certainly do not doubt it. I don't see how any one JOHN WETHERBEE

ANOTHER MYSTERY OF A HOUSE.

TO THE EDITOR:- I see in your paper the "Mystery of a House," of Mrs. called on a woman who was said to be a Cohn, No. 3901 Prairie avenue, Chicago. Au revoir, dear friend, thy mortal work is done—well done, and thou art given the benefit of wider opportunities, freed from the hurdens of convention is possible. In other words, from the hurdens of convention is possible. In other words, they must reverse the processes of nat. only we would hear voices. It would her in my life, and I am sure I was an continued for months, until my husband one day mentioned it to an old man, a this business; had never been on such neighbor of ours, and he told us that it an errand before. I did not know what was a spirit friend trying to talk to us. to say or do, or how to begin. The lady We laughed at the idea, but it kept on probably saw my embarrassment and re- so that I spoke to preachers and men of the gospel; but they could do no good. "I suppose you want to talk with the So this old gentleman brought some Spiritualist friends to my house, and we I said that was what I came for, and formed a circle. This was all new to the lady said there were lots of spirits me. They called the alphabet very slowly, and the table would tip when wants to talk with Leathy, as he has a secret to tell." I had two nieces living with us at the time-one of them would

> He died when I was a child. The land was on file, just as he said, and was go, and looked up the affair, and we found it just as he said.

take a pencil in her hand, and messages

time was six or seven years old; he got

so he could see them and hear them

"and one rap means no."

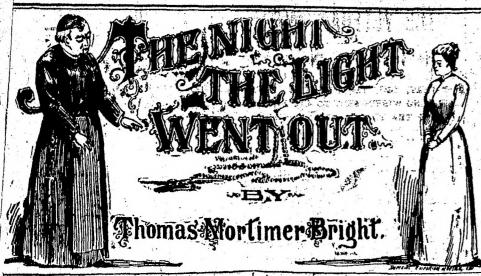
As I made my appointment by the name of Johnson, and that was the only their friends want. Sometimes they simply want to develop mediums, and have to go at in that way, to wake the people up. When they see there are mediums in the family they want to develop them. When you are sitting for development you should have plenty of raps, the manifestation began to be both | water in the room, and drink often of it. interesting and fascinating. I said to and have the light dim, and think of being good, and doing good, and have sweet music, if you can. If you will do this you will find out what your friends not dead—they are with you, trying to

help you. The time is coming-close at handthat we Spiritualists will have a hard fight with the Catholics. The Spiritworld is preparing for it, and we in the

I teach my children to be good and do good-to love God instead of fearing ell. Obey the laws of the land; help the poor and the sick, and your home in

MRS. HERRING.

Words learned by rote a parrot may This interview was in 1857, so she rehearse; but talking is not always to different from the results of "psychical markable story free. Everybody should must have departed this life in 1848, converse; not more distinct from har-research." It is the application of the read it. Send on your subscriptions at This, then, began to be interesting, for mony divine, the constant creaking of a



Ursula's Trip Westward—Her Fortunate Capture!

CHAPTER VII.

his movements.

"Oh!" I exclaimed rapturously, at the sight make of that?" of the clustering short curls that had so long been hidden from view.

He scowled at me good-humoredly, but Ursula sank cowering into a chair and hid her didn't it, my boy?" and he rubbed his hands face in her hands.

"Wait a moment, little one," said the Doctor, and quickly left the room,

Each quivering sob that Ursula drew pierced my heart, but I dared not move nor he stooped and fastened them at her neck.

"Come, come!" he said kindly, but firmly, ture worthy of your attention, and I wish to imprisoned darling-my Carolyni hear your criticism; it is by one of the noblest and greatest of artists."

She raised her fair face, all interest now. which showed her love of art.

"Oh," said she softly, "I shall be so pleased to see it;" and she arose, utterly oblivious of interestedly. herself, and I think that she had wholly forgotten the absence of her veil.

"Will you come too?" said he to me. "Gladly!" and I followed them to the lower (which is not small) in my behalf."

end of the long parlor. The Doctor took her hand and led her before the pier glass.

"Behold!" said he. She blushed and drew back half afraid.

"You said you wished to have us see the picture," she said, with sweet insistence.

made you beautiful, Ursula, and he has given long." it into your hands to make good use of-not to to show to the world the beauty and desirabil- ice," and I held out my hand to him. ity of the higher life. You can win the regard of any living being, and all will wish to grow strongly. purer and better, to be worthy of your friendship; is this not doing the will of God, by up-kily. lifting humanity in implanting within them the desire for higher things? Pause and consider well, ere you go back to the old life."

She shuddered and grew very pale. "But my vows!" she exclaimed in a faint

"Choose, little one, and I will see that you gress." bear no sin upon your tender soul but be sure that you are influenced only by your own happiness; not by the false sense of duty or fear his street. of an anathema-which is only wind, after . all," he said brusquely.

they seemed to have forgotten my presence. lost sight of Frank, and during my two months' will be guided aright, and will do that which him, receiving no reply. But I knew that he to save you from the pitfalls that have been the point at issue'), the history of the matter

your fair honor stainless." locked her white fingers in an intense clasp, I read:

time for prayer and thought."

while her face flushed and paled.

"And I, too," said I solemnly. "Pansies are for thought-will you give me one?"

disengaging one from the cluster at her breast hours late, owing to the serious wreck which sailing under false colors. she gave it to me. I kissed it, and putting it obstructed the track. I hoped for Frank's between the leaves of my note-book, placed it sake that the train she was on had not suffered next my heart.

"It is well!" said the good Doctor, in a hearty and affectionate tone.

I looked my thanks to him, and it being it mean? Had she run away from the temp-

knew Ursula wished to be alone. "I thought you were to be my guest for the night?" said he. "Your room has been fixed clear to me what I should do; a dozen schemes the first train. When he comes, I beg that that is not, unless the critic is prepared to for your occupancy, and I had hoped you presented to my perturbed brain, but I dis- you will be merciful to him, for he is very prove that which he is not ashamed to insinuwould remain."

part of the arrangement; certainly, I will glad- to this case—some suggestion that would be a to suffer so!"

ing the wish that I might see her ere long.

you. I have enjoyed this evening very much." good Ursula."

tor went down the hall.

She started and turned her head. I held with safety and walked through all the coaches my book to my lips and kissed the first gift closely scanning every face. I had never seen me." from my treasured love; she gently touched Frank's lady-love, and had only his glowing. the flowers she wore in mute acknowledgment but imperfect, description to guide me; but that she was not indifferent to me.

When the Doctor returned and we had as strange shiver passed over me, and certain cended to his "den" for a brief discussion of words seemed stamped into my brain: the fragrant weed, ere retiring, he seemed to Beware of the priest in this car. Tell her

study me closely for a few moments.

"Perhaps you can explain to me, as you sula as I was taking her to her rooms? She sprang to her feet and came towards me. stifled a scream and placed her hand at her with the deftness of a woman he removed her the last words), and when I questioned her, over for a time." disfiguring headgear ere she comprehended she said it must have been a voice from the dead whispering to her. Now, what do you must be lost. Have you any baggage aboard,"

> "Nothing," I replied truthfully, though he mistook my meaning.

"Well, my little plan carried out splendidly,

gleefully. "Yes, and I am much indebted to you, my

good friend, for a very beautiful vision that will long haunt me, waking or sleeping."

lose heart, Frank, we'll get her yet." And with those hopeful parting words I has

his hard couch of pine boards; he took off his week, paying in advance therefor. hat and bared his brow to the balmy March breeze, fresh from across the lake.

"Is that as far as you have gone?" I asked,

ship, for I know he will use his influence into a dining-room, temporarily, and our meals

such rapid strides towards the consummation them to my hotel; also wrote the clerk to give of your dearest hopes, and it is most fortunate the note to a gentleman who would call there for you that you have an entree there. Good for me to-morrow. I felt embarrassed when I luck attend you!"

"Thank you, Tom; I shall strive to deserve a clean breast of my ruse to detain her. her love, and hope to throw some sunshine in-"Did you ever see a fairer one? God has to her life; she has lived in Shadowland too awaiting her invitation.

vainly display it to win and crush hearts, but If you need another friend, I am at your serv- you your duties."

"Thank you, old fellow," he answered hus-

"Let us go landward," I said. "The people are returning from church; it must be one bowed to conceal a smile. o'clock and we may miss dinner, Will you come with me?"

"Thank you, not to-day; but I will see you soon, and will let you know how matters pro-

"You have my best wishes."

He smiled at me brightly, and turned down

I was called to attend to some business in-I felt impelled to put in a few words, though terests in the far West, and so, temporarily, explanation to offer. conjure to her mind would be a potent factor it casually, expecting some word from my em-

"Good friends," said she, "I must have alone. Detain in Denver till I arrive. On any plea. Frank Stowell."

I hurriedly finished my meal and went to the depot to ascertain at what time the train would She smiled at me wistfully, I thought, and be due, and learned that it would be many force, which might cause her to rebel and so would no light be shed upon my course? She smiled back at me as she and the Doc. What if I fail to detain her? The thought ship the very ground he treads upon!" of Frank's misery nerved me for the boarded the smoker as soon as I could do so her gaze.

then hurried into the last car.

ed and will be well compensated.'

"Then come with me quickly; not a moment refuse his love." "None save this satchel."

I eagerly took it from her, and asking her to pardon my hasty locomotion, made a bee line for the hack stand, she almost running to keep up with me. I gave an address to the Rider Haggard and the Immuring driver, hastily handed my charge into the carriage, and took the seat opposite. I had given the man a dollar extra in advance, to Proof Positive that He Told the Truth. Society. Are the members of the society drive away quickly, for I feared the priest "I shall insist upon it again, and until she might have friends along who would inform speak. Soon the Doctor returned, bearing the dreads the old garb," and he stirred the fire him of Ursula's departure. I did not draw a vase of flowers. He locked the door again; and rapped the poker against the top bar of free breath until I had her safe at a good quiet then choosing a few of the loveliest pansies, the grate in an emphatic manner. Don't boarding-house. I had a hasty confab with the landlady, whom I had long known (a most estimable woman), and she went to prepare re-"this is no way to entertain us. I have a pic took me to rest and dreams of my beautiful freshments for us. She told me that the suite Frank swung his feet around and arose from and I engaged them at a good price for one

> I quickly ushered Ursula into the front room upstairs, and bidding her rest a little while, left her and went to another room of the suite, as I wanted to be on hand to prevent "Yes," and his happy eyes met mine freely, her escaping from Frank. I rang for a sery-"and I feel ever so safe in the Doctor's friend- ant and ordered the middle room transformed served there; also that a messenger be sent "I congratulate you, old fellow, on making me. I scribbled a few lines to Frank, and sent tapped at Ursula's door, for now I must make

She opened the door and I entered without

"Pray sit down, madam," I said speaking "No fear but that you will succeed, Frank, as gravely as I could, "and I will explain to

Just then the servant announced that sup-He grasped it with alacrity and pressed it per was served in the next room, so I was spared the ordeal for a brief spell, for which I was thankful.

"But the patient?" she asked anxiously, "Can wait awhile, till you have eaten;" I

Reassured by my words, she entered the improvised salle a manger. "I am under the necessity of eating at the

same table, madam," I said. "I hope it is not objectionable to you?" "Certainly not, sir."

"Good Ursula," I said, "I feel that you stay in Denver I only wrote once or twice to said, "I must tell you that I have intervened thought fit to publish such parts as bore upon will preserve your peace of mind and leave had much to engross his thoughts and time, set for you. You were a prisoner on the train in dispute I leave to others more learned. On so was not offended by his silence. The day (she started and grew pale), and you are still one or two points of fact, however, I will ventshould (for I felt that the memories they would messenger brought me a telegram. I opened you have every comfort, and as much privacy ton. On page 71 of my romance, 'Montezuin influencing her decision), and she nervously ployers, but my astonishment was great when gaoler arrives, I feel sure you will have no ill myself have seen in the museum of the city of "Carolyn left yesterday for San Francisco own, exclusively; but I beg that you will al- found in the walls of a religious building in

> in any way. I sat down in the waiting-room bled pitifully. She looked at me with tears in nor can I ask him to go to Mexico and see for and fell to musing on the strange fate that her soulful dark eyes that seemed to ask the himself. But I can suggest that he should But shy and gentle as the dove,

I hade a her respectful good-night, express endanger future happiness. I paced the floor was weakening. Oh, if you but knew the also alleged to have been found immured in a g the wish that I might see her ere long. In an agony of doubt as to what I had better hours I have prayed for light, and the weeks religious building. Further than this I can like the say and do. I was getting nervous and allowing the say and do. I was getting speech hastily, "that I shall be pleased to see most feverish, and I could have cried aloud would pity me. The time for my return to to the origin of these relics; but here I may of President Lincoln. One hundred and fifty when I heard one trackman say to another: the Order was nearly come, and I dared not add, that in no country does religious disci-"I shall only remember your first words, "She'll be here now in fifteen minutes." Oh, trust myself in his presence again, lest I for pline seem to have been more rigorous in past have been issued. It is startlingly true and get my vows, my God-all, save that I wor generations than in Mexico; and, as the read-

She clenched her white hands fiercely, and "Carolyn," I whispered, hoping my words ordeal, and I earnestly prayed to be guided her breath came in stifling gasps; her eyes were would reach her keen ears, "dear Carolyn, aright. The train was already pulling into fastened upon mine, and seemed to read my won't you love me and come back to the the shed, and yet I had formed no plan; but I inmost soul, so intense and penetrating was Britten that I was shown a dungeon near

"I cannot!" she said in a choked voice. "Then I will!" I declared stoutly. "I shall sombre robes. As I entered the second coach a destruction. If you will not speak for yourself,

She smiled wistfully, but shook her head. "What would be gained?"

(for I jumped to the conclusion that he was affirm). In my opinion, it is more praise cally, and the person who showed me over the watching her), and went over to the restaur- worthy for each to bear the consequences of place stated—the skeletons and pitcher were ant, I watched him till he was out of sight, their own acts than to shirk them; this is why found by workmen, who broke through the I have never joined any religious sect, though wall while executing repairs to the fabric. "Is there a nurse here?" I inquired excit- firmly believing in God, and in the life here- Of course it may be that the tale is false, and edly. "Important services are urgently need, after. I beg of you to consider your first no such skeletons were found. Probably the duty is to the man you love, and the next is to local antiquaries could give accurate inform-The instinct to aid the suffering was strong yourself; after that, bestow such aid upon hu- ation on this point, but there is the house had a good view of the hall, what startled Ur- in Sister Ursula's nature, and she instantly manity as may please you. I will not intrude awaiting Father Thurston's inspection, or upon you now, as it is late, and you must there it was in the last days of 1892. "I am an experienced nurse, sir. If no rest; but I beseech you, do not trample upon "My chief object, however, in troubling you "Permit me, good Ursula," said he; and throat as though she was choking (I smiled at other can be procured, I am willing to remain the yearnings of your own pure soul, nor mur- with this correspondence, is not to complain LIFE OF THOMAS PAINE. der my friend-for it will be murder, if you of the discourtesies or to make clear the dark

(TO BE CONTINUED.)

HORRIBLE DEATHS

of Nuns.

Mr. H. Rider Haggard, the well-known nov elist, writes as follows to the Pall Mall Ga

"I forward to you herewith for publication copies of a correspondence that has passed between Mr. James Britten, honorary secretary to the Catholic Truth Society, and myself on on the second floor was vacated that morning, the subject of the 'Immuring of Nuns.' I kept no copy of my answers to Mr. Britten's letters of Aug. 15 and 25, and therefore I am unable to include them,



LEADING THE WAY TO AN IMMURED NUN.

I have now read the article in the the spirit of the good old maxim of the legal profession: When your case is doubtful, Chicago.

Chicago.

Chicago. So we partook of the delicious-spread in abuse the plaintiff's attorney.' I accept the almost total silence. When she arose, I asked onslaught of the Rev. Herbert Thurston and her to be seated on the sofa (for that room the society with the Christian resignation of was to serve as sitting-room also) as I had an one not unaccustomed to attack, and, having As swiftly flows the stream of time. said my say about it in my letter of Aug. S "However officious you may deem me," I (whereof the writer of the article has only My words went home as I meant they before my return home, while at dinner, a a prisoner my prisoner; but I shall see that ure to join issue with the Rev. Herbert Thurs- Oh, loved one, from the realms of light

as may please you, and when the rightful ma's Daughter,' I state in a footnote that I report to make of me. This suite is your Mexico the remains of a woman and an infant The year has closed with sighing breeze, low me to occupy one of the rooms, so that I that town. In reply to this statement my may protect you from intrusion or annoyance, critic politely suggests that my 'memory or And now, I will tell you why I have brought imagination is playing me 'tricks,' and asks you here;" and I handed her Frank's telegram, for proof that the remains are really there. I United now in kindred song, for I did not wish to complicate matters by cannot give it to him, for I have no copy of the official catalogue which he demands; in Death's sting is lost in joyous praise, She flushed, then grew very pale, and the deed, I do not remember that any such catadelicate white hands that held the paper trem- logue is printed or obtainable by the public, pursued Frank in his love affair. What could question her quivering lips could not utter, learn to discriminate between the fibre of a "I know all," I said gently, "all save why romance and positive allegations such as I rather late, I proposed to take my leave, as I tation to become his wife? How was I to you left, and that I can opine. I shall keep have made in this footnote. It is not usual Forget-me-not, oh, heart of mine, compel her to stop over when she, probably, you safe till Frank arrives, which will, prob- or courteous to imply that an adversary, howhad purchased a through ticket? It was not ably, be to morrow, for I am sure he will take ever heretic, is deliberately saying the thing missed them as wild and unwise. I bought a miserable. It is a heart of purest mold that ate. There, in the year 1891, these remains "Pardon me, sir, I did not understand that book hoping to find in it some plan applicable he has offered you, and it is a sin to cause him were to be seen at Mexico, with the rope-marks on the ankles, and a piece of muslin ludily accept your hospitality."

She buried her face in the sofa-pillow, and crously pinned about the middle of the wolden demand: "On any plea." It was clear that sobbed bitterly. After a time she became ments, and return for a smoke," said the he preferred me to use stratagem instead of calmer and said:

"I will conduct Miss Ursula to her apart demand: "On any plea." It was clear that sobbed bitterly. After a time she became imagination deceives me, are to be seen the numbers of the paper. Or, in place thereof "It was a temptation I fled from because I remains of another woman, without a child, ers of the publications of the Hakluyt Society the present age. When you once read it you will remember, nowhere did the Inquisition

practice greater cruelties. "Again, I state in my first letter to Mr. Waltham Cross, in which, I was informed, "I entreat you, tell him what you have told the skeletons of two women had been found walled up, and with them an earthen pitcher. The Rev. Herbert Thurston has been making inquiries, and can hear of no such place,

to come with you in mercy, to one who may not survive without proper ministrations. She is in the last coach. Go quickly to a carriage. You will not fail."

I heaved a sigh of relief at the last weird promise, and quickly searched for a priestly-off the way, nothing could prevent us from leaving the depot unseen by him. He looked down the long row of coaches, when once outside, and not seeing anyone in nun's garb leave the train, supposed his charge to be safe who is only a man (though a noble one, I will (for I jumped to the conclusion that he was affirm). In my opinion, it is more praise.

places of Father Thurston's article; it is rather to ask some of the many antiquaries, whom you must number among your readers, to favore those who are interested in the matter with vor those who are interested in the matter with their views as to the alleged walling up of | IFE AND LABOR IN THE SPIRIT nuns who had broken their vows of chastity, and with arguments deduced from the available facts less impassioned and one-sided than those that emanate from the Catholic Truth right when they imply that no such words as 'go in peace' were ever uttered in this connection, that no such tragedy ever happened, and that all instances adduced to the contrary are the mere inventions of malicious and bigoted Anglicans, with Sir Walter Scott at the head of them? Or, is there, perchance, Abo verity in a report, hard to prove, indeedsince walled-up skeletons cannot speak-but widely spread and almost universally believed? For my part, I confess that my interest in the question, formerly impersonal and artistic, has grown quick under the lash of the Rev. Herbert Thurston's wrath, and that I await with some eagerness the opinions, among others, of such learned authorities as Sir John Evans, Dr. Jessop, of Scarning, and Dr. Raven, of Fressingfield, if they chance to see this letter and will be good enough to give them.

"Meanwhile, I wonder if it has occurred to the members of the Catholic Truth Society that the raising of so much dust because of the introduction into a romance of an instance of cruelty supposed to have been perpetrated by priests more than three hundred years ago, is nothing short of ridiculous? It is fortunately impossible to imagine any society representative of the Anglican branch of the Christian church opening its heavy guns upon a novelist who wrote in an adverse spirit, say, of the persecution of the Jesuits in the eighteenth century, or the plundering of the religious houses by Henry VIII."

CONCLUDED NEXT WEEK.

Remembrance.

To THE EDITOR:-I send you a "Remem-Month, by the Rev. Herbert Thurston, entitled brance," that was written for me, from my 'Mr. Rider Haggard and the Immuring of loved ones in Spirit-life, at the close of the Nuns.' Naturally enough, it is conceived in year 1893, automatically through the medium-

> "REMEMBRANCE." How sweet the golden links divine That knit our thoughts in memory dear,

The seasons bring our loved ones near, The scattered leaves of forests fall

That flowers may bloom our hearts to cheer, So every withered hope departs In some bright form to reappear.

A chaplet bright we weave for thee: 'Tis fashioned swift, just out of sight, And yet thine eyes our flow'rets see.

To leave death's shadow on the earth, But she thou loved, returning, learns To whisper of the higher birth.

They bring a message unto thee, And life is crowned with victory.

The violet springs from tears of dew, The rose in shady nook is sought, I rest thine own forget-me-not.

But cheer my soul with tenderness: only wait at evening time

Thy life to guard, and watch, and bless.

REMEMBER, PLEASE.

To all new trial subscribers, -25 cents for three months-we send free "The Witch of numbers of the paper. Or, in place thereof we will send free that remarkable paper issued February 14th, 1891, showing that the Roman thousand copies of that number of the paper sensational, and the most remarkable paper of will value it as worth at least one dollar. In phlet well worth reading. Price 10 cents. connection therewith, we will also send one copy of the TRACT edition. It is a MINE of VALUABLE INFORMATION. State in your order which of the two you want. New YEARLY subscribers will get the four papers above named free.

of my movement. I accepted it as evidence I felt sure I would know her if she wore the try to save two lives from unending misery and though he has heard of some skeletons that Confessional" in the German language has were discovered at Waltham Abbey. His in- been such that the publishers feel warranted quiries must have been very superficial. The in getting out an edition in German. The ancient house to which I allude, that is said book is well printed and illustrated, and sells to have been a monastery, stands at some dis- or \$1 per copy. For sale at this office,

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MEDIATORS OR

Special to Mental Scientists.

To THE EDITOR;—Please allow me a few thoughts with the many Mental scientists who read your progressive paper.

the true order of general progress. When And feed to their dogs what would nourish the you or I allow ourselves to turn in the least How strange that some, knowing of home from the evolutionary order of Spiritualism at large, the best success will not attend our ef. Go robed to their church, praying louder and forts. The science in which we toil professes

That the Father above will remember "his that "all is spirit," or at least that the substance or soul of everything is spirit. This And bless his dear church from foundation to being true, we cannot consistently ignore the Spiritualism of science, nor the science of How strange that the poor, when grand church Spiritualism, for it is the life and shield against the agnosticism of materialists and the claims of creeds. Ingersoll and theologians are Over body and spirit, while Christians kneel the same when it comes to immortal being, for neither admit spirit. To him all is matter, and to them and their followers the body is How strange that when bowing in saintly subabout all they see of man. He says: "We have no proof of a life to be;" and the regular The sheltered, the "holy" 're untouched with theologian says the same. He even claims the reality of God to be personal, visible sometimes, and hence matter. The theologian holding this is an agnostic and he stands in with materialism, and that is modern infidel-

We profess to hold that God is spirit and alist holds otherwise. We never hear a alist holds otherwise. We never hear a Spiritualist assert that God is a personality or has a matter-body ever to be seen. He says God means the Over Soul or the Universal.

What you paid for a picture most rare and en-God means the Over Soul or the Universal, Infinite Spirit, and that in this are the finite Spirit, and all life. Now we hold the same, but we know that the claim of a visible. personal God, other than the human being, is materialism and idolatry. Shall we, then, be known to stand in with error or shall we unite against both creedal Christianity and confessed agnosticism?

established through their mediators, but then spirituality was not so general, hence the greatest works were confined to one and he was the mediator. Now, in the establishing Then why not first help th' oppressed of our naof the new spiritual kingdom there are many mediators, or, as commonly called, mediums. What the church means when it refers to Jesus as a mediator came from the fact that he acted between God and man in spiritual matters and Truth, hence he was a medium.

Now, the seventh great civilism is forming as science, and for its authority or constructing power it has Spiritualism. All our spiriting power it has Spiritualism. All our spirit-ual systems are only so many branches of the Adown life's long track—and such rough winds great spiritual tree.

Theology condemns our science as much as it does the spiritual philosophy; it is our common enemy; materia medica denies us more than it denies Spiritualism, hence, these two than it denies Spiritualism, hence, these two guise great foes are united with agnosticism to with- That tugs at one's conscience, and opens one's stand us. To cope with them and with the law we need the mighty arm of Spiritualism. Nearly all our Mental Scientists hold with Spiritualists of immortality, on psychic laws, and on a broad basis of reform in general.

I advise all mental healers and metaphysicians to fraternize with workers in spiritual philosophy as far as you find them willing. Do not approach them, however, with any term that means Christian, for they are two thousand years in advance of it. ual means much more.

science, I am encouraged by true Spiritualists. First Spiritualist Society of Lexington, Ky., I They, the church members, and all others give desire to inform the public that this "Blue me a wide berth while they believe I am in Grass Region" is not backward in the Spiritmental healing as a Christian Scientist, but ualistic movement. when they see I positively object to be known On my arrival in this city, January 6th, I as such, then they come from all quarters.

ber, feeling that but few attended her fine was royally received by some thirty members nine. seances, it became evident that she had en- of the society, who welcomed me, a stranger, listed several of the best families in a deter- to their homes. mination to investigate spiritual truth. My Dr. Lunsford as president, and his good understood his mediumistic powers, they were lectures followed and these families came to wife Mrs. Mary A. V. Lunsford as vice-presi- of good service in navigation, he saved two paint, to the face of the paper; if you watch wife was at present. She said: "Here, but learn what Spiritual science meant. On im- dent of the above-named society, have resided ships and their crews from destruction by mortality and true progress they saw that this in this city of about 37,000 inhabitants, two means of spirit warnings. In the war of the science is in accord with the higher Spiritual- years, having come from Covington, Ky. They Rebellion he served in the navy. He was in ism, and this led them to make me a second were the pioneer workers in this primitive New York at the time of Booth's, large class, and in it were many Spiritualists. field. The Doctor as an excellent trumpet assassination of Lincoln, and at the very I had a medium come in, and divided time medium, and his wife as test medium, have moment of its occurrence he saw the proceedwith him. As a result of fraternal work and been holding circles. feelings; the angels have awakened the whole As Spiritual truth dawned on the theologic correct account of it. city. Mediums at a distance, you must know | cal threshold of religious bigotry and intoler- | Immediately after the war he commenced that many church members and others here ance, their good works were met by ignorant the practice of a clairvoyant physician, in have urged me to have a good medium come assailants who in divers ways, by threats and which capacity he achieved great success and here at once. The day we wrote one in Den- persecutions, attempted in vain to drive them won a host of admiring friends. Some ten ver, I received a letter from one of the or- from the city. Amidst the tumult and strife years ago he selected and laid out the beautidained Spiritual speakers in Iowa, who is also the mediums held the fort, and now the flag ful Verona Camp-ground, near his own home a psychometrist test medium, etc., that she is of truth floats proudly over the enemies strong- on the Penobscot river, and has been its presstarting for Lincoln and desires me to intro hold. To-day a prosperous society, an auxil ident and chief promoter up to the present duce her to an audience, as she feels drawn lary to the National Association of Spiritualists time. To see this beautiful camp grove, flouhere to work. We have called her, but others is the outcome of their good work. Some of rish and rise above all financial embarrassmust follow. A Spiritual Research Society has the most intelligent citizens are and have ments, and become a piece where the inspiring just been organized with over fifty members, been brought into the ranks, and Lexington is truths of the Spiritual philosophy could be and the writer was to lecture for it on Sunday, being redeemed. February 25th, but he will have the one whom Speakers and mediums that may choose to chief desire of his life the past few years. He the spirits are sending to hold forth in chief. wander in these fields will surely receive the did not remain here long enough to see the This union of action has created the general kindest treatment at the hands of royal Ken- fruition of his ardent hopes, but in this coninterest and desire to investigate. Many cures tucky people. have been given us in the classes, and all are By the way, the president of the society has mortalize his name. His lifework has been rejoicing. A popular hotel invited us to have inaugurated a movement among the colored nobly done, and his reward is sure. He was a meeting at their parlors for psychic experi. folks. The writer also attended two of their kind, generous, honest, true, progressive and ments; we did so, and nearly a hundred got meetings. Some twenty-five members were courageous. He leaves a beloved wife and in, though it was mostly private. I read to secured at the residence of Brother Toll and a one son-his eldest son having very recently them two articles from THE PROGRESSIVE National charter has been applied for, for the passed to Spirit-life. THINKER, and then asking for subscribers, First Colored Spiritualists' Society of this twenty earnest souls became subscribers; and State. There are many very promising mediwith this I remit the money. It is victory to ums amongst this former down-trodden race. send in these new names and a good portion of So the good work goes bravely on. The them members of the churches here, hunger colored folks should look to their laurels in ing for evidence and life, and part of them the the North. first ladies of society. The results here and in other cities convince me that it is wise for all our scientists to join with the recognized by Matilda Joslyn Gage. It cannot be comspiritual workers. "In union there is strength." mended too highly. 554 large pages, cloth

I am decidedly pleased to see in THE PRO bound, \$2. GRESSIVE THINKER that the able, fearless and The Spiritual Alps and How We Ascend Science, has begun to lecture in the public progression. Paper, 25 cents; cloth, 50 cts. on government. Paper, 25 cents; cloth, 50 cts.

MEDIUMS, meetings of Spiritualist follow in the same way. meetings of Spiritualists. Many more will Lincoln, Neb. A. J. SWARTS, Ph. D.

How Strange!

How strange that some "good saints," whose sur shines the brightest, Forget every home save where hearts are the

lightest; They will fling to the wind what would com

gaunt with hunger,

steeple.

bells are pealing, Doubt Heaven's kind care, when "that faint

praying "For the sinful and poor who are sometimes found straying.

contrition, Tho' through the brain flashes a Sinai-like warn-

and scorning." How strange you poor mother, on sick-bed re-

clining,
Hath need of our help, that her light may be as extended as the universe, and no Spiritu-Yet we turn swift away from such visions of sad-

trancing
Might have saved many lives, whispers con-

science, advancing. Ah, if these are in want, or need nourishing diet, Oh, Lord, send them friends, that their lips may

Forgive, Lord, that ofttimes our earth-wisdom known to stand in with error or shall we unite bungles; our efforts with the fifty millions of Spiritu- We pray for the heathen mong tropical jungles, alists whom God—that is reform—is matching Lest they die in their sins, and no mercy can reach them,

We bring here our tithes to thy servants who gnosticism? teach them.

Other religions and Christianity itself were How strange that "God's children" hold dearer as topics The uncaring African-sons of far tropics.

If true: "Lack of knowledge holds less condemnation.

'Cross the workingman's path hear the chariot rumble;
"Hey, you! out of our way!"—hear the rich

owner grumble. As he runs for his life-see the dinner-pail glisten! Are the ears of God heavy? Do not kind angels

listen?

a-blowing; Not a hand to be riend him, nor Christian to pity; 'Oh, such things are common in hamlet and

How strange, then, 'tis sorrow in more striking

eyes. Shall we paint the boy black, or brown as a bee And give him a chance as a "Heathen Chinee?" We'd best gather these people—the homeless,

Free ticket them through to a tropical zone; Then-pass 'round God's plate every Sabbath,

How freely we'll give to the "Heathen Chinee. HATTIE BOYDSTON.

Spiritualism in Lexington, Ky,

TO THE EDITOR: - Having completed a course of lectures, the Sundays in January, where I Wherever I lecture and teach our healing filled an engagement for the Voices Calling

was met by Dr. James W. Lunsford and son, Me. His transition occurred suddenly at his After Maud Lord-Drake left here in Decem- who escorted me to their residence, where I home on the 13th inst., at the age of sixty-

REV. G. G. VAN HORN.

Woman, Church and State. A noble work,

Spiritualism in the Twin Cities.

here. Myself and others secured the services has appeared often among us. of Mrs. Nettie Pease Fox as a lecturer. We were to pay her \$100 per month and expenses. taken up a collection at every service, a few others with myself paid the balance.

engaged her to come to us for the month of connected with it. September at \$100 per month. On my return meetings were so successful that Mrs. Lillie Spiritualists believe. remained with us for three months, and our failed to pay expenses, and Mr. Harvey Brown do much to spread abroad our philosophy. president of the Gas Company, gave his check to balance one of them. Since then such public workers have been called into the field as Dr. U. D. Thomas, Miss Abbie Judson, Mrs. C. D. Pruden, Edward Bach, W. H. Bach, Mrs. Barton, Mrs. Leavitt, Mrs. Tryon, and all residents of this beautiful and pro-

There's a motherless boy: his untutored feet this city, and two in St. Paul, and all, I be-

stand during the entire services, which were conducted by Dr. Aspinwall: Dr. Thomas. Mrs. Aspinwall and Mrs. Lepper giving short lectures and following with tests, and many telligence surpassing the comprehension of the other mediums also giving tests. So you see we are growing, and there never has been a time when there has been as much interest shown as now. A great tidal wave of Spiritualism is sweeping over the country, which will soon engulf, with its resistless march, the strongholds of orthodox superstition.

Minneapolis, Minn.

A Veteran Cone to His Home.

To THE EDITOR:—I sit down to communicate the sad intelligence of the departure from this life of Dr. Charles F. Ware, of Bucksport, clothing and all, and both spirits were in turn Mrs. Waite, who draws immense audiences at

In early life he followed the sea and became a master mariner of prominence. Before he ing, and then and there gave a minute and

freely dispensed to hungry souls, has been the nection he has certainly done enough to im-F. W. SMITH. Rockford, Me.

The Contrast: Evangelicalism and Spiritualism Compared. By Moses Hull. A trenchant presentation of the subject. Paper, 50 cents; cloth, \$1.

Paine's Age of Reason, an investigation of HYPNOTISM; its Facts, Theories and Relattrue and fabulous theology, too well known to ed Phenomena; etc. By Carl Sextus. A very Modern and Bible Spiritualism, showing their cents; cloth, 50 cts.

Rights of Man, by Thomas Paine. Com-

Two Workers Cone.

TO THE EDITOR:-Knowing that you and TO THE EDITOR:-Within the last few days the thousands of readers of THE PROGRESSIVE two old Spiritualists have passed to the other THINKER are interested in the growth and side from this city. The first was Mr. J. C. progress of the cause of Spiritualism-a cause Hebbard, prominent in political circles in this near and dear to the heart of everyone inter- State, and perhaps one of the best-posted men ested in the advancement of humanity to a in the whole country. He was a walking enhigher plane of life—I write to give you some cyclopedia on 'subjects connected with public ides of the progress being made in these twin men of the country. His transition was cities of the northwest, Minneapolis and St. caused by bright's disease, he being something over sixty years of age. He was connected Some eleven or twelve years ago I com- with our Spiritualistic societies for a good menced my first active public work in the cause. | many years, and at one time was President of

The other is Mrs. Jane Crowe, aged seventy-six. She was one of the first gradu-After a service of two months we found our ates of a medical school in Boston, removed selves in debt to her \$65. Although we had to this city in 1857, has been a continued resisecured all the subscribers we could, and had dent here and in the practice of her profession ever since. Her practice for years has been among the poor, her religion being to do That summer I visited Onset Bay Camp good. She was one of the founders of the meeting. Among the speakers was Mrs. R. First Society of Spiritualists in this city, S. Lillie. I was pleased with her lectures and twenty-five years ago, and has always been ment the work can go on uninterruptedly.

The funeral services were at the residence the officers of the society refused to sanction of her son-in-law, Mr. James Harvey. Mrs. my work, and I said to them: "I will take the Lillian L. Wood delivered the address, and responsibility upon my own shoulders and see during its delivery the spirit of Mrs. Crowe that she is paid." Instead of putting her be- was present to her clairvoyant sight and clairthat she is paid." Instead of putting her be was present to her clairvoyant sight and clair-fore an audience in a third-story hall, I rented audient power, and she told her many things the Alegger Theotor and Pence Opers House to say to those in the audience. There were the Alcazar Theater and Pence Opera House, to say to those in the audience. There were made the meetings free, but took up a collec present orthodox ministers, ex-members of tion at each service. I was under an expense | congress and many prominent citizens who of between \$50 and \$60 each Sunday, but the for the first time got an insight into what

If the friends of Spiritualists who pass over audiences numbered from 600 to 1,000. There would always see to it that a Spiritualist lectwere but two Sundays in the three months that urer preached at the funeral services, it would Topeka, Kan. N. P. BAKER.

Hon. A. B. Richmond's Review is Grand.

view of Ingersoll is truly grand; I would not experiment. If he will take the trouble to Mr. Seed, Mr. Brown, Mrs. Ethel Braun, Dr. have missed it for a year's subscription to your talk critically and carefully with capable phoand Mrs. S. N. Aspinwall, all public speakers paper. While reading it, a sentence I had tographers concerning the unusual things in lately read was recalled: "A steam engine is the way of photographic possibilities, he may only a thought dressed in iron," or in other be surprised.

The materialization of a rose—a mortal—a heard about such matters, and from a knowlworld, or the starry hosts of heaven—must be edge I have acquired of Spiritual phenomena | Price, by mail, free with full directions for use, \$1.00. the work crowning the idealizations of and in- in general. most advanced mind incarnated on earth. Louisville, Ky. EDWARD SHIPPEN.

Sudden Transformations.

SPIRIT PAINTINGS, ETC.

To the Editor:—Glad I am so poor; for through the spirit artist, A. Campbell, and the poor have the gospel preached unto them. and an eternity of happiness is theirs! I can cisco—both strangers to me and I to them. duplicate so many strange things I see in your Mr. Campbell gave me a painting of my sispaper. Right here let me say a few words: ter's favorite flowers, and a message from her. In a circle by the Eddys at Lake Pleasant, I No one here knew her favorite flower, as In a circle by the Eddys at Lake Pleasant, I saw the spirit of a man transformed into the spirit of a man transformed into the spirit of a woman, in the twinkling of an eye, clothing and all, and both spirits were in turn recognized by their respective friends, who shook hands and talked with them. There were forty materialized on this occasion. There are two sisters in Richmond, Indiana, who get thousands upon thousands of spirit faces by simply holding the brush, dipped in paint, to the face of the paper; if you watch you can see one or more hairs moving apart from the body of the brush, in the act of painting. One of the sisters held my hand while I held the brush, and thus a face was painted. This was during the soldiers' reunion at St. Louis. Whether the painting is being done now or not I do not know. Strange to say, they first noticed it on a visit to the cases by sirp when one sisters.

No one here knew here favorite flower, as she has been gone from the home ten years. It was the nome through Mrs. Waite, who draws immense audiences at her public meetings. The first words she said the vasi array of facts in its died of research, which bitter both was had to paperate connection, by resulting and conditions of man's spiritual being. This work they are a commercially and an entranced, were: "The spirit of shock hands and talked with them. There were forty materialized on this occasion. There are two sisters in Richmond, Indiana, who get thousands upon thousands of spirit faces by simply holding the brush, dipped in paint, to the face of the paper; if you watch you was a spirit special search will write you at half past five this evening. I asked her where my wife was at present. She said: "Here, but the selection of the chor; Effect of Physical Conditions on the Sensitive Prayer, in the Light of Sensitiveness and Thought Transference; Immortality—What the Future Life material past five. The new baby was a girl. Lorous. This work they find spirit and the face of the paper, in the Light of Sensitiveness and saw the spirit of a man transformed into the she has been gone from the home ten years. to say, they first noticed it on a visit to the seashore in Connecticus when one sister, on picking up a pebble, found a face on it impressed there apparently by contact of her two fingers; the other one did the same with like result. Then followed the painting by holding the brush to the face of the paper.

Obsession may be avoided by the person begood is catching. A man is known by the and the cross rebuilt." company he keeps.

Would not the letter of the Pope to all good Catholics, commanding them to take part in all meetings, churches and gatherings, to martyrdom. bear repeating now? It was printed some years ago, and was and is being carried out to the injury of the Protestant cause, the effect being similar to that caused by Gideon's band among the Philistines. I mean to say, should not Protestants be repeatedly cautioned against these stabbers in the dark?

Lancaster, O. CHARLES CARTER.

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need its character here stated. Paper, 25 interesting presentation of a most interesting similarity. By Moses Hull. Price, 10 cents. subject, by a practical hypnotist. Cloth \$2. All About Devils. By Moses Hull. It says, sketches, poems, etc. Cloth\$1. progressive Rev. Joseph Adams, after years Them. By Moses Hull. A beautiful essay prising an answer to Burke's attack on the traces the history of the theological idea of The Question Settled. By Moses Hull. of editing, lecturing and teaching Christian in the line of refined spiritual thought and French Revolution, and giving Paine's ideas devils. Shows much research. Paper, 15 A careful comparison of Biblical and Modern THE GIORDANO BRUNG. COM-

THE VETERAN MOSES.

He is Rapidly Recovering.

AND THAT, TOO, THROUGH THE MANY GOOD HEALING WISHES SENT TO HIM BY THE READ ERS OF THE PROGRESSIVE THINKER,

TO THE EDITOR: Please state in your next issue that Mr. Hull has so far recovered that he conducted the services in the Temple yesterday. I shared the labors by delivering the There was then one small struggling society the First Society here. Since his transition he morning discourse, My subject was: "Spiritualism as a Factor in the World's Progress.' Mr. Hull discoursed at night on "The Life and Times of Thomas Paine." We were greeted by very large audiences on each occasion; at night the Temple was crowded.

Mr. Hull seems no worse for his efforts yesterday, and we trust in a short time that he will be in possession of his old-time vigor. I shall remain with him for a time, sharing his labors. We trust that by this arrange-

Telegrams and letters have poured in from every direction since Mr. Hull's prostration. I have answered scores of them personally. Many have said: "Let me know through THE PROGRESSIVE THINKER;" hence I ask a little space for that purpose. I am sure the mental in Mr. Hull's rapid recovery, for I believe there is nothing more potent as a medi-MATTIE E. HULL.

Spirit Photography.

To THE EDITOR:—In your issue of December 9th, Wm. A. Peterson has a communication on "Spirit Photography," and he expresses a wish to know more about it.

There is a good deal in photography, and To THE EDITOR: -A. B. Richmond's re- he will find a wide field for investigation and

and all residents of this beautiful and progressive city.

All are excellent speakers and meditims, and ready to do work for the cause whenever and wherever an invitation may be extended to them.

The camp-meeting which I inaugurated them.

The camp-meeting which I inaugurated them.

The camp-meeting which I inaugurated them are incorporated body, that continues in successful operation; and we look for a larger and more successful models and the look for a larger and more successful models and the look for a larger and more successful meeting this year than ever before. There are now seven Spiritual meetings every Sunday in this city, and two in St. Paul. and all, I believe, are on a successful paying basis.

Dr. and Mrs. Aspinwall and Dr. U. D. Thomas opened their meeting last Sunday relatively for the plates and an an electronic to the common origin and relations of a Stephenson is manning on Hall, 34 Washington avenue, South, which is a large one, was filled beyond its seating capacity, and many were forced to some provide the surprised.

Just for the purpose of throwing out some binates is be surprised.

Just for the purpose of throwing out some binates is not necessary, nor is a lens, to take manner at is not necessary, nor is a lens, to take manner at is not necessary, nor is a lens, to take manner at is not necessary, nor is a lens, to take manner at is not necessary, nor is a lens, to the common capacity and the material and manner and the white City quickly convented the material and the material and the material and the manner and the continue and the manner and the continue and the manner and the continue and the manner and the c

A Sitting with the Spirit Artist Campbell, San Francisco, Cal.

To THE EDITOR:-It behooves me to write. through the columns of your paper, of two remarkable sittings I have had recently, one one with Mrs. Maggie Waite, of San Fran-

To THE EDITOR:—At a seance attended recently the following communication, purporting to be from the spirit of H. W. Beecher. was written by a materialized spirit: "Spiritualists have no creed to cramp and crush the intellect; they acknowledge no infallible oracle, honor no images, trust to no sacrificial scrapegoat to screen them from justice, nor ing employed in good acts, by prayer, by would they bow down to pope, cardinal, bishop keeping good company, etc. Evil is catching or priest, though the fagots were kindled

> This may be all right from a spirits standpoint, but I very much doubt if he were back in the flesh, that he would be a willing subject

The sentiment and loyalty are good. Spiritualists. Freethinkers and A. P. A.'s should unite at the ballot-box and crush the hideous

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SATURDAY, MARCH 3 1894

Practical Christianity.

We have just concluded the reading of Rev. Henry T. Cheever's "Sandwich Islands," written in 1850. The author was a missionary to the Hawaiian Islands, which he names the Heart of the Pacific. He boasted of the great after will be remedial, and that all will progress made in thirty years in Christianizing those savages, who, he says, when first visited by missionaries, in 1820, had no religion. He then tells us, in broad capitals, there were, when he arrived there, "Twenty-two thousand men and women in the Christian will be happy forever in the enjoyment Church, and seventeen thousand children in Christian schools;" a total of 39,000-4,000 more than the present entire native population, as given in the New York Sun.

Here is a falling-away in 44 years, dating from 1850, of 115,000—some seven-ninths of the Hawaiians wasted in a little more than one generation in civilizing! And still the process of decimation is going on. A few years more, at the same rate of decadence, and the last descendant of these islanders will completely disappear, as effectually as if overwhelmed by the surging waves of the Pacific.

The sons of the missionaries now unfitted to govern themselves. Bad as these people may be, Rev. Mr. Cheever wrote, in 1850, and published for American readers, pp. 49, 50:

"Life and property are now safer than under any long-established govern- University of Chicago ought not to atment that can be named. . . Such is tack the Bible, but rather defend it may travel afoot and by canoe, through the entire cluster of islands, from Hawali to Nilhau, and with a net of shining dollars, without fear of molestation, unless from some desperate runaway foreigner, or a straggling Hawaiian If the same be true of any other land, we have yet to know it."

Hewaitan Islands, in 1778, their popula- on the planet." heathen national A ghastly vision for pursue and bay in chorus. the philanthropist! Like our own Dr. Harper, you had no business with Indian tribes, the vices of those who an honest thought. You should have been their destruction.

Ignorance the Enslaver.

The slaveholders made it a penal offense to educate their slaves, because it made them worthless to their masters. All through the Middle Ages, and far into modern times, woman grew up in ignorance; the parents of the church and the priesthood encouraged it; for knowledge would unfit them for the to expulsion from the church and etertasks imposed on them. Even the good Paul, the real founder of Christianity, Doctor, bread and butter in this life are led in this direction. Catholicism, seeing its waning power, bends all its hear? energies to keep the young in ignorance, hoping thereby to make more effective tools for the propagation of their superstition. The priests have instituted their parochial schools, and of the Universe," p. 183, expresses, in teach little in them but the church cat- our estimation, a great truth when he anxiety for the salvation of souls; and echism, and how to read it understandingly, to the end they may regain what real education in the common schools has lost them.

Pious Vandalism.

The first archbishop sent to Mexico. vellum rolls, and folds on folds of cloth | pect of an end.'" covered with paintings that had been discovered at Anahnac, the chief seat of Mexican learning, ordered the entire collection to be burned in a heap-

Heresy in High Places. If the religious world would keep

abreast of the times, and advance with increasing knowledge, there would be less cause for censure. But the great majority are fossils of bygone ages; they cling to old teachings as if essential to existence. The best educated, the ablest of church scholars, do not hesitate to give free expression to advanced thought; but in most instances such persons are forced to occupy false positions; to teach what they do not beuel Davidson, D. D., LL. D., the emithe recommendation of Mr. Gladstone, placed Mr. Davidson on the Civil List, his advanced utterances. A few quota- less. tions from this great scholar, with such

different works contained in the collection called the Bible-of most of whom we know little or nothing, sometimes not telligence and endowments. Possessing unequal gifts, their productions are of unequal value. As infallibility belongs to God alone, none of them was infallible in what he said or wrote. Each inconsistencies, errors, both intellectua and moral, are observable in their writ-

ings. . . . As the gospels passed through processes of redaction, with the exception of the fourth, and did not appear in their present state till the second century, there was plenty of time to surround parts of the biography with a mythical haze.

"The apostle of the Gentiles held the

Aryan view of Christ, so far as he speaks of him as the man from heaven or the heavenly man, implying his pre-exist-ence. But he never notices the miraculous conception. The fourth Gospel, by introducing ideas from Alexandrian Platonism, carried the view of Christ's person even higher than Paul.

"I believe man is created immortal; that the punishment of the wicked here be finally happy. The fatherhood of God involves the idea of perfect felicity to his children. If a Being of infinite goodness and love controls the bound less universe, we cannot but cherish the hope that such goodness and love will overcome evil. All rational creatures of their Father's love.

Spiritualism, Universalism, Unitarianism, in the Episcopal church, and those who teach it are pensioned by royalty. This is a grand advance, and it bids us hope for the future.

Unleashed.

The sleuth-hounds of orthodoxy are already yelping on the trail of Dr. Harper, the president of the University of Chicago, a Baptist institution of learning. The Doctor had the bravery, as mentioned in these columns lately, to state in a public lecture that the story of a general deluge is a myth. Somebody in the Chicago Record wants to know if assure us the natives are barbarians, Dr. H. believes in the inspiration of the Bible, and if so, how he determines the genuineness of certain books and chapters, and the spuriousness of others

The writer concludes: "It seems to me the president of the against infidelism and materialism is it true, as a heathen priest of the Orient said in the Religious Congress last summer: 'America is given over to materialism and infidelism!"

Such an assault on the learned divine is simply refreshing. It is doubly so when a clergyman writes to a St. Louis sailor, hardened by his cruises abroad. daily, replying to some one who had charged Dr. Harper with heresy:

"It is a heresy that is shared by nearly When Captain Cook discovered the every scholar, thinker and scientific man

tion was estimated at 400,000. It was But this does not matter. The whole then these people were first brought in pack of orthodox canines, Bose, Tray, montant with Christian civilization. Blanchard, Sweetheart, will soon be un-From that time their numbers have leashed, and the welkin will be vocal dwindled; and in the short space of 114 with the bow-wows of curs, the sharp years have shrunk eleven-twelfths of quick bark of hounds, the incessant velp. their number. A glorious prospect for ings of pugs and poodles, while all will

sought to civilize and Christianize these believe just what the ignoramuses of peaceful and unsuspecting islanders 1,500 years ago taught. If you possess too much brains to believe this earth was overwhelmed by a universal deluge, and all life was destroyed, save the few Noah coaxed or drove into an ark, while the heavens poured down its waters and flooded the highest mountains, you should have nurtured the idea in your own breast; for the expression of a doubt in regard to the divine au. thenticity of every statement in the Bible, however incredible, subjects you also contingent on believing. Do you

No Beginning, No End.

Mackintosh, in his "Electrical Theory

"The beginning of terrestrial things stretches back, not through thousands only, but millions of millions of years, until at length it seems lost in an endless eternity. It was the contemplation of the earth's crust under this point of view, which induced Dr. Hutton to give God gets the credit for in their minds.
utterance to the now famous expression: "Where ignorance is bliss 'tis folly to on being informed of the great store of I see no traces of a beginning; no pros-

Bear in Mind.

Bear in mind, please, that we send mountain heap, the chronicles of the free to all new trial or yearly subtimes call it.—"Dawn of History," p. 78.

Such facts as these show how the clergy have aided the cause of education." Every Spiritualist in the United States should read it.

It is Restored in Church.

She Thinks God Did It.

IT WAS SIMPLY A MANIFESTATION OF SPIRIT POWER.

We learn from the New York Herald that Miss Mary Titus, of Williamsport, | condition. But the last enemy he is to Pa., is one of the happiest persons in conquer is death. lieve, else retire from the pulpit. How that city, as she rehearses to her neighvery different in the case of Rev. Sam- bors and friends the remarkable experinent English divine. The Queen, on then a beautiful young lady of eighteen,

above a whisper.

vices of her church. Although the loss of speech was a severe affliction to her, explanation would be made in the great hereafter.

She attended a revival service in this city Thursday evening in company with a sister, and appeared to take an unusual discourse.

Suddenly leaping to her feet, the heretofore speechless girl surprised the dition was impossible. She says: audience by exclaiming, "Praise God from whom all blessings flow! He has heard my prayers and restored my and none had died." voice." As the joyous girl uttered these words, her countenance shone as never before, and her voice sounded as clear and pleasant as it had years previous, when she spoke in the same place.

The minister, who had been startled by the marvelous manifestation, uttered a fervent "Amen!" and hastily arising from his seat within the altar rail walked up the aisle to where the young woman stood, while several members in the congregation also made all possible haste in reaching her side.

"Oh, let us rejoice together!" continof God's love and mercy demands our united praise. The three years of suf-fering and burden-bearing are over and I am free again."

Then there followed a general praise service for half an hour in honor of the occurrence, and before the close of the they would henceforth devote the remainder of their lives to the service of God.

revival service.

The incident has had its effect throughout the city, and is looked upon another of our beloved ones awaits us, as very remarkable by all who have when we, too, shall ride with the boatbeen conversant with Miss Titus' previous condition.

There might be something very miraculous in the above manifestation, were it not a very common occurrence today. A few years ago it certainly would manifestation of the power and love of are exceedingly happy in this, to them, sanguine explanation of the cure; but the more advanced thinkers of this day and age find a solution within the realm of natural law. For instance, the Chris tle of science to his praying-in other words, cures by the science of passivity and hypnotism, effected through prayer to a divine being, perhaps the one who eration upon Father Adam—would call it one of many great cures.

The Mental Scientist, about the same as the former, with the credit given to the will, or power of mind over matter. the utter ignoring of the physical and

of divinity.

The studious, materialistic M. D. would say that by the disease the mus-cles and nerves of the vocal organs were in a state of paralysis, and that an extremely excited condition of the entire nervous system and great mental activity agitated the organ into its normal

Our magnetic healers who have had experience with paralytic afflictions can only see in such a manifestation the act surrounded by a magnetic influence; she had completely forgotten self in her called some spirit into her special sympathy, who happened to be powerfully magnetic. Just when that "peculiar sensation came over her" the spirit did its work and performed the cure that

be wise," and their greatest happiness depends upon the nearness of the Master to them; and in this very remarkable cure, which is only one of many recorded every day under far less favorable conditions, they are happiest in the recognition of the love and handiwork of Divine Providence.

. It is truly grand and beautiful to know

soothe a pain, to make us comfortable, without the selfish motive of gaining any credit therefor, except, perhaps, in the furtherance of his soul in progression.

The Battle with Death.

It is written in the ancient books of wisdom that man, the perfect spirit in the perfect body, shall put all things under his feet; or in and by spiritual power be able to control all the physical

It is conceded by our learned men of to-day that we live, because we die, on ence she has had recently. Miss Titus, the physical plane. Just as in a stove the heat is maintained by the destrucwas seized three years ago last month tion of the fuel, so in man's body, it with a severe attack of the grip, and lives and moves and has its being bewith a pension of \$500 a year, because of for weeks her case was considered hope- cause the vitalized atoms become devitalized, and are cast out. This action Finally a favorable change occurred, of the atoms is all there is of mortal high endorsement, will teach us what and in due time the young lady arose life. Around this, as a center, cluster is not heresy in the Church of England: from her bed, but her voice had left the mental energy, soul force and spirit "Inspiration properly belongs to per-her, and from that time until last Thurs-sons, not to books. The authors of the day evening she was neverable to speak training ground for the unfolding and developing of our spirit conditions; for Miss Titus had always been noted for it is true that no ego can guide correctly even the name—were men of various in- her religious zeal, and seldom absented who does not seek to enlarge its vision herself from the regular religious ser- and rise to the highest possible development. The time must be surely coming when the atoms of the body, more etheshe was always inclined to accept her rialized, shall be permeated by the wrote according to his light and the trouble cheerfully, and frequently in-spiritual and not the physical. Then purpose he had in view. Contradictions, formed those who commented on her we shall reach the point where perceivformed those who commented on her we shall reach the point where, perceivsevere lot that it was all right, and the ing the true cause of death, we shall be able to set it aside forever.

But meanwhile how we suffer; how we grope in the confusion of our ignorance. in our efforts to put aside the dread penalty of this ignorance. In Edwin interest in the religious testimonies that Arnold's "Light of Asia," a woman was were given at the close of the pastor's sent to seek black mustard seed from a house where none had died. She found plenty of the seed, but the other con-

> "Ah, sir! I could not find a single house where there was mustard seed

Ever so we find it, father, mother, uncle, aunt, brother, sister, cousin, child or friend, some one we have loved in this life, and whom we now cherish still more in that life, has passed beyond the veil, so thin and yet so unyielding. Do we remember the particulars as That Is What the Ohio Bill the light of the household left us? Ah! only too well. Today in full, vigorous health, tomorrow siling, but perhaps It Is an Octopus in One Respect at lies concealed in it like a snake in the ical congress at the Art Institute, and not seriously. We wait a day or two, if overcome the phantom horror that palsies every heart and clouds every perchance the power of life may not ued Miss Titus. "Such a manifestation brain. But the fever rises. The doctor is summoned; the nurses prepare to take unconscious, the fever holds the field. It has overthrown strength, mental action and physical function; and now it knocks at the citadel of life itself, while the spirit strongly intrenched or a little meeting several men in the audience time, may hold itself, while it can arose, declaring that the miracle had be determined whether the body made such an impression upon them is a hopeless wreck, or its allies have

Have we not almost held our breath. It was long past the regular hour for closing when the meeting broke up, and then a large number of Miss Titus most intimate friends accompanied her home, where the praise service was continued whose bottom flows swiftly and blackly until after midnight, and the young the river of Lethe. Inch by inch have woman delivered an earnest address.

Referring to her remarkable experience at the revival service, she said: with tears, choked with sobs, racked to "As the people began to speak, a pecu-liar sensation came over me and I felt those who are rapidly slipping out of an irresistible impulse to speak, too. our embracing arms. And so we fight Then there was a command to make the death blindly, if perchance we can find effort, and as I arose to my feet I sud-some method to release the victim from denly realized that my voice had re- his grasp; rather than with any hope of a final defeat. Too often all our power and strength proves but weakness, and

man pale across the chilling waters. But sometimes it so happens, for a time at least, we are able to ransom our dear ones. How great the gladness, as slowly emerging from the twilight of horror, the sick one begins to once more have been generally accepted as a grand climb the hill of life; to come back to consciousness, to strength, to health, God, and no doubt these good people and all it implies. How much, how very much, we owe our spirit friends and helpers on such occasions. Is it ingratitude or brutal ignorance that prevents our acknowledgment of it.

tian Scientist, who claims to add a lit- Did Jesus Teach Spiritualism Only?

Mrs. W. H. Ryan sends us an article of considerable length, the purport of performed that wonderful surgical op- which is to commend and uphold the position taken by Mr. E. Bach concerning the proper topics for Spiritualist speakers-that is, to avoid those topics that do not directly relate to Spiritualism, its phenomena and philosophy. its ailment, instead of any interposition She thinks our lecturers should follow the example of Jesus, who, she says, was led and controlled by the spirit of God. She asks the question: "Did he denounce the rich, call them robbers, thieves, etc?" Without taking one side or the other of this rather lively discussion, started by Brother Bach, we must say the lady asks a rather unfortunate ques tion from her own standpoint; for, according to the gospel accounts, as we have them, Jesus did denounce the rich most of spirit-healing. The young lady was surrounded by a magnetic influence the Kingdom of Heaven—no corner lots nor a single front-foot of real estate in the New Jerusalem; and he left rich from among the cohorts of spirits, al- Dives in Hell, without so much as a ways in attendance at such meetings to help on the good work over there, she drop of water to cool his parched tongue, while the poor pauper Lazarus rested in the bliss of Abraham's bosom in glory. The Scriptures are "agin" you, sister, on this point. However this does not affect the general merits of the question, either way.

The Freethinker's Magazine.

The Freethinker's Magazine for March is Prof. Tyndall memorial number. It contains articles on the late Prof. John Lyndall from Prof. Huxley, George Ja-B. Wakeman, and B. F. Underwood, of



Should Be Called.

Least.



'OHIO" POINTING OUT THE DANGER. The "regulars" are diligently at work in Ohio, endeavoring to pass a bill which aims to give Spiritualism an effectual setback. One section of it is artfully worded, and is intended to deceive

people generally. It is as follows:

"Sec. 4403k. For the puposes of this 'act, the words 'practice of medicine or " 'surgery' shall mean to annex the let-'ters M. D. to one's name, or to sug-'gest, recommend or prescribe, direct or employ as a matter of business for a "fee, for the use of any person, any "drugs, medicine, appliance, apparatus "or other agency, whether MATERIAL OR 'NOT MATERIAL, i'or the treatment, cure, "relief or palliation of any real or sup-'posed ailment or disease of mind or body, or for the treatment, cure or re-"lief of any wound, fracture or bodily "injury, or infirmity or deformity."

Speaking of this bill, W. S. Clemens, of Columbus, Ohio, says: "I would call 'your attention to the above section, which would bar from practice all "Spiritualist Healers and all Christian 'Scientists, and leave the entire field "for the medical monopoly in general, authorities in the guild. "This section will apply to every one. 'No druggist could recommend patent 'nothing could be done outside of this 'wonderful combined medical monopoly! Think how the rights of freedom would be usurped in this grand old State by 'a set of men who are the worst class of

awaken at once and commence vigorous action against the passage of the above between the superstition of the civilized by Mr. McBride. Bome in her palmiest course, the civilized doctor has had the days, with the crucifix in one hand and advantage of schools, and ought thereby lanta, Ga., a few days ago transmitted the infernal inquisition in the other, does not seek to drive out the malignant the resolution of Representative Morse, cob Holyoake, Moncure D. Conway, and could not have concocted a measure demon by drums and incantations, he of Massachusetts, to secure recognition Charles Watts, of England: Elizabeth better calculated to destroy the liberty "goes for it" with the deadly mercury of the deity of Jesus Christ in the fed-Cady Stanton, Parker Pillsbury, Prof. of a large and influential class of liberal and the no less fatal hypodermic eral Constitution: They "most solemnly C. de B. Mills, Prof. A. L. Rawson: T. thinkers. In fact the above section is syringe. The Indian medicine man protest against the proposed change, as thinkers. In fact, the above section is syringe. The Indian medicine man protest against the proposed change, a "holds down his job" because of his being bad politics and in direct violation

lightened State of Ohio is the mystery we cannot solve. It has not a single element of consistency, and is a direct menace against Spiritualism. Observe, please, how artfully it is worded.

scheme. The phrase is: "Or other ments. agency, whether material or not material!" Here is the deception, meaning to convey the idea that whatever the agency, whether "material or spiritual." thus proscribing every spiritual or magnetic healer who relies on those finer forces that can only emanate from the

spirit side of life.
Spiritualists of Ohio, now is the time special attention to this odious feature in House Bill No. 354, and politely entreat him to take immediate action against it. Request him to read the following on "Medical Experts," as given by the Chicago Record:

I have been taken to task by a physician at Omaha agency, Nebraska, because I placed the superstitions of civilized "medicine men" on the same plane with that of the Indian "medicine that death effects no mental changes in the medical profession. It is a notemedical superstition is one-half so se-



OUR ARTIST TRYING TO DELINEATE THE MASTER.

vere as the caustic strictures of eminent

'medicines, medical appliances, belts of a national reputation, and is a member ent, but to all those who are told that 'any kind or surgical braces—in fact, of every leading medical society in this they have a wonderful mission, to country and Great Britain. He says: The drug method of treatment is un-"frauds and humbugs on the face of portionate in violence to the malignity "God's green earth, and they know it!" of the incarcerated demon." The fore Spiritualists of Ohio, you had better going is taken verbalim from a recentlypublished work of this noted physician. Is there, then, really any difference

section of House Bill No. 354, introduced and the heathen medicine man? Of to know much more; but alas! while he that some true and good spirit friend this country. Price, 20 cents: Address, stands ready to wipe away a tear, to Freehinker's Magazine, Buffelo, N. Y. should find the light of day in the en- credulity of his fellows. The civilized belief." should find the light of day in the en-credulity of his fellows. The civilized belief."

medicine-man has the same leverage, and in addition, he has captured the strong arm of the law, to enable him to 'hold up" the community. He has the power of the State governments before and behind him. He has caused laws to be enacted which forbid a man dying unless by the aid of a legally-accredited

physician or the hangman.
But Dr. Hawkins says I have grossly insulted the medical profession. Hear what James Johnson, M. D., F. R. S., editor of the Medico-Chirurgical Review, says: "I declare as my conscientious conviction, founded on long experience and reflection, that if there was not a single physician, surgeon, man-midwife, chemist, anothecary, druggist nor drug on the face of the earth, there would be less sickness and less mortality than now

prevails."

John Mason Goode, M. D., F. R. S., author of "Goode's Study of Medicine," says: "The effects of our medicines on the human system are in the highest degree uncertain, except, indeed, that they have destroyed more lives than war, pestilence and famine combined." Prof. Gilman, of the New York-College of Physicians and Surgeons, says: "A mild mercurial course and says: "A mild mercurial course and mildly cutting a man's throat are synon-ymous terms."

The Dublin Medical Journal says: "Assuredly the uncertain and most unsatis-factory art called medical science is no science at all, but a jumble of inconsistent opinions, of conclusions hastily and often incorrectly drawn, of facts misunderstood, of comparisons without analogy, of hypotheses without reason, and of theories not only useless but dan gerous.'

Dr. Alonzo Clark, a professor in the same college, says: "In their zeal to do good, physicians have done much harm; they have hurried many to the grave who would have recovered, if left to

Prof. J. W. Carson, of the same college, says: "We do not know whether our patients recover because we give them medicine, or because nature cures

Dr. Oliver Wendell Holmes says: "Mankind would be infinitely better off if all drugs were cast into the sea, but it would be bad for the fishes."

Dr. Bostwick, author of the "History of Medicine," says: "Every dose of medicine given is a blind experiment on the vitality of the patient."

Dr. Abernethy, the celebrated Eng. lish physician, stated the same idea, but in still stronger language.

Scores of such noted authorities could be quoted, but it is needless. After reading such scathing indictments from the most eminent lights in the pro-Glance for a moment at one phrase which fession: hearing the debates at the medgrass, or a centipede in a bunch of listening to the medical experts in the bananas, and then wonder as to the Cronin case contradict themselves and it originated. It must have taken of evils, I will take the Indian medicine-Spiritualists for simpletons in thinking man rather than run the risk of the they would not detect the subtile hypodermic syringe and its accompani-

THE GOVERNOR.

The Governor of Ohio is a grand and noble man, and if a general protest be made, he will never allow a bill to become a law that abridges in the least the rights of any class. Spiritualists and Liberals of Ohio, now is the time to be on the alert! Flood the members of your Legislature with letters protesting for action. Write to your member now your Legislature with letters protesting in the legislature of Ohio, and call his against the passage of the odious section of McBride's bill.

Evil Spirits-A Mission.

C. L. wants to know if there are evil spirits? If there are mortals evilly-disposed in this life, assuredly there are The fact is, I merely quoted the the spirit retaining its faculties, its words of some of the most eminent men culture, and the stains of its vices, after worthy fact that only those of large the great transition. The liar remains reputation can afford thus to tell the a liar; the lover of fraud and deception truth about their business. Nothing and the vulgar-minded remain the that any layman has ever said about same. We may question the correctness of applying the term "evil," for it may be said evil is only imperfection, If this be admitted, then the same imperfection exists on the other side as here, and will exist until outgrown. Too often, as we well know, communications. distorted by the medium or circle, are referred to evil beings when, perhaps, they are the imperfect attempts made under untoward conditions by dearest friends.

Permanently evil and depraved these cannot be; for sooner or laterall will arise to the plane of harmony, which is another name for right and goodness.

A valued correspondent asks if it is best to obey the spirits? "They advise me to quit everything and take the lecture-field, and write, not permitting me to do anything else, nor return to my friends."

We advise obeying the spirits if their demands are reasonable, and no further. We, as mortals, have an individuality to preserve, and the greatest injury is wrought when we rely on any INFAMY OF SECTION 4403k, BUT power outside of ourselves. We confess IT IS TOO DIABOLICAL FOR HIM TO to little faith in a "mission" which sends the individual adrift, purposeless, and keeps him tramping from Maine to the Gulf, to discover what his mission I am well acquainted with the medical is. Without assuming superiority to superintendent of one of the largest the high communicating spirits, we hospitals in the United States, who has would say, not only to this correspondmake sure, by the plain rules of pracdoubtedly a modern relic of the ancient tical common sense, that they have a notion which supposed disease to consist mission, and are well prepared to fulfill of a malign entity which must be expected its demands. Years are required to pelled from the body by measures program proficiency in writing and even at gain proficiency in writing, and even at best, the chances of support from writing or speaking are slight indeed.

> Not all ministers of orthodox proclivities are God-in-the-Constitution cranks; in proof of which may be mentioned the fact that the Baptist ministers of Atto Congress their united protest against

No Worse Than His Church.

The sins of priests have furnished a theme for many a story of fiction and the fact that Moses Hull was stricken theme for many a story of fiction and the fact that Moses Hull was stricken lists, Rev. Jenkyn Lloyd Jones will give Camp-meeting Association, Clinton, many chapters in veritable history. with paralysis at Anderson, Ind., go on his address on the "Creedless Church," Iowa; and from the 23d of August to the many chapters in veritable history. Balzac, Eugene Sue, and other story with paralysis at Anderson, Ind., go on Balzac, Eugene Sue, and other story to show their orthodox proclivities—writers, have gathered data from actual life and woven them into the web of their literary looms. Many a crime against God and humanity has been against God and humanity has been suddenly stricken with paralysis," and stating that "he had entered into a fearhushed up and hidden in the secrets of stating that "he had entered into a fear- come out in full force.

moral character and moral being. Remoral character and moral being. Loo opportunity offers for this exhibition of sults follow causes—in the moral as in simple-minded saintly spirit and humther the physical world. Of a church that, bug holyhorror, we would be surprised. Burns, of the Medium and Daybreak, has etc., and that you say that 'her plea is so far recovered from his illness as to re- worthy of serious consideration.' It is giance may be ignored as of no account, of fealty as a citizen may be taken with read of several instances in which de-impunity and without sin, while yet in heart owing a higher allegiance to a foreign potentate—what is to be expected for the gospel—men of the gospel of its priests but immorality, dishonesty, treachery and the like?

So it is really no matter for surprise that a well-known and popular Catholic partial paralysis; but these Christian father's" moral dereliction should be ministers were stricken dead in their exposed in the columns of the Chicago Dispatch. As stated in that paper, Father Leydon has effected the ruin of a young lady whom a dying father had left in his charge, and whom he solemnly promised to safely care for and protect from evil. The details of the affair, as given in the paper, are shocking to all moral sense; but the proofs of his guilt are apparently complete.

But, from the teachings of the "Holy Mother Church," what better can be reasonably expected than disregard of moral and civil obligations? The priestly "father" is no worse than

his church.

"Shoot the Ex-Priest on Sight!"

As strange and ludicrous a mishap came to Rev. Thomas E. Sherman, the Catholic blossom of a Catholic education for political purposes, as ever came to a public man. He was to give a lecture, and furnished the Chicago Herald with the manuscript beforehand. Unfortunately for him, he did not give the right manuscript, but that of a lecture he intended for another occasion. The printers, of course, knew nothing of this, and made him say, referring to mob-violence to ex-Catholic priests:

"For my part I have no apology to "offer for the acts of Catholics in vig-"orous protests against those wholesale "vehders of infamy. The father who "slays the corrupter of his child must | "be left to the Almighty; the man who "shoots an anarchist on sight is a public "benefactor. These ex-priests are anar-"chists of the worst stamp.

Hence, the ex-priest who exposes the infamy of Catholicism should be shot on sight! Priest Sherman did not express publicly this passage, which has the brutality of the inquisition, but he does not deny that he wrote it, and that does not deny that he wrote it, and that when there was proper occasion he intended to speak it. This seems someintended to speak it. This seems some- for that. A few lines explanatory of the good thing like the hand of Providence in work being done are always acceptable. A thus bringing his intentions to light at a time least opportune. A priestly sanction and absolution is granted those who will shoot an ex-priest on sight, or bring mob-violence to bear on them.

Mr. Morse Wants God Recog- and the powers behind the throne kept festations. nized.

ington, on March 5 the Judiciary Com- sions, and others were in the audience. mittee of the House will give a hearing Moulton is the right man and is in the to those persons interested in the joint resolution of Mr. Morse, of Massachusetts, proposing an amendment to the preamble of the Constitution of the United States, "acknowledging the supreme authority of the just government of Almighty God in all the affairs of men and nations." Mr. Morse proposes to have God thus recognized in the Constitution. This question has been before Congress at intervals ever since the Constitution was adopted. For this reason the Judiciary Committee thinks that it is largely a waste of time to consider it; but the pressure from various sources for a hearing on this subject is so great that it cannot be ignored. It is expected that some lively con

troversies may be heard when the matter comes before the committee. The chairman has already received notice that representatives of various societies and qualifications. of freethinkers, atheists and agnostics, as well as preachers and churchmen generally, will be here to express themselves. It will be remembered that this same question was widely agitated at the time Mr. Durborow's committee on the Columbian Exposition had under consideration the question of opening the World's Fair gates on Sunday. Liberalists everywhere must now be

on the alert, and protest vigorously against this contemplated movement.

Mediumship.

"Mediumship and Its Development, and How to Mesmerize to Assist Development," is a pamphlet of instruction by a well-known lecturer (W. H. Bach) and practical demonstrator of psychic and five spirits at one time walked out honest investigators of Spiritualism; and in this he has succeeded, and his work may become very valuable to those who read and follow his suggestions. Price 25 cents. Address Mr. Bach at St. Paul, Minn. Every Spiritualist should have

Temple of the Magi.

Prof. Olney H. Richmond, of the Temple of the Magi, this city, was agreeably surprised on Thursday evening of usual masterly eloquence and profound last week by about one hundred Mystics, who assembled at his residence pede ise onward progress.

A Peculiar People.

represent the same from the same

the floor" dead!

Looking at the matter from the or-

s people should be "a peculiar people"

in the workings of their mentality.

THE SPIRITUALISTC FIELD-

The Mystic Seven of our members were

right place. More real practical busi-

ness was done than at any previous meeting of the kind in the history of

There is great religious excitement

tiful young girl who pronounces herself

to be their patron saint, Anita. The

girl has performed some very remark-

ble cures of serious diseases by simply

laying on her hands, and the ignorant

ndians of that section are wild over

created such a sensation in Northern

A speaker and test medium is wanted

for March and April at Bordentown,

N. J. Address H. L. Purves, Division

and Ashmore avenues, stating terms

ocal and instrumental musician and

medium, would like to make engage-

ments for camp-meetings prior to Au-

N. Y.: "Meetings in this place are and

have been for some time a great suc-

cess, not only in numbers, on Sunday

evenings, but in attracting more and

more from the churches persons of

intellectual culture. The Lyceum is

also on the ascending scale in numbers

and efficiency in its management. Ly-

man C. Howe, well-known and honored

veteran in the cause for over thirty-five

years, is with us this month (February),

logic, aided by his guides."

and swings open, etc.

Mexico about a year ago.

modern Spiritualism in our State."

netrum at nearly all of the car

Some of the papers, while chronicling

the duplicity and damnable depravity of his awful speech, the stroke came, city, is engaged for Marshalltown, Iowa, to hear from societies desiring to enthat may exist under the holy exterior that may exist under the holy exterior cloak of a vile priesthood.

The roaring loom of Time plies incessantly on—weaving the good and ill of human conduct into the web of man's moral character and moral being.

The during March.

Harlow Davis, the platform test medium, was in the city last week on his way to Washington, D. C., where he obtrusive mental capacities has formed then go to New York City, where he moral character and moral being. Re
The stroke came, the term may be construed into obtaining ages a trance speaker for September: address during February and March.

Harlow Davis, the platform test medium, was in the city last week on his way to Washington, D. C., where he obtrusive mental capacities has formed then go to New York City, where he way to Washington, D. C. and the obtrusive mental capacities has formed then go to New York City, where he way to Washington, D. C. and the obtrusive mental capacities has formed then go to New York City, where he way to Washington, D. C. and the construed into obtain-ing anything without an individual effort.

The psychological analysis of all the obtrusive mental capacities has formed then go to New York City, where he way to Washington, D. C. and the construed into obtain-ing anything without an individual effort.

The psychological analysis of all the obtrusive mental capacities has formed the greater part of my study, apart from my regular pursuits; and as "An-

opportunity offers for this exhibition of simple-minded saintly spirit and hum-

Not as Moses Hull was stricken, with dox bigotry: the death struggle will be partial paralysis; but these Christian long and fierce."

C. F. Waters has some suggestions to pulpits. "While in the midst of their offer, as follows: "I saw an account repeech the stroke came, and they fell to cently of thought transference, in the floor" dead! Was it a direct "judgment of God?" one morning by receiving a sharp blow Or was it the result of an infraction of in the mouth. She took note of the Was it a direct "judgment of God?" nature's laws of physical and mental time, her husband being at sea. When being? the result of overwork or other he returned, by comparing notes, she natural causes? In Moses Hull's case we are happy to same time as herself, from the tiller of say it is evident that "God" has conhis boat. Can it be possible that the cluded not to kill him yet—although we magnetism of some people can blend so have no information that Moses has closely that when one is affected the repented or changed his views and other would be affected in like manner? During a mind-reading seance at San Francisco two years ago the mindthodox standpoint, it seems to us that reader was overcome in performing a "God" is a very queer sort of a being, difficult feat, and fell to the floor in a fit. anyway. Hence, it is quite proper that mind also fell at the same time and lost consciousness. It would seem that their magnetism or mental force was so closely blended that they had become as one organism. I read an account, a few years ago, of a gentleman seeing a man gazing steadily at a stone wall. He approached cautiously and saw a large black snake coiled in a crevice in the wall. The gentleman struck the snake a blow with a stone, when the man fell to the earth as if he had received a blow. Let us pick up and record such instances as the above. Perhaps we are giving thought transference too wide a range. I think that were two sensitives hypnotized by having them clasp hands, so as to come en rapport, some pointers could be brought out on this subject.

the First Spiritualist Society of Los angeles, Cal., is growing in interest. n addition to Dr. Ravlin's attractive lecares, is the music furnished by Carlyle Petersilea. As a pianist he has no superior. He is collecting a chorus and is giving the singers instructions for the benefit of the society free of charge.

hence we cannot publish long reports with reference to them. They are too numerous extreme rural districts, where Spiritualists are far apart and families have to hitch up their horses and drive five or six miles after dark to meet great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glori-ous work being done. other families and hold a circle and have a good, social time.

A. J. Champion writes from Lansing, Mich.: "The convention here was a Mich., that they need there a course of success. It was harmonious throughout | lectures and some good convincing manithe work up to the highest standard.

inder the ordinances of the Order of the Magi, was Charles Elmer Schooley. infant son of Chas. M. and Flora E. Schooley; also on the same occasion was baptized Ralph Waldo Champion, voungest son of A. J. and Elizabeth J. among the people of the town of Jerez, Mexico, and surrounding country over the appearance among them of a beau.

Grand Mages and Nallie S. Basede at a Special convocation, by A. J. Champion, Grand Mages and Nallie S. Basede at a Special convocation, by A. J. Champion, Grand Mages and Nallie S. Basede at a special convocation, by A. J. Champion, Grand Mages and Nallie S. Basede at a special convocation, by A. J. Champion, Grand Mages and Nallie S. Basede at a special convocation, by A. J. Champion, Grand Mages and Nallie S. Basede at a special convocation, by A. J. Champion, Grand Mages and Nallie S. Basede at a special convocation, by A. J. Champion, Grand Mages and Nallie S. Basede at a special convocation, by A. J. Champion, Grand Mages and Nallie S. Basede at a special convocation, by A. J. Champion, Grand Mages and Nallie S. Basede at a special convocation, by A. J. Champion, Grand Mages and Nallie S. Basede at a special convocation, by A. J. Champion, Grand Mages and Nallie S. Basede at a special convocation, by A. J. Champion, Grand Mages and Nallie S. Basede at a special convocation, by A. J. Champion, Grand Mages and Nallie S. Basede at a special convocation, by A. J. Champion, Grand Mages and Nallie S. Basede at a special convocation and the special convocation at a special convoca pressive and embraced the pure spirtual significance of the rite.

Hattie Teagarden writes of the manner of her emancipation from the blindher. She seems to possess the same ing thraldom of churchly education, power as the so-called St. Teresa, who into the liberty of free thought and into the liberty of free thought and Spiritualism. Some lectures by W. S. Gray, followed later by seances of Mrs. Elsie Reynolds, under test conditions. and later still a series of private lectures and readings by Mrs. E. L. Stevenson, a Swedish psychic, who afterward gave ten public lectures and readings, sufficed to remove the veil from her mind Abbott will recover and be out in about Mrs. Lora H. Hursen, inspirational, and establish her firmly on the founda-

A good friend in Washington, D. C. takes us mildly to task for allowing the poem, "St. Peter at the Gate," to appear gust 1st. Performs upon six different instruments. Address, Vicksburg, Mich. John Twamley writes that he thinks ought to be. He thinks it properly besome thirty-five people were present,

are remarkable, and readily recognized the society is to encourage this talent, Mrs. Curran is a lady of great culture and her untiring efforts are very greatly and we have been entertained with his spondence with test mediums is solic-

According to the Hartville (Mo.) Oscar A. Edgerly's engagements for with baskets full of good things to eat; and with hearts overflowing with affection and good will for him, they presented him with a beautiful chair. Mr. Richmond is highly appreciated by all the sum of the same and so of heavy heil May with the First Spiritual Characteristics. Press, no little excitement prevails at the immediate future are as follows: Cedar Gap, Mo., over a ghost, "the February and March, with the Society last Sunday evening. frightful form of a woman, tall and of Modern Spiritual Thought, Minnetrue Mystics, as this pleasant occasion time there is the sound as of heavy hail May, with the First Spiritual Church of mind, leave him with a favorable important occasion of the Temple pression of yourself; if with a little ple is very bright, and nothing can important occasion of the Temple pression of yourself; if with a little sound as partition door breaks its fastening of the Temple pression of yourself; if with a little sound as partition door breaks its fastening of the Temple pression of yourself; if with a little sound as partition door breaks its fastening of the Temple pression of yourself; if with a little sound as partition door breaks its fastening of the Temple pression of yourself; if with a little sound as partition door breaks its fastening of the Temple pression of yourself; if with a little sound as partition door breaks its fastening of the Temple pression of yourself; if with a little sound as partition door breaks its fastening of the Temple pression of yourself; if with a little sound as partition door breaks its fastening of the Temple pression of yourself; if with a little sound as partition door breaks its fastening of the Temple pression of yourself; if with a little sound as partition door breaks its fastening of the Temple pression of yourself; if with a little sound as partition door breaks its fastening of the Temple pression of yourself; if with a little sound as partition door breaks its fastening of the Temple pression of yourself; if with a little sound as partition door breaks its fastening of the Temple pression of yourself; if with a little sound as partition door breaks its fastening of the Temple pression of yourself; if with a little sound as partition door breaks its fastening of the Temple pression of yourself; if with a little sound as partition door breaks its fastening of the Temple pression of yourself; if with a little sound as partition door breaks its fastening of the Temple pression of yourself; if with a little sound as partition door breaks its fastening o the Northwestern Camp-meeting As- himself.-Coleridge.

Congress of Religions, under the aus-Minn.; from the 5th to the 15th of pices of the First Society of Spiritual-August, with the Mississippi Valley August, with the Mississippi Valley

Sunday evening, March 4, at the sociation of St. Paul and Minneapolis,

hushed up and hidden in the secrets of stating that "he had entered into a fear-come out in full force."

at New Bedford, Mass.; November 1 cloisters and convents, but enough has full tirade against the Bible, and against Mrs. F. S. DeWolf, whose permanent and 25, with the Spiritual Society of come to the light to show the depth of all Christianity, and while in the midst address is 450 W. Van Buren St., this Fitchburgh, Mass. He will be pleased

'the custom in vogue with some spiritual currence was a direct "judgment of so far recovered from his illness as to re-God" upon Moses Hull for blasphemy. Sume his place as teacher as well as true that some, at least, of the societies dual formation in all animate creation, During the course of our life we have editor. Though at times severe, he in in this city do charge an admission tee and a probable chain of reasoning infers whose evangelical piety and orthodox belief were undoubted—were stricken with "paralysis" while in the very act of preaching the gospel from the pulpit. strikes severely at the taproot of orthocircumstances, that do not and are not expected to pay even this small fee. ties, are compelled to resort to some means to raise money to pay their means to raise money to pay their lecturer and their running expenses, and offered and to the majority of the people who attend these meetings, whether Spiritualists or not, this method of raising expenses as bearing a poppy-stalk or a contribution-box thrust under their noses before they have fairly got settled in their seats, and where there are forty people watching one to see if he puts anything into the box. Under this method of raising the necessary funds to meet expenses, the parties unable to pay the fee are known only to the officer who sits at the door and according to horn, whence true files who sits at the door and according to horn which he is a poppl Spiritualistic, as well as all other soci-ties, are compelled to resort to some means to raise money to pay their to meet expenses, the parties unable to pay the fee are known only to the officer who sits at the door, and are the special good of dreams by the poets, publications; trials against heretics spared any humiliation whatever, and and termed the son of Hypnus. should feel no delicacy in coming to the meetings, as they are made just as welranks, I know that a good deal of that kind of thing is being done right along, though it is not proclaimed from the steeple-tops of the city. I am gled along come as the richest member. In regard steeple-tops of the city. I am glad, also, he says: "Tis no wonder if what men vations are used by most men at times to say that, so far as I know, the Spirit- bractice, think, care for, and do when to quiet their consciences; but Jesuitthough, like the rest of mankind, they are 'hard up,' in these close times."

"Occasional" writes from Austin. Texas, that the Spiritualists of that city had long been unfortunate in being unable to induce mediums to visit them; but recently they prevailed upon Mrs. Maud Lord-Drake to make a stay of a few days, and her seances and lectures will be of the greatest benefit to the numerous believers in Spiritualism the hall and galleries were filled with an intelligent audience of over five hundred persons. The Austin Evening News gave an appreciative notice of her lectures and such was the earnest entreaty he and preventive notice of her lectures and such was the earnest entreaty he and preventive notice of her lectures and such was the earnest entreaty he and preventive notice of her lectures and such was the earnest entreaty he and preventive notice of her lectures and such was the earnest entreaty he and preventive notice of her lectures and such was the earnest entreaty he and such was the earnest entreaty he extended to go with him on a voyage of an appreciative notice of her lectures and such was the earnest entreaty he and such was the earnest entreaty he extended to go with him on a voyage of an appreciative notice of her lectures and such was the earnest entreaty he extended to go with him on a voyage of an appreciative notice of her lectures and such was the earnest entreaty he extended to go with him on a voyage of an appreciative notice of her lectures and such was anchored persons. The Austin Evening News gave and such was the earnest entreaty he extended to go with him on a voyage of an appreciative notice of her lectures of church. Notice the developed through spirituality to conscience, have I ever accepted ex animo. There is an effect the Jesuit doctrine of church. Spirituality for the leading men to make use of their own from sonse—men a relect to to the faintest parallel of similarity.

I was awakened early one morning good common sonse—men are led to to the faintest parallel of similarity.

I was avalient the persuite ferition of thust to casulstic decisions, and thus to casulstic decisio but recently they prevailed upon Mrs.

has an engagement at Indianapolis, Ind., during March.

Mrs. E. A. Parker writes that the revival of Spiritualism in Flint, Mich., still continues through the work of Bert Woodworth, the trumpet medium, and Mr. Moulton, the grand lecturer, who speaks there occasionally.

Geo. C. Stoll, of Indianapolis, Ind. writes: "Wednesday evening Dr. F. M. Abbott, a prominent physician of this city and a Spiritualist, was shot. Dr. Abbot was on his way to attend a seance. when he was met by two highwaymen Champion. The services were per- and ordered to give up his money and valuables. The Doctor-an officer and special convocation, by A. J. Champion, in seventeen battles in the late war-Grand Magea, and Nellie S. Baade, a was found to be made of unexpected Master Mystic. The ceremony was im- material, and he met the revolvers of assailants with his own. Firing, he hit one of the men, the ball entering the abdomen and in five hours the man was dead. Dr. Abbot had upon his person \$83, two diamond rings, also a diamond shirt stud. The companion of the man shot fired his weapon in rapid succession at the doctor, one of the balls taking effect striking in the fleshy part of the abdomen, cutting its way through and coming out about eight inches to the left of its entrance, the ball lodging in a roll of bank bills in his pocket. Dr. ten days.

Mrs. Helen Stuart-Richings, who here speaking for the Loraine hall Spiritualists, Indianapolis, is confined at the home of J. N. Mayhew, with a serious attack of la grippe, and on in a staid spiritual journal, such as ours | Wednesday lay in a critical condition. Guthrie, Oklahoma, is a good field for longs to Puck, or that class of journals. Some good mediums. He is trying to establish there a Unitarian society lit by especial request—which shows the before the close of her two months' entered to the clo which, if successful, will be the means of saving many from ignorance and superstition.

The poem has often been recited at Spiritulus by the Indianapolis Association and superstition. H. R. Wardell reports having had a list socials, and it really carries a ciation. A new society of Spiritualists first-class month in Milwaukee. He good spiritual lesson to one who has good spiritual lesson to one who has may be addressed at 519 E. Broadway. At a seance by Dr. A. W. S. Rothermel At a seance by Dr. A. W. S. Rothermel carries a ciation. A new society of Spiritualists was reorganized Feb. 18. One hundred and fifty people responded to the call. The society was formed with George C. Stoll, president, and P. J. Riley as sections at the season of Mrs. M. Mitchell writes: "The Ladies' retary. The new society meets in Progressive Thought Society of Toledo, Mansur hall, one of the finest halls in phenomena. It is intended to give the results of his experience, in such a form that it can become the property of the cabinet—fathers, mothers, and nive spirits at one time walked out propersive Thought Society of Toledo, Mansur hall, one of the finest halls in the city, located at Alabama and East time. It is one of the largest and most washington streets. Indianapolis has time. It is one of the largest and most washington the city, located at Alabama and East time. It is one of the largest and most washington streets. Indianapolis has a larm.

At last the sturdy fishermen returned handsomely furnished in the city. Mrs. J. talent of a fine order, which is very and the only signs of the noor un

> ualism by the aid of lyceum work. Prof. Silas W. Edmunds, inspirational speaker, psychometrist, business, test calls to lecture and conduct funerals within a radius of one hundred miles of New Orleans. Call, or address. Prof. Siles W. Edmunds, 452 Tulane Ave.,

New Orleans, La. Miles Menander Dawson delivered an interesting lecture at Grand Army Hall which undesirable state was rendered

If you would stand well with a great

Interesting Particulars.

Melancholy with me has never been a pleasure, but a passion, if a ripple may be said to exist on the Lethean waves that wash the shores where the drowsyheaded poppy reflects a countenance dull from too much dreaming over opiate draughts: and I might add, it has never been a pursuit, but a possession, if the term may be construed into obtain-

from my regular pursuits; aud as "Anthony, worsted at Actium, forgot his shame in Cleopatra's arms," so I have found a certain refuge in thus unravel-ing the complicated fibers of our varied

forethought to draw instructions of divination of future things in dreams.

We find that the interpretation of matter whereof he writes, and who writes. dreams played an important part in the affairs of man of past ages, and offered I quote from his critic: "Hoens-

he says: "Tis no wonder if what men vations are used by most men at times ualists that are not able to take care of waking, should also run in their heads ism educates men to adopt such excuses themselves, in this city, are very few, and disturb them when they are for all transactions during life; it teaches The statement made by untruth systematically. Instead of helphistorians of Atlantes may furnish ing a weak mind to understand the dicabundant grounds for dispute, as well as tates of conscience, and removing all

blue of the west the form of my sister adieu.

It was a little village of storm-beaten

Toward the middle of the night I was startled by a number of fishermen in unnatural commotion, and upon inquiry found a boat had gone down in a storm that had come on suddenly, and the excitement and peril of rescue was

One after another of the drenched

Stout ropes were fastened to the rafters of a building and swimmer after rescuer, the bell sent forth an ominous

promising, many of whom are from and the only signs of the poor un among our best people. The object of corunate was a small portfolio. Some one, more eager than the rest, opened it, and I saw, it seemed more with intuition than otherwise, a name-my sister' -and I fainted.

I was soon returned to my couch, and upon awakening next morning my first countenance of the questioned landlord and from the moment of my being inold faith in dreams asserted itself, and

more perplexing from the unusual amount of fossils which were around, and the many features extended for my absolute diversion.

portfolio, a counterpart of the one I had

seen in my dream, and my direct apprehensions were sadly realized. Still, from the quietude of my study

and as in the lost Atlantis, the simple

peasantry of Brittany can hear the chimes from the princely steeples of the

buried city of Is, calling a shadowy congregation to their devotions, I listen to

it with the knowledge that its minor note shall run in jangling discord; when

from the tower of mortality the great

bell of eternity sounds its summons, and shall see her in the olden guise, and not, as now, "through a glass darkly."
ALONZO L. RICE.

MODERN JESUITISM.

Pointed Out.

TO THE EDITOR:-I find in a late

Sorrow, make a verse for me

ing; Let it be love's exequy, And the knell of all believing!

Or a dove's moan when his mate

Leaves the new nest desolate.

Braid a wreath for beauty's head;

Should be woven with the rue.

The Two Foes.

In a great war for consecrated ground

One who loved Christ and one who

Encountered madly, so that Christian

And zealous Moslem fell in that fierce

Then, since so wildly they had waged

Their anger scarce could pass with pass-

O'er their pale corpses hung their souls,

Till a strong angel bent and raised them

What!" shrieked the pagan. "Wouldst thou bear my foe?"

In angels' arms shall a cursed heathen

Cried the proud knight. The radiant

For the same God ye fought, yet knew

And now the pangs of death are over

past, The same wide heaven shall hold ye

The Other World and This.

A Compendium of Spiritual Laws.

No. 1, New White Cross

Literature

-Z. D. Underhill in Harper's Weekly.

-Century Magazine.

Let it such sweet pathos have

Sorrow, sorrow, by this token

orrow, sorrow, all is spoken-

As a violet on a grave.

Valley lilies, one or two.

She is dead!

served Mahound

fight.

the strife

ing life.

- both.

it not;

yet wroth:

That shall breathe all human grie

Pestiferous Influence

RELIGION

AS REVEALED can hear the wash of the waves, and By the Material and Spiritual drifting up I can hear the dreamlike monotony of the bell that filled me with such supernatural awe on that night, Universe.

By EDWIN D. BABBITT,

Author of "Principles of Light and Color."

This is a most excellent work. Dr. Babbitt is born critic, a thorough scholar and a comprehensive thinker. CONTENTS:

CHAPTER FIRST—Existence and General Character of God.—Preliminary thoughts. Is there such a being as God? Is God a Creator? The Argument from Design. Is God Unknowable? Is God absolutely Infinite? CHAPTER SECOND—God as a Spirit.—Materialists cannot undesstand the God Idea. Argument of the Athelst. Argument of the Spiritualist. The Author's Experience.

EXPORENCE.

CHAPTER THIED—The Delfio Location and Mode of Working.—The Location of Delty. Can Infinitude have a Centre? Does God control the Universe through Law? How does God control the Universe? A.J. Davie's Theory of the God Centre. The Dual Centre of the Universe. Can the Infinitely Fine act upon the Coarse?

CHAPTER FOURTH—The Nature of God.—Is God a Being of Intelligence? Is God a Personal Being? Is God a Being of Absolute Attributes?

CHAPTER FIFTH—The Delic Greatness and Glory.— The Greatness of God. An Angel's Conception of the Universe. The Greatness of God. Anthropomorphism. CHAPTER SIXTH—Moral Evil and Defia Perfection.—The Perfection of God. Has God created Evil? Is Man deprayed? Is anything innately Bad? Is an endies. Hell possible? Is absolute Evil possible under Divine Law? Evolution.

from the pen of Graf Paul von Hoens-broeck, himself a member of the "Order of Jesus," and who may, therefore, be presumed to know something about the matter whereof he writes, and who writes of the things that he has experienced.

Truth of a System? Shall Policy rule?

CHAPTER TWELFTH-Religions Tested by their Fruits.—Church Standards too low. The Atonement contrary to Natural Law. The Fruits of Religious Systems. Some great Points in Buddhism. Mohammedan and Hindoo Achievements. Missionary Achievements. Testimony of a Hindoo. Results of the Parseo Religion. The Parseo Bible. The High Priest of Stam. Catholicism and Buddhism. Present Progress of Mohammedanism. The Religions of to-day Insufficient.

CHAPTER THIRTEENTH—The Ethics and Religion of Nature.—A Diviner Bible presented. The sacred Teachings of a Leaf. Of Flowers. Of a Tree. Of a Forest. Lessons from the Shells. The Teachings of Crystallization. Teachings of the Human Form. Of the Great Masses of the Universe.

the one that Pythagoras always ordered a certain diet to beget proper dreams, for we often find them partaking of such a nature as no previous thought or action can accommodate with the faintest parallel of similarity.

THEORS.

CHAPTER SEVENTEENTH—Death under a Spiritual
Religion.—A Spiritual Mind is not over-atteahed id
his Life. Departed Ones attract the Spiritual Mind
Plo Spiritualist understands Death, so does not fear it. The Spiritualist understands Denth, so does not fear it. Death of an Ancient Philosopher. Death of Mozart. Victor Hugo. Beautiful Death of Mrs. Ward. Prof. Jung Stilling and his Grandfather. Beautiful Incidents in the Deaths of Children. Triumphant Death of a Spiritual Lecturer. Beautiful Death of a Universalist Minister. Joyful Transition of a Friend. Triumphant Experience of a Minister. Dying Experience of Various Persons. Power to Sustain the Loss of Friends.

Friends.

Chapter Eighteenth—The Future Life.—Location and Character of the Spirit Realms. The Clothing of Spirits. Children in Spirit Life. A Spirit Child from Humble Life. The Wealthy in Spirit Life. Politicians in Spirit Life. Clorgymen in Spirit Life. Editors in Spirit Life. The Power of Spirits to Commune with

FINAL REMARKS.--The Basic Principles of a Universal Philosophy and a Universal Religion.

This work contains FORTY ILLUSTRATIONS. They re in harmony with the facts conveyed. It is a rare

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HELEN HARLOW'S VOW;

Or Self-Justice. BY LOIS WAISBROOKER. -MANY

have road this book, many have re-read its and many others ought to read it. It should be read by every man and woman in the land. As a story it is finely written, and cross with interest, and at the same time it educates, elevates and inspires. It shows the injustices to which women are subjected in the present status of society—the inequalities in the measure of condemnation voiced by society against acts of the same morral quality performed by men and women respectively. It shows the falsities rampant in society in matters of moral and social import, and the wrongs that flow therefrom to innocent viotims of social ostracism. It contains a fine likeness of the author. Fine cloth, 290 pages. Price, \$1.25

LIFE IN TWO SPHERES A Fascinating Work.

Cried the proud knight. The radiant angel bent

His stately head, to hush their discontent.

"Know ye. bewildered souls," he softly said,

"All those who bravely battled, being dead.

Praise God alike in one angelic host.

Who, to serve truth, have counted life well lost.

For men, 'midst whirling clouds of smoke and flame,

God's shadow dimly see, and give it name;

Some on Jehovah call, on Allah some, And some fight bravely, though their lips be dumb.

Learn, faithful spirits, when the strife waxed hot,

For the same God ye fought, yet knew it not.

Constanting Work.

The readers of The Progressive Trikker will remember the story under the above title, by Hudson Tuttle, which was published in tsc clumns. At the time, constant inquiries were made as to its appearing in book form. This wish has now been gratifed. It makes a volume of 28 pages, in style and form ilke the cime, constant inquiries were made as to its appearing in book form. This wish has now been gratifed. It makes a volume of 28 pages, in style and form ilke the cime, constant inquiries were made as to its appearing in book form. This wish has now been gratifed. It makes a volume of 28 pages, in style and form ilke the cime, constant inquiries were made as to its appearing in book form. This wish has now been gratifed. It makes a volume of 28 pages, in style and form ilke the cime, constant inquiries were made as to its appearing in the special form. This wish has now been gratifed. It makes a volume of 28 pages, in style and form ilke the cime, constant inquiries were made as to its appearing in the scole proud of the Sacre diear. This wish has now been gratifed. It makes a volume of 28 pages, in style and form ilke the cime, constant inquiries were made as to its appearing in the scole in the special form of the sum of the investing of the sum of the investing of the sum of the investing of the investing of the sum of the sum of the sum of the investing of the investing of the investing of the sum of the investing of the sum of the sum of the i

SOMETHING GOOD. TIEWS OF OUR HEAVENLY HOME.

NIEWS OF OUR HEAVENLY HOME.

A Sequel to "A Stellar Key." Illustrated. This work is not merely descriptive of what the author calls the "Summer-Land." but it is illustrated with diagrams of celestial objects and views of different portions of the Celestial Home, Mr. Davis being only the clairvoyant or clear-seeing instrument of higher and stronger power. Contents: statements in regard to "Individual occupation." "progress after death," "eating and breating in the spritt-life." "disappearance of the bedity orge" at death," "domestic enjoyments and true conjuga. Alone," "origin of the downine of the devil," etc. Cloth 75 cents. Postage t cents. For saie at this adics.

IT IS INTERESTING.

TIFE AND LABOR IN THE SPIRIT World: Being a description of Localities, Employments, Surroundings, and Conditions in the Spheres. By members of the Bpirit-Band of Miss M. T. Shelhamer, medium of the Banner of Light Public Free Circle. Cloth \$1.00. Postage 10 cents. For sale at this office. IN THIS VOLUME THE AUTHOR,

THE SUNDAY QUESTION.

Augusta W. Fletcher, M. D., in the thirty-line chapters discusses a wide variety of subjects pertaining to Spritualism, from a spritualistic standoint. She evinces the powersof a trained thinker, both in matter of thought and fine literary style, and capabity of thought expression. The subjects are well-handled with conciseness and yet with clearness. It will prove a rich addition to any Spritualist's library, and a most excellent book for any one seeking information concepting. Spirtualism and its teachings. I IISTORICAL AND CRITICAL RE-I view of the Sunday Question, with Replies to an Objector, by G. W. Brown, M. D. A pamphic that should be in the bands of all Price 16 acras. For sale at this office. For sale at this office. Price, \$1.50.

H. W. McCune writes that the work

C. D. Harris writes from Horton,

tion of spiritual truth.

Progressive Thought Society of Toledo, J. Curran lectures every Sunday evening and gives a number of tests which by the recipients. The capacity of the and to inculcate the teachings of Spirithall does not seem equal to the occasion. appreciated, as we see the same faces and developing medium, will answer of investigators are present every evening. The society affords many entertainments, and all interested are working hard, with great success. Corre-

existence. I am a firm believer in the This deduction fully accords with the one made by Plato, who says that it is the office of prudence and practical forethought to draw (and practical brock, himself a manufacture).

in the house of dreams. This abode of dreams, according to Homer's well-known description, has two gates—one of ivory, through which pass deceptive dreams, and one of horn, whence true dreams proceed. Morpheus was made the special god of dreams by the poets, and termed the son of Hypnus.

Cambyses dreaming that his brother would one day be king of Persia, put him to death. Aristodemus, who ruled

would one day be king of Persia, put would be put to death at the stake, him to death. Aristodemus, who ruled which would become a potent factor in With regard to the consciences of the Jesuits, Graf Hoensbroeck says: "Certain easy excuses and mental reser-

my sister, who was looking for the annual visit of her scafaring lover, one Pierre Cardo, an Italian merchantman, whom I did not admire with that generosity of affection that should be given to one associated with and adored

so unreservedly by a sister. Hastily gathering up the few articles that generally belong to the equipment G. H. Brooks has an engagement at of one on such an expedition, Daisy E. Champion, of Lansing, Mich., writes: "The first child born to Mystic parents in Lansing, and baptized wenue."

Daisy E. Champion, of Lansing, Mich., writes: "The first child born to Mystic parents in Lansing, and baptized wenue.

Day Only, Mich. He can be addressed bid an affectionate farewell to my sister and hurried down to the boat, just as she left the shore. Still to this day, in memory, I can view the crystalline blush Bay City, Mich. He can be addressed bid an affectionate farewell to my sister apon the waters, the sapphire stretch of sky above, and outlined against the

with her white kerchief waving an Just at nightfall we reached the destined landing. I can still see the long path of glory the sun laid upon the pulseless ocean, such as our fondest imagination would pave out for weary feet to seek the mansions of eternal rest. I can still recall the sharp angles the scared waterfowls drew upon the sky at our approach, and their sharper cries, oon sheathed in the scabbard of nightfall and distance.

fisher-huts, and the place arranged for our refuge during the night was an old dismantled lighthouse. Right gladly, however, did we turn in from the toil and delays lincident to our voyage, and was soon wrapped in peaceful slumber. 'Contrahi animum, et quasi labi putal, atque decidere.

at the highest.

and shivering wretches were brought to the shore, until, according to report, only one remained.

swimmer tried the sea. One rope in particular I noticed, from its being fastened to a part of the belfry, and upon the almost superhuman efforts of the peal, such as might sound the knell of despairing hope. In the intervals of repose, the cessation of warring ele-

At last the sturdy fishermen returned and the only signs of the poor un

inquiry was concerning the wreck. A puzzled look overspread the honest formed that no wreck had occurred, my made me extremely uncomfortable



GRAND MISSION WORK.

It is Among Dark Spirits.

Humanitarian Efforts to Redeem Them.

A Work Inaugurated by Noble Souls.

PART SIXTEENTH.

CONCLUSION.

we are placed at birth. In fact, the earlier the debts which they have incurred. established fact.

reached conclusion, the petals shall have of this land to give a helping hand. dropped away and withered, and the individual

than those demanded by the baser part of our and progression. the scale of moral development.

of the philanthropic efforts toward advance to them. Let a malicious or mischievment in knowledge, and in the betterment of ous spirit understand that you always tell the the columns of The Progressive Thinker tal life, have their influence in producing a perseverance that you are sincere in your de- of papers, I have been forced to bring them to better condition for those who are to be born sire to aid him, and it is rarely the case that a conclusion, owing to a press of other duties attracted by that which you can now well uninto the plane of life.

the investigation and study of spirit return how to throw off their darkened conditions by treated, and that some good may result from and Spiritualism, it has become thoroughly earnest and persistent labor. understood that, however much of good there may be in the moral teachings of Christianity soul when impatiently driven from your pres- able, now and then, to give to the readers of as applied to our earth-lives, it falls far short ence without having been given that aid which The Progressive Thinker accounts of our of the mark when it attempts to teach of the he needs; precious time to him, because it experiences with those whom we are permitted possible and actual, is at present inexplicable

for the human family, has, by its promises. raised up a race of people, many of whom owe tal. Having received such earnest and solemn thus made upon our own mantles. assurance of forgiveness, through Christ, for ishly desiring to gratify appetites and passish a malicious spirit, or one who tries to persint a brighter and happier condition. sions that are inconsistent with right living, secute you. They always come in an angry

they go on from year to year, always intending to lay hold of the Christ-principle, but al- higher teachers. ways delaying the coming of the day upon sins and follow him. Thus, then, they go on, of progression can be pointed out to them. and one day awake to find themselves beyond

Who is there among us, whose investigashall have been born into the next or more tions and study have been carried on over any appreciate, to a certain extent, the sentiments spiritual stage of existence. Realizing that considerable period, that has not come in con-expressed; and while we may agree with that this is true, what, then, is there for us to do, tact, in one way or another, with spirit in- which is said, still it does not impress us so our energy in the direction of establishing such conditions as will give to the unborn child, or the unfoldment of the good that is within As time passes on and the dark ages roll.

As time passes on and the dark ages roll way in the dim distance of the past, human-tyrealizes the great necessity of enlighten-ent; and various and many are the institutions established and being established and b if we would perform our duty toward our fel- telligences who exhibited evidence of a malic- strongly as do actual facts with which we lowman and toward ourselves, but to exert all lous or mischievous intent to mislead or do come in our daily experiences. For instance, our energy in the direction of establishing such harm? Few of us there are, who have not had the drunkard and the conditions surrounding conditions as will give to the unborn child, or experience with what are commonly termed him teach us a much more forcible lesson of to the new-born spirit, the better opportunity 'dark spirits;" and many firm Spiritualists will the evils of intemperance than can any lectfor the unfoldment of the good that is within argue that the only proper course to pursue ure that may be delivered before us. So it is ity realizes the great necessity of enlighten- repeated efforts to drive him out, then the mistakes which they made while in the mortal, ment: and various and many are the institu- conditions should be broken, thus depriving we are forcibly warned of the consequences tions established and being established, all the spirit of the power to manifest. Experi- which must follow similar errors on our part. intended to elevate the standard of human ence has proven to me that in at least ninety- Thus, while acting in the capacity of teachers knowledge. This work is being done by cer- nine cases out of a hundred the dark spirit is in the primary stage of Spirit-life, we are also tain of earth's children, that each rising gener-amenable to kind and courteous treatment, and gaining grand and useful lessons, which can, ation may receive more of the light of truth it is almost always possible to interest them in if we will permit them, exert a mighty influand knowledge than its predecessors, thus im- some line of thought bearing upon spiritual ence for good upon our lives. proving mortal life in its every walk. Human affairs, that will tend toward developing with. In the preceding papers giving accounts of enlightenment tends toward the extinction of in them a knowledge of the life which they seances held. I have selected a variety of cases. drunkenness, vice and crime, with their attend- have entered, and the responsibility which so that the readers of THE PROGRESSIVE ant accessories and consequences; and by rests upon them as individuals endowed with THINKER might become conversant with the stimulating the aspiration to higher things an inalienable right to eternal advancement mode of procedure which we adopt in dealing

natures, raises mankind higher and higher in | Each and every time that a dark spirit man-endeavor to assist. As there are never two ifests in our presence, an opportunity is af- people exactly alike in every particular, so It seems to me that this advancement must forded us to aid a human being. And we there are never two cases which we treat that tend toward the betterment of the physical and should have a care how we trifle with these are just the same. No two individuals of any material, as well as of the spiritual condition opportunities to do good, lest that bye and class that have been brought to us have been of the race; as it teaches us how best to con- bye we be forced to question ourselves, ask- just alike. The manner of their passing out trol the circumstances and conditions which ing: "Have I made the best of the opportumate have been the same, but there is always surround us.

"Have I made the best of the opportumate have been the same, but there is always a difference in the characteristics of each, and The provisions made for the advancement not my brother come to me for aid, and did I in the causes which have led up to their being of educational endowments are being contining not turn him away empty-handed?" A patient in need of aid after having passed out of the ually added to, as are the various charitable and kindly temperament should always be body. Thus there is a never-ending variety and reform institutions which are provided to maintained in dealing with unprogressed which is always interesting, while it is also care for the welfare of the mortal. And all spirits, and truth should always be spoken instructive. the material conditions surrounding our mortruth, and let him see by your patience and for an indefinite continuation of this series you will fail in winning his confidence and which prevent me from preparing more at The various religious sects, bodies and so esteem. That step gained, and a little idea present. And having received kindly assurcieties claim to have been established for the given him of the fundamental principles of life, ance of a sympathetic interest in the work, purpose of propagating a code of morality according to the teachings of our spiritual from some who have read the articles here, and to teach us of that life beyond the philosophy, and you have placed the spirit in as they have appeared from time to mortal which all must enter. But to those a position to be reached by the higher and time, I am led to hope that at least a few who have had long and varied experience in brighter intelligences, who can teach them people have been interested in the subject

dooms him to a longer period of darkness and to assist, when those experiences contain a The system of religion as taught by the unrest; precious time to him, because the lesson which can benefit humanity. various denominations, which make the aton. harshness which he has met with from you has

all sins of omission and commission, and self- the strongest conditions which you can furn- faction of assisting some poor darkened soul

mood, and if you throw off the same condition toward them, you are simply providing them with ammunition with which to fight you. Therefore, be patient, charitable and kindly in your treatment of them, and your efforts will be rewarded by the good results which will follow.

The individual who enters Spirit-life imbued with the idea that Christ in any way possessed or possesses the power to forgive his sins.-no matter if he be an earnest and consistent Christian, or a hypocritical believer-is at once handicapped in the race of spiritual progress by the possession of that erroneous impression. One is so wrapped up in the desire to meet his Savior and receive that heavenly reward for a life well spent, and the other is so filled with fear that all may not be well with him and that he has delayed too long sincere repentance, that neither can be reached by those higher spirit intelligences who are qualified to lead them upward into the light. And unless they can come in contact with some mortal or mortals who can turn their minds into the proper channels, they must and finding not-weary of praying and receiving no response, they ask: "Is this all of life? is there nothing higher? Oh, give me truth, if I have it not!" Then the positive condition born of their firm belief in Christ, having given place to a passive or recentive condition horn.

Then the positive condition and Mrs. Armytage, the Rev. R. and Mrs. Pisher, Mr. Halliday, of Malton, &c. The place to a passive or receptive condition born of aspiration, they can be reached by the

And while this class of spirits do not sufwhich their lives are to be regulated by that fer the torments of conscience which rack principle, because they are too weak to lay those who are bound in darkness through deg-They Reside on the Very Lowest Planes. aside their selfishness. They believe that radation and vice, still they too lose much of they have faith in the redeeming power of time that is precious to them, if they are un-Christ, but they lack strength to forsake their able to enter a condition where the pathway

Enjoyable as it is to converse with and to the dark valley of the shadow of death," and receive instructions from those in the Spiritbehold the Christ comes not to them, and world whom we love and in whom we have neither are they in the presence of their God. | confidence, still to those who are endowed Being met with a condition that is entirely with a sympathetic nature there is vastly more When we are born into this mortal stage of new to them, they are at a loss how to pro- pleasure to be derived from the same time existence we are dependent for the state and ceed. But, realizing more clearly than in spent in aiding some poor soul who hungers rapidity of our development upon the condilearth life their own unworthiness, they plead for sympathy, and who is desirous of attaining tions, circumstances and surroundings pre- more and more ardently for that forgiveness a higher position in Spirit-life. To very many ceding our birth, and upon those conditions, for their sins which will allow them to enjoy people who have not investigated Spiritualism, circumstances and surroundings among which the blessings of Heaven without having to pay and whose only ideas concerning it are gathered from others almost equally as ignorant stages of our existence are beyond our control, and many feel that we should not be held to a for the uplifting of the human race has in this seems prevalent that there is nothing to it strict responsibility for our acts or thoughts vital particular proven abortive in its efforts. all, beyond the claim that our friends who which have naturally grown out of those con- Had the Christian denominations contented have passed from mortal life can communiditions; but that we are so held, would themselves with teaching a high code of mor- cate with us, and that part they do not believe. seem equally as reasonable and just as that ality for the government of the mortal life of Now, if it were clearly understood that our we should suffer for the indiscretions of our man, and omitted the speculative theories on conversation with those dear ones whom we ancestors, and that we do so suffer is a well the future life which have been taught as fact, love so much are but a small though a very it would have been much better for the human delightful part of our experience, and that If. then, conditions, circumstances and sur- family. And it is to aid in counteracting the there is a field for work within the limits of roundings enter so largely into the proper un- effects of the false teachings of theology, as our grand truth, sufficiently large to give emfolding of the bud of humanity as it blossoms | well as to assist those poor souls whose lives | ployment to all who can possibly become inon the material plane, so must they have their have become warped and misshapen from other terested, and a work, too, which brings light influence when the material stage shall have causes, that I call upon the good Spiritualists and joy to all concerned, there would be a very different feeling on the subject.

When we listen to an ethical lecture, we can

with the various classes of apirits whom we

their having appeared. And while the articles Much precious time is lost to the darkened will be discontinued as a series, I hope to be

In concluding these papers on mission work, ing grace of Christ the foundation of salvation stirred him to greater bitterness, and may I realize more and more vividly the vastness cause him to add other errors to the record of and importance of the subject, and my own his life. And as he must outwork and undo lack of capacity to properly place it before their very unhappy condition in the Spirit all of the wrongs which he may commit, we the people; and if my literary abilities were world to their erroneous ideas of life, and to are making ourselves responsible for a share on a par with the deep interest which I take the false doctrines of the religious denominal of his transgressions; and we will, undoubt in the mission work, I believe that I could tions to which they belonged while in the mor- edly, be called upon to wash away the stain have so filled the hearts and minds of the readers that they would rest not until they, Always bear in mind that anger is one of too, should experience the pleasure and satis

E. T. WASHBURN.

FROM FOREIGN LANDS.

Water-Witch and Divining-Rod.

Experiences in Spirit-Life.

The hawthorn twig is used with success in finding water where otherwise hard to discover, as the following (almost as good as the similar act of ancient Moses), reproduced from a most important causes. First, very poor dispersion torpid liver and very impure blood

by Mr. John Stears, engineer, of Coltman street, the dry summer we have just experienced, and it had to be fetched from the Bridlington Wayears endowed with what is called odic force, weather during the morning was very unfavorable, but it did not at all interfere with the operations. At about ten o'clock the party met, and Mr. Stears selected a hawthorn twig from the hedge, of this year's growth, or, rather, of a V. Taking hold of the ends of the twigs, having the base outwards, Mr. Stears walked a few yards when the twig began to rise, indicating water. In this way two streams were found which joined, and following its course through an adjoining plantation, the stream was traced through several fields to the cliffs, where indications of an outlet were found on the beach. No difficulty was experienced in following the stream, for the twig kept busily moving in the upward motion as long as he kept on the track of water, but as soon as he got off it, if even by an inch, the rod ceased to move. Those who were present were highly pleased with the proceedings, and thanked Colonel Smith for the invitation to witness it. Mr. Stears anticipates that water will be found between eighty feet and a hundred feet from the track of the first of the twice of the content of the conte a few yards when the twig began to rise, inbetween eighty feet and a hundred feet from that will surely put all on the right road to a hundred and twenty-eight feet.

The following from a writer in The Two transition to and experiences of a spirit in stepping from this world to the Spirit-home. He recites it through a medium at a seance,

"I was conscious of the gradual dissolution or decomposition of my then external form, until it appeared as if I had nothing left and became destitute of form. Then I became all but unconscious. While this was in process experienced no pain or suffering whatever, but it was attended with an interior calm, into out in beautiful proportions and configurations. This action, in which I appeared to take no part, was attended with an exquisite delight: but I can use no language to describe the joy I experienced when I found myself in possession of a form that was all glorious within and without, for this was totally unlike what I had experienced in my prior state of change, and which I could not have anticipated, for I myself had not witnessed anything like it in others.

With my guide, as soon as released, for it seemed nothing less, I started on my upward flight. At first I was much astonished at the wondrous panorama spread out before me, but soon found myself in the midst of a great city where I was present with two in this very room in which you are now assembled, with which you are more familiar than I. I will not detain you by repeating what passed at that interview between myself and the one in particular into whose presence I was so unexpectedly and marvelously introduced. The object of my visit and what was said is doubtless as vivid to his recollection as it is to mine. I was not aware at that time that I should have to repeat the visit, but propelled by the same consciously present with you, and am equally conscious of my communion and what I gained thereby.

My present experience in drawing near to you is widely different from my former ones: in fact there is no analogy between them. I have not had to travel rapidly through space, for that is non est. I can only describe it thus: I had the thought and desire to be with you and lo, I am with you. How this should be, and by what law such an experience becomes to me; nevertheless, such is the fact, and I doubt not but that this and other laws which are operative in my present sphere of life will soon be made clear and cognizable to me. spoke of being alone when resigning myself to what I felt to be inevitable; but there were others surrounding me with whom I had associated, who were intent on watching the process, and who exhibited no sign of sorrow at what I and they thought was to be my departure from their midst.

The Spiritual Birth. The Spiritualistic ides of Death. Heaven and Hell. By Moses Sinnett. Considered theoretically, philosoph-Hull. Price 10 cents,

A Talk on Health.

TO THE EDITOR:-At this season of the year most people are grunting, coughing, sneezing around with complaints of having la grippe and sick spells of different ailments.

A Spirit Tells of His Transition to and Now, why is this so? Do any stop to ask themselves this question? Certainly there are causes for all this, and if we can find out the causes and then remove them all, we will be free from all this trouble.

I will state what I consider some of the secular paper in the London Light, will show: gestion, torpid liver and very impure blood "Some very interesting and successful ex- caused by poor digestion, bad living, with periments were recently made at Sowerby Fields an impoverished nervous system and in consequence a very unequal circulation. Of course Hull, who was invited to Sowerby by Colonel many suffer from scrofula in various ways, R, G. Smith, for the purpose of ascertaining which often leads to catarrhal troubles, and whether a supply of water existed on the farms. other forms of disease. Everyone will admit The want of water has been much felt during that it is very unpleasant to be sick or any where near it. There is no greater blessing in this life than good health; then why should we ter Works. Mr. Stears has been for many not make it a study to learn how to so live that we can have good health all the time? I claim or animal magnetism, and has been successful that it can be done. I know it can from my own drift along until, becoming wearied of searching in finding water in many parts of Yorkshire. experience. Over forty years ago I began to By the kind invitation of Colonel Smith, sev- study the laws of health, and since then I have not been sick a day. I do not claim I know eral ladies and gentlemen were present, in-cluding Colonel Y. G. Lloyd Greame, Colonel a rule or formula that would be good for all, but there are some fundamental principles that should be observed by all.

Everyone should study how to eat so as not to have indigestion, sick-headache, constipation and a host of other ailments that are caused directly or indirectly by not eating properly. Stomachs are not alike, and have to be fed two twigs joined at the base, making the form differently. Everyone must study their own nature and read and learn all they can. Then a proper use of water is highly necessary to along the stack yard, and had only proceeded good health. The pores of the skin must be kept open by the use of water. Then a great

the surface. The greatest depth to which the power of Mr. Stears has yet extended has been and it is without any medicine,—for I believe that medicine in all cases does more harm than good. I have raised a family of Worlds will be an interesting narrative, of the children and have never given them a drop of medicine, with one exception. The healing power is in your own system, and not in some drug, as is taught by the M. D. Yet magnetism can be used with good results, if it comes from the right source. Do not let a tobaccouser or liquor-drinker ever treat you magnetism or liquor-drinker ever treat you magnetism. Part of the chapters:

The past has been the Age of the Gods and the Radiglon of Joy. Not servile trust in the Gods, but knowledge in the laws of the world, bellef in the dividuty of man and his eternal progress toward perfection is the foundation of the Radiglon of Man and system of Erraics as treated in this work.

The following are the titles of the chapters:

PART FIRST.—Religion and Science.

> I knew better than to do so. All hail the day when good health will be the rule and sickness the rare exception. PROF. A. B. SEVERANCE.

Milwaukee, Wis.

The Drama of Life.

In a dream, I was in a long, rambling building, where a great many people were building, where a great many people were roaming about, who seemed to expect me to entertain them by reciting something of which entertain them by reciting something of which I had not a definite idea, until a book was dramal "Why, I cannot do that," I said; "it New York City. Price, 6 cents; ten copies for 50 cents. would be impossible. I will take one part, and others must do the rest." The next day I pondered long the meaning when andders. I pondered long the meaning, when suddenly the following solution appeared. The drama was that of life and the wishes and desires of others the network shipling of solution and desires of others the network shipling of solutions. others, the natural shirking of selfish human beings of their duties upon shoulders that would unwisely assume them.]

A drama of volumes voluminous, Its wide field this round globe of ours: Its actors a multitude numerous As the sands where the sea its tide pours.

Like a sparkling grain of the wave-washed sand Such the unit to all sentient life. And powerless to stem its commotion on land, As the sand when the billows are rife. With the lightning and rain, and the wild angry

wind, These show fitly the passions and strife Which sway us poor mortals, yet happy of min And of soul born of infinite life.

spark like the lightning, whose force when Lieth latent in nature's broad realm, Till it gath'reth strength-increaseth at lengt To the tempest; but with pilot at helm.

As the sands when enmass'd, encroach on the shore, So may souls when united as one Beat down crimes, conquer wrongs, and sweet The Power and Permanency of peace thus restore

To the nations whence war had begun. But the burthen alone no one soul's meet to bear:

share In the work of the world's great combines. Lewise Oliver. Bradford, Pa.

The Fountain of Life, or the Threefold Power of Sex. By Lois Waisbrooker. Paper.

50 cents. The Rationale of Mesmerism. By A. P. ically and theosophically. Price \$1.25.

WE CANNOT SPARE

healthy flesh - nature never burdens the body with too much sound flesh. Loss of flesh usually indicates poor assimilation, which causes the loss of the best that's in food, the fat-forming element.

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SIXTEEN SAVIORS.

RELIGION OF MAN ETHICS OF SCIENCE.

BY HUDSON TUTTLE.

cally, for he will be likely to impart the impurities of his own body to yours.

In conclusion, let me say to you that it is a duty you owe to yourselves and others to study the laws of health. Do not go to your drug doctor to find out how to be healthy, for he usually does not know any more than the impurities of health.

PART SECOND-The Ethics of Science The Individual: Geneals and Evaluation of Science Theorem Individual: Geneals and Evaluation of Science Theorem Individual of Science Theorem Indiv

the New York Unitarian Club, The first time in the history of the world that a Christian Association ever invited a noted infidel to lecture before them. The lecture is a grand one, and was received by the Club with continuous appleuse from beginning to end. The pampleit contains 12 pages, beautifully printed. Price, 6 cents; ten copies, 50 cents.

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BY A. B. FRENCH.

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CONTENTS:

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

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TWILIGHT MUSINGS.

Before me lies a letter which explains itself, and with my reader's permission I will copy outside?

"Judge Rosecrans:-I am an entire stran. finity? ger to you. I am a clergyman in the Methodist Episcopal Church. I do not desire noto. said truthfully that man was created by Him future. riety, hence I will not sign my real name to in His own image? paper called THE PROGRESSIVE THINKER and of him through your senses? Musings,' so I would like to ask you a ques- of anything that is not substance? tion and I would like for you to answer it Do you believe that Christ was the 'very and | materiality, must it not be nothing?

the God idea, and also go back on what we He not be nothing? call the word of God, his Holy Bible. This 25. If He is not I cannot do, for I believe in the 'Trinity,' the Father, the Son, and the Holy Spirit, and ever? that the three are one, and together constitute | 27. If God is immaterial, or nothing, could the God of the Universe. The God-principle He create materiality, or something? to me seems to be universal and accepted by

"Will you please give me your belief in this matter, as I would love to have the opinion, in simple language, of the one that writes such beautiful sentiments as are found in 'Twilight Musings.' I do not believe you will seek to can be condensed? evade the question, but I look for a plain, clear and explicit answer. Hoping to hear from you through the paper, I am a sincere "ENQUIRER."

DEAR, KIND FRIEND:-How I do love to get such letters as yours from clergymen, for they show a true, honest and manly heart in the writers. These letters show a desire on their part to inquire into the opinions of others on the God question, and then compare those opinions with their own in the matter, and by so doing, learn all they can to enable them to instruct others under their charge. Yes, friend, gladly would I give you my opinion on the good question, if I had one to give, but that matter is entirely beyond my conception or comprehension.

You say you are a clergyman. I am a lawyer. You have been educated to accept things on faith alone; while I have been educated to accept nothing in that manner, but to examine all evidence under the strictest rules of law. Were the faith principle to govern in our courts, and were evidence not scrutinized by examination, and cross-examination it would he extremely bad for poor, fallible humanity. As it is now, with all our criticism and rigid examination, we make many failures that result in injustice. In the God matter the only evidence before us is that of the church, founded upon "hearsay," and not actual knowledge, and this testimony would not be admitted or accepted as evidence of a fact in any court of justice in the civilized world, where there was a denial of the fact in issue. It is an old maxim that "it is hard to learn an old dog new tricks," and this maxim will apply to some old lawyers as well as to

In your letter you hold out the idea that you believe in and worship the God spoken of in the Methodist creed, or confession of faith, who was the maker of heaven and earth, and that there are three persons in this God, and that these three persons constitute but one sume he does not desire to do so; and as he

Now, let me suppose you a witness on this to hunt him out—is it not? matter, introduced into court to prove this fact, and that you have already testified that it is a holy, positive truth, and that you are now ready for cross-examination, and it is my duty as an attorney to examine the testimony you have given in a matter of great importance to the parties interested. Such being only a supposable case, dear friend, do not be offended at me if I proceed to question you in regard to your knowledge as to the matter at issue, and then let the readers of this paper render their decision as a jury and bring in their verdict.

As you are not present in person, I cannot in this article give your answers to the queswould be treating you unfairly, which I do not wish to do. Under this state of affairs, will you not be kind enough to answer them in their order as they are numbered, and then the jury can see whether your evidence is worthy of credence or not.

Now, friend, there are a few of the questions as they present themselves to my mind, properly numbered:

1. Is the God you believe in and worship Infinite?

2. Is the universe of matter infinite?

4. Are they not, then, virtually one and the same thing?

5. Can it be said, then, truthfully, that one of these created the other? 6. If God and the Universe are both infi-

infinite? 7. Can one infinity create another infinity? 8. If one infinity fills all space, and then creates another infinity, must not the new,

or created infinity, when created, exist outside of space? 9. If it does not exist outside of space,

where does it exist?

10. If your God in the beginning was infinite and filled all space, had he room to move or act?

11. If he is infinite and fills all space, has

he room to move or act now? 12. Is Hell inside of space?

13. If yea, and God is infinite, is he not

in Hell as much as in Heaven? 14. If Hell is not inside of space, where

is it located? 15. If God was infinite and created the material Universe, must He not have created it out of himself?

16. Is your God whom you worship material or immaterial?

23. Is not every material substance some

25. If He is nothing, does He exist? 26. Has "nothing" any existence what-

28. Is "nothing" superior to "some-

Can "nothing" possess infinite power? a little slower in his labors. 30, If nothing does possess infinite power, has matter or something any process whatever?

infinite, and Jesus Christ was but an ordinary allow him to recuperate and commit over and contributions made by Mr. Hancock, who had sized man, how much more of an infinite God over again the same offense? So "the mys- given up his membership for a religion more could his body contain than the body of any teries of godliness" are past finding out. other man of the same size?

can be condensed, how do you account for engagements during the month of June and up pact, entering into a conspiracy to catch "the Christ being God?

and evil commences, do you not set bounds

36. Did Moses see the back-side of infin-

37. As you believe in three persons con stituting a God, are these three persons each of them infinite, or finite?

38. If you answer that they were infinite, were there not then, three infinite persons oc cupying but one infinite space?

39. If you say they were finite, could the three, when united, make one infinite being? 40. Can three finite beings be so constructed as to constitute or form one infinity? greatly, the work and word of an infinite God, perfect and complete in all his attributes?

42. Is this Holy Bible perfect? 43, If it is perfect, can imperfection be

supposed to understand it? 44. If it is imperfect, why is it more holy

than other books of the same nature? Now, my friend, you have some of the questions that are suggested to my mind, and unwhether I believe in God or not. I have not the least idea how this great Universe is operated upon, or the power that keeps the planets in their orbits and regulates their motion. If there is a God, as you believe, infinite in her little darlings, recently translated. power, he can reveal himself to me plainly, if he so desires; as he has not done so, I preconceals himself from me, it is useless for me

What is the use of trying to believe that o

which you have no conception or idea?, I have learned that certain causes produce certain effects, and I can go into court and entire quarter to be heard in the following: testify to these facts-for instance, that seed grow, but why it does so, no one knows—that grand majority of the more conservative, time for the number of copies ordered, it is especigood results, while brutality, dishonesty and forms. impurity produce bad results.

after day, about a God, his plans and his pur-M. P. ROSECRANS.

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From Mattie E. Hull.

To THE EDITOR:—At present writing, Mr. 17. If material, must be not have form? Hull and myself are conducting a series of met Mrs. F. N. Foster and her son Benny, on 18. Can you conceive of form without an week-night meetings in Upland, Ind., and al. a "Big Four" train, on their way to Indianapthough but two meetings have been held, the olis, in response to a Mr. Hancock, who had 19. Can you conceive an outside to in- excitement runs high, and we understand a embraced Spiritualism as a truth owing to the nity?

Prominent minister of Dayton, O., has been many tests he had received and who desired a 20. If your God has not form, can it be urged to meet Mr. Hull in a debate in the near second picture, if possible. Hancock was a

this communication, as the name will make 21. If you answer that your God is a told, has informed certain parties, that he father and mother seemed inconsolable. A no difference to you. I have been reading a Spirit, and immaterial, can you form any idea studied the Bible and Spiritualism six months close friend suggested a medium, with a hope have been much interested in your "Twilight | 22. Can you through your senses conceive Bible on Spiritualism, and in his investigation the idea "seemed cruel," he gave way to his of Spiritualism had found it was a "fake," Of scruples, being a Baptist, On his second course we would be surprised if everything visit he became thoroughly converted to spirit through the paper. Do you believe in a God? thing? and as immateriality is the reverse of were not done to prejudice the people, with an return, as the child, at the father's request, Eternal God, as we are taught in our creed? 24. If your God, then, is immaterial, as efforts fail for the meeting last night was very repeat upon going to bed. "I learn that many Spiritualists go back on far as your senses will admit the fact, must much more largely attended than the night

> resume work in the Temple Sunday. The lightful success, as a correct portrait of the Temple, the Society, the Lyceum and the child appeared among others on the negative. workers in the cause, in that city, must be an The parents went into ecstacies over the matinspiration to any worker.

concerning Mr. Hull's prostration affirmed) he All this brought about the enmity of the pastor 31. Is there any powers by which infinity was struck down by a just God for his infi- of the First Baptist Church, W. F. Taylor, delity, in the midst of his sermon, was it not and steps were taken by that beetle-brained 32. If there is not, and God was and is a little strange the same "just God" should "minister" to secure a return of the liberal

It seems to be ordained that I shall accom-35. Where goodness ceases and leaves off, Catlin, Washington, commencing July 28th.

Upland, Ind, MATTIE E. HULL.

Crabendike at Council Bluffs, lowa.

To THE EDITOR:—The Spiritualists of this city have been visited lately by H. H. Grabendike, a physical and developing medium, lecturer and organizer. Like Saul of old, Mr. Grabendike takes off his coat, when necessary, and performs manual labor, at least in the matter of fitting up a hall. Owing to his positive efforts a hall has just been fitted out here for the Spiritualists, and a society organized. Mr. Grabendike, aided by his determined on a trial of the causes, promising one of the guides, will dedicate the hall on Sunday af most interesting trials every taking place in 41. Is your Bible, which you revere so ternoon, February 25th. He will then hasten this country and proving beyond question, not to Clinton, Iowa, where an engagement awaits

given by Mr. Grabendike in the front apart- have the testimony which was promised, and ment or office portion of our hall. Some ten it was deemed "advisable" to drop the case, or eleven sitters were present, each one being and the "paraphernalia" taken at the time of over-anxious to meet again their beloved who have passed hence. Two well outlined faces appeared to me, surrounded by a soft and was teeming with the "sensation" and "extil they are all answered consistently with each melting light. One of these faces was start posure" at the time, for days, has not had a other, I cannot answer your question as to ling for its clearness and completeness, and for its nearness to me; it being the face of an from the docket of the criminal court. This aunt. Mr. Kempster recognized his mother. Other recognitions occurred, especially by a young mother present, who now sang again to

J. M. HOLADAY.

More Spiritualism, Less Side Issue. more import to the progressive portion of its readers, I wish the voiced sentiment of our presented by Mrs. Richmond to the Parliament

planted at the proper time will germinate and touched a responsive chord in the hearts of the the universe exists but how it exists no one tried Spiritualists, in his demand for more un- ally desired that all who have sent orders for knows. Kindness, honesty and purity produce adulterated Spiritualism upon our public plat- such reports will at once remit to the under-

The first and most natural question that How clergymen can talk by the hour, day presents itself to the mind of an investigator -and consequently the one that must be first expense of another notification by mail. poses, his likes and his dislikes, his goodness settled—is: "Do spirits return and manifest and his cruelty, his egotism and vanity, seems their presence to mortals?" With this questions; neither will I try to do so; for that strange to me; when were they put upon their tion satisfactorily settled in the affirmative, oath in a court of law, they would not dare to comes the proof of immortality, and all the ready to be sent out as soon as orders are remake oath to a single one of their statements. main requisites to the making of Spiritualists. This seems wrong to me—as I would not dare This done, our convert can have ample time to do so, or to make assertions even, that were to turn to the free thought columns of our not susceptible of proof. But if you can do progressive press, and therefrom decide for person on receipt of the price, 50 cents, which so, as you think, honestly in mind and belief, himself between the respective merits of the is very cheap for a work of this kind. Only I do not condemn you any more than I do the ideas of a conservative Bach and a less con- a limited number will be issued of this depersons that hold to the principle that the servative Overton. If the investigating pub- scription, earth is flat, and the sun goes around it every lic, for whose benefit our public meetings are twenty-four hours. As I have charity for supposed to be intended, first demands posiyou, and believe you are doing the best you tive proof of spirit return, then should our can from your teaching and ministerial edu- every public demonstration embody that which 3. If yea, have we not, then, two infinite cation, I ask no more from you than to treat will satisfy the greatest demand of an investielements occupying but one infinite space, towit: One infinite God, and one infinite Uni

me as kindly as I do you. So, thanking you gating public, that is, more Spiritualism; in
for your kind letter, I am ever your friend, short, first make Spiritualists by purging our public meetings of all but the essence of what Hon. A. B. Richmond in your last issue; our title implies, and then, as Spiritualists, among ourselves, settle the side issues for ourselves, thereby relieving the cause from the the thoughtful attention of your readers; and Chcago, Ill. Every Spiritualist should have greatest of all impediments to progress-pub- be productive of much good. Gas City, Ind. A. A. COOKE,"

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Victory for Spiritualism.

It was January 14th, 1893, when the writer man of means, and liberal. A daughter of One gentleman in the community, so we are hished passed to beyond, and the grief of

and understood thoroughly the position of the of the return of the spirit daughter. While effort to keep them from the meetings; these gave him the prayer she had been taught to At the Chesterfield camp-meeting of 1892

Mr. Hancock sought a sitting with the spirit We return to Anderson Saturday next and photographer, F. N. Foster, and met with deter, since there was no previous picture of their Mr. Hull is again active and enthusiastic in little one; and Mr. Hancock had a portrait in his work, and finds it a difficult matter to go oil painted from the face secured. The family and friends were delighted at the success of Brother Francis; if (as some of the reports that which was thought to be an impossibility. satisfying. To bring about this result, Hancock was made to believe the whole matter "a 33. If there is no process by which infinity pany Mr. Hull to California. I want to make delusion," and he was swayed to form a comto the 25th of July, and for the Sundays of photographer and expose the trick." Mrs. 34. If God is infinite in goodness, can evil April and May. I have an engagement with Foster came prepared to do the work. The the management of the "Lincoln Grove Camp" | hour arrived and the conspirators, led by the man of God, (?) Taylor, and Mrs. Foster and her son were arrested upon the charge of securing money under false pretenses. Upon their hearing, the case was sent to the Grand Jury under bonds of \$3,000, which was furnished by Mr. Wm. Pope and Mrs. Smith, veteran Spiritualists.

At the call of the criminal calendar last week, Prosecutor Holtzman entered a nolle prosequi in both cases, despite the overwhelming proofs to bring about a conviction on the part of the prosecutors and persecutors. Hon. Geo. Carter, who had the defense, insisted uponly the truths of Spiritualism, but that spirit photography is a fact. There was no desire Last night I attended a materializing seance on the part of the prosecution to let the world the arrests has been turned over to Attorney Carter. The daily press of the city, which word to say about the cases being dropped is certainly a victory, not only for the Fosters, but for Spiritualism. GEO. C. STOLL.

Indianapolis, Ind.

Reports of the National Spiritualist Association.

The board of trustees of the National Spir-If the invaluable space of THE PROGRESSIVE itualist Association having assumed the liabilemand by matter of ity of printing the reports of the National Convention, including the celebrated paper of Religions on Spiritualism, and as a very I will venture that Brother E. Bach has large number of the subscribers have not yet forwarded the amount of their subscriptions signed, the amount of their subscriptions, and the books will be forwarded without delay. A compliance with this request will save us the

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'Man: Fragments of Forgotten His-

nomena are termed wild and irrational, and pregnant with great evil. They admit the fact of genuine phenomena, the possibility of communication being had with them under certain conditions. The rescent that growth, development or progression or progression of the human that growth, development or progression or progression of the human that growth, development or progression of the human that growth the growth of the human that growth the growth that growth the growth that growth the growth that growth the human that growth the growth that grow They assert that man is composite in his constitution, being composed of body, soul and spirit. During life he exists in a physical body and is usually dominated by desires and interests which at death perish because of their perishable nature. That during life this spiritual nature constantly strives to impress itself upon the lower man, and succeeds in the ratio of his elevating thought and action above merely earthly affairs. At death soul and spirit are separated from the physical body, which disintegrates and resolves back into its primal elements. The karmic body, an ethereal counterpart of the physical body, continues for a certain time after death to exist upon the "super-physical" plane; the astral, which is just one remove from its former residence in the physi-

cal body on earth. This karmic body is the residence of the soul, composed of ately after death, with rare exceptions, the spiritual entity, the real man, astends to the spiritual realm. The karbon mic body, holding only the low, animal, earthy and perishable part of the former man, persists for a long time in the astral world, and it is with this that ordinary mediums communicate—not with the true spiritual entity. As that has al. tral world, and it is with this that oralnary mediums communicate—not with
the true spiritual entity, as that has already risen beyond reach of mediumistic

trail world, and it is with this that orala corresponding mind in this material to enlightened and unselfish labors for logical reason, sitted workers; a profound thinker, a logical reason, gifted workers; a profound thinker, a logical reason, gifted workers; a profound thinker, a logical reason, gifted workers; a profound thinker, a logical reason, so that has allowed and unselfish labors for logical reason, and to wering ideality unsured by the profound thinker, a logical reason, and to wering ideality unsured by the profound thinker, a logical reason and towering ideality unsured by the profound thinker, a logical reason and towering ideality unsured by the profound thinker, a logical reason and towering ideality unsured by the profound thinker, a logical reason and towering ideality unsured by the profound thinker, a logical reason and towering ideality unsured by the profound thinker, a logical reason and towering ideality unsured by the profound thinker, a logical reason and towering ideality unsured by the profound thinker, a logical reason and towering ideality unsured by the profound thinker, a logical reason and towering ideality unsured by the profound thinker, a logical reason and towering ideality unsured by the profound thinker, a logical reason and towering ideality unsured by the profound thinker, a logical reason and towering ideality unsured by the profound thinker, a logical reason and towering ideality unsured by the profound thinker, a logical reason and towering ideality unsured by the profound thinker, a logical reason and towering ideality unsured by the profound thinker, a logical reason and towering ideality unsured by the profound thinker, a logical reason and towering ideality unsured by the profound thinker, a logical reason and tower and the profound thinker, a logical reason and tower and the profound thinker, a logical ready risen beyond reach of mediumistic intercourse. The intelligence that animates the karmic body is but a reflection of the real man, and persists for a short time only "by virtue of previously imparted momentum," which is soon exhausted because severed from its little and the spiritual couraging assurance that the exalted spiration and towering ideality unsurspansed by unsurspeaker on the spiritual spirits of our race, instead of retiring to was the means by which the fact of it did away an eternity of inglorious ease, are encompassing us about as a great cloud of witnesses, inspiring us to the work, and adding it forward to a certain and towering ideality unsurspirits of our race, instead of retiring to passed by any speaker on the spiritual spirits of our race, instead of retiring to passed by any speaker on the spiritual spirits of our race, instead of retiring to passed by any speaker on the spiritual spirits of our race, instead of retiring to passed by any speaker on the spiritual spirits of our race, instead of retiring to passed by any speaker on the spiritual spirits of our race, instead of retiring to was the means by which the fact of it de away an eternity of inglorious ease, are encompassing us about as a great couraging assurance that the exalted spirits of our race, instead of retiring to was the means by which the fact of it de away an eternity of inglorious ease, and to wering ideality unsurgular to the spiritual spirits of our race, instead of retiring to was the means by which the fact of it de away an eternity of inglorious ease, are encompassing us about as a great couraging assurance that the exalted spirits of our race, instead of retiring to our race, instead source. This "reflected, low and waning intelligence," has no volition of its own, but when "galvanized into artificial life" by a medium, from whom it absorbs strength, may impart some portion of its disappearing contents, but it back some of the wonderful coloring, the does not and cannot impart more. Its beauty of face or expression? We think does not and cannot impart more. Its state is that of "living over by reflectagood deal better than to be in that tion" its former earthly experience conscious but unindividualized condition. These "ethereal corpses" or "astral shells" are used by a grade of beings much below man in intelligence, called "elementals" or "nature spirits," which

them by nature are parasites and vam-pires. They "utilize these astral shells" and "simulate the departed man," and by thus deceiving the medium attach but the subject of reincarnation, it seems to us, is a sort of old Hindoo docting which they have no previous knowledge? they reply that enclosing the subject of reincarnation, it seems to us, is a sort of old Hindoo docting which they have no previous knowledge? they reply that enclosing the replacement of the subject of reincarnation, it is 250, and the present number of the paper being 223, then you will have 27 more papers before your subscription expires. Keep watch of the tag.

Sons of Gods; "What is a Christ, and seems to us, is a sort of old Hindoo docting thought. Let us look a little further: thought the replacement of the paper being 223, then you will have 27 more papers before your subscription expires. Keep watch of the tag. knowledge? they reply that, enclosing In occultism there is implied a series of each person is an aura which has re-corded in it all events past and present, for the advancement of man, seemingly, every action and thought, not only of the person himself, but also of all other case may be. For instance, a man born persons with whom he comes in contact | in old Roman times, and having obtained during his whole life. The medium some knowledge of occult matters, with to the World's Parliament of Religions. "reads the contents of the aura" as an advancement above his fellows, may has consented to deliver six lectures on readily as an ordinary person can see at a subsequent birth or incarnation the following topics, on Tuesday evening and describe a panoramic scene. More-drift into an entirely different channel of each week at the home of RO Peterover, the same condition that enables a (perhaps in obedience to the law of medium to read an aura also brings him karma); his lower nature may be exalted

have existed on the astral plane; they are often inimical to man, and many of

shells and reside elementals. Being in his mind may again revert to occultism a passive state "the medium is subject with a better conception of what is just to attack" by these beings, and receives and due to his fellows, and by this impressions from them. Hence community is impressions from them. nications from this low plane savor of the doctrine of self-abnegation and sub-purely human affairs, and are not, in due his lower nature to absolute control. quality or degree, above the intelli-gence of the medium and those present, fire (purification), the same as gold is reor are "wild and nonsensical" in the extreme as "ebullitions of elementals"—in contaminates, his mind dwelling upon the former case mediocre; in the latter, spiritual things, and eventually living a

The astral world "hangs like a screen enveloping the earth," and upon its loses his individuality—in other words, lower surface are reflected the "chaotic he has no remembrance of a prior life, emanations of the race," past and pres-ent. The medium reads this record and individual thinks he catches a glimpse interprets it as messages from Summerland. It is above this overhanging shroud that the "pure spiritual entity" has ascended, where it "enjoys merited and undisturbed felicity" until the spiritual entity as which entitle it is "most and the spiritual entity" is trial entities that the spiritual entities as the spiritual entitle it is "most and the spiritual entities of the spiritual entitle it is "most and the spiritual entitle it is the spiritual entitle in the spiritual entitle in the spiritual entitle is the spiritual entitle in the spiritual entitle is the spiritual entitle in the spiritual entitle is the spiritual entitle in the spiritual entitle in the spiritual entitle is the spiritual entitle in the spiritual e land. It is above this overhanging shroud that the "pure spiritual entity" has ascended, where it "enjoys merited and undisturbed felicity" until the spiritual causes which entitle it to "rest and bliss" are exhausted, when it is again drawn by karma to earth, reincarnates in another physical body, and continues in another physical body, and continues its evolutionary development. This which it moves or a sphere in which it to the strate of bliss is known in Theosophy as that the distribution in the says he remembers when he was one of the disciples of the disciples of the disciples of the strate of or presented in Mansill's Almanac for 1894.

Mansill's Almanac for 1894.

This work of Planetary Meteorology, Almanac Makers' and Weather Fore-titude and New System of Science; by Richard Mansill, is now out, and will be sent to any address for 25 and will be sent to any address for 25 and thinking the cents. Mystics, farmers, and thinking the cents. Mystics, farmers, and thinking people generally should have it.

Devachan, and corresponds to some ex- physical, and it may be projected to diftent to the Christian idea of heaven; is, ferent points on the earth's plane, ac-indeed, the original conception of heav-en, now degraded into a state of purely stands the means by which it is done)

That of Spiritualism Warm and attachments and, is, meanwhile, undergotions are done by the person in the physing a purely spiritual experience upon ical body, and not after death.

The teachings of Theosophy in this re-gard are cold and unreasonable; that of Spiritualism warm and loving; the one indeed she herself, and no deception, "Man: Fragments of Forgotten History," is the production of the pupils of this teacher, and has his sanction. So it may be said that "Isis Unveiled," "Esoteric Buddish," and "Man: Fragments of Forgotten History," and "Man: Fragments of Forgotten History," are the four leading world, with its substantial realities of the production of the pupils of an indeed she herself, and no deception, and bid us realize that man lives beyond the grave."

And now for the explanation, which he gives on page 253:

"The casual observer would say it is world, with its substantial realities of the pupils of the pupil

cess called death is in fact but a birth into another condition of life, retaining all the advantages gained in the experiences of this life, it may be inferred that growth, development or progression is the endless destiny of the human The medium's "inner self" fooled the cess called death is in fact but a birth make itself appear under the guise of

felicity" of Theosophy. to the full stature of manhood or woman- it makes us tired. hood; if an individual enters Spirit-life far future bear him to the heights of

after-life is one in which the individual is surrounded by natural objects, may not the silent canvas of a Raphael beam with a rich, glowing life? Would it not be good employment for him to give tion—the atma, or imperceptible and transcendental—that our theosophic

brethren talk about. But it is said that Theosophy teaches

for the advancement of man, seemingly, fined; keep himself aloof from all that

Through all these incarnations he tures.

Spiritualism Much More Ramaterial and sensious enjoyment, at manifesting itself to the outward senses of man, and even conversing. (See the With few exceptions the "mediums manifestation of Baron von Mondstern are honest but deceived," and are thus to Annerly in Karma.) This law is also "deserving of great pity and assist- subject to the condition of the person to receive the manifestation; if he is not in

phy.

Mr. Sinnett opened the road by the publication of his "Occult World." This was followed by T. Marion Country.

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Mr. Sinnett opened the road by the publication of his "Occult World." This was followed by T. Marion Country. Spiritualism? How much more natural? was requested by his old mother whom

"Mani Fragments of Forgotten History," is the production of the pupils of this teacher, and has his sanction. So this teacher, and has his sanction. So this teacher, and has his sanction. So the may be said that "itsi Unveiled." The Secret Doctrine," "Esoterio Buddhism," and "Man: Fragments of Forgotten History," are the four leading worker relating or Theosophy. We may include with these Mr. Sinnet's little brochure entitled "The Purpose of Theosophy," which is an excellent book for those desting information regarding this modern innovation.

But can Theosophy answer that universal question, "If a man die shall he live again."

Theosophists claim that while certain "superphysical" (as it is termed) principal of the momens are termed with and intractional, and which constitutes the decidence and beliefs founded upon these phenoments and which constitutes the decidence and the liefs founded upon these phenoments are termed with and intractional, and and the sealing that the momens are termed with and intractional constituted the process of a late of the proposed of the production of the purples of the six down that the process of physical death in no warriage of the safety for interaction of the purples of the special provision, but the superpose of the purples of the production of the purples of the said that the six individuality so concerned, the other war, described on the purples of the production of the purples of the said of the purples of the production of the purple of the production of the purples of the production of the purple of the production of the prod

How much more happifying is this lieve it was his mother's spirit, and yet thought than that of the "undisturbed all the while was perfectly unconscious of doing so. To what straits Theosophy husband, brother and sisters. Returning spirits unite in teaching will lend itself to explain the phenome that if a child enters Spirit-life it grows na! Out upon such nonsense! Pshaw

Mrs. Ella Wheeler Wilcox, in the sonal salvation, which is only attainable those who remain on earth." Mrs. Wilthrough progress made by sincere and cox evidently believes in the old saying, persistent effort. In other words, these corrections to the rule." But it seems to us that if it is possible for spiritual phenomena have come to con-vince man that the spiritual germ never one spirit to communicate (of which she ceases to grow, and will in the near or gives testimony), another may do likewise; and so on without limit.

But a few words more: Spiritualism Los Angeles, Cal.

Expiring Subscriptions.

Subscribers can easily tell when their subscriptions will expire, by noting the trines of all Scriptures, are to be given by number printed just over the right Ibrahim G. Kheiralla, A. B., D. D. at Dr. hand column on the first page of the Phelon's parlors, 619 Jackson boulevard, paper, and comparing it with the number on the address-tag of their paper.
The number on the paper is changed every week consecutively. The number this week is 223; next week it will be 224; next week 225, and so on. Your sub-But it is said that Theosophy teaches many good things, many glorious truths. So do all religions and philosophy. We are referred to karma, the law of ethical causation. We, as Spiritualists, believe in that. Let us turn it into plain English and see: "Whatsoever a man soweth, that shall he also reap."

224; next week 225, and so on. Your subscription will expire with the number can be scription will expire with the number of the paper corresponds to the number of the paper corresponds to the number of the paper corresponds to the number of the saved:" "How to Become Gods and Sons of Gods;" "What is a Christ, and what a Prophet;" "What is Inspira-

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SARA C. SCOVELL. writer.

by the writer. The services were listened to with thoughtful attention by listened to with thoughtful attention by and getting cured. If you have any the friends and met the approval of the doubts of the above facts, write to us

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Mary E. Russell passed to Spirit-life the lowest in ignorance and capacity, he may rise to the highest in wisdom and knowledge; if the vilest in inherited tomatic memory" and "remnant of interesting the highest in herited tomatic memory" and "remnant of interesting the highest in inherited tomatic memory" and "remnant of interesting the highest in the highest in inherited tomatic memory" and "remnant of interesting the highest in the highest in inherited tomatic memory" and "remnant of interesting the highest in the highest in highest h evil, he may, by penitence and exertion, become the brightest in angelic love and purity. They unite in teaching personal salvation, which is only attainable these who are sometimes send valuable messages to which she could see, though others replied that she wanted "those flowers," Dobson and his band are curing which she could see, though others monthly, among them many old-school could be were a could be a could be seen as a could be seen

Mrs. F. O. Hyzer.

Another of our honored and leading workers has gone to her reward in Spirit-life and many with whom she has Massachusetts. Address E. C. W., this office. 225 And again, it seems to us that it would stimulates the mind to the largest invesbeen associated in time past will greatly

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Therefore, all scance manifestations, mistakenly accepted as genuine spirit communications; really have origin in the "astral body, and not after death.

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The possible of the summent.

Therefore, all scance and interest plane and the possible of the summent.

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