BISHOP FOSTER.

His Own Confession!

IT SEEMS TO BE DENIED BY HIS MIN--LET THIS SETTLE IT.

does not end all." One Methodist bishop doubt is implied or expressed by very and one M. E. preacher has denied it to reason of the want or defect of knowledge me. Where in his writings can I find it? of the thing believed. Yours respectfully, F. B. BRAYTON.

to your readers, perhaps, to make fre-now? Some years ago he believed and quent use of the bishop's agnosticism in preached that the world was made in six the articles I have contributed to your days. Does he so believe and preach valuable paper. The fact as above stated, now? Does he, indeed, believe and that a fellow-bishop has denied the acpreach now more than about one-half curacy or truth of my quotation, would rather indicate that said peculiar impulse was for some purpose in the interest of the cause of truth, and no doubt est of the cause of truth, and no doubt impossible to doubt,"—what does it all certain spots almost perfect, but the cap-

One of my first references to Bishop Foster's utterance was made several years ago, upon the occasion of my intro-duction of Mrs. Ada Foye to a most in-

of what the bishop has written on the son for the hope that is within us"—a subject, I will give the quotation in full. reason based on knowledge, on individual them in their independence, there seems In a book written by Bishop Foster, enexperience, on incontrovertible evitable "Bevond the Grave," on pages 16, dence, and, therefore, a reason for the American voter.

17 and 18, may be found these words:
"Does death end all? We answer, unhesitatingly, unwaveringly, no. The answer represents our belief, not our knowledge. However it may awaken surprise, truth demands that we should surprise, truth demands that we should for the knowledge I possess, that when make the confession that we do not know that death does not end all. Nor does the tomb, I will not go there, and the the edge of the crater watching the play the tomb, I will not go there, and the the edge of the crater watching the play is that death does not end all. Nor does any man know that it does. If it were given men on the earth to know, that would be the end of uncertainty, or even questioning. We do not know, therefore we are liable to have misgivings, doubts and fears. There is not a single fact within our reach that furnishes us absolute knowledge. We have neither sense nor mental vision of man after he dies. He does not appear within the range of our faculties. We do not find him. Where he is, or that he is at all, is absolutely unknown to us. Our consciousness is at 1:10 P. M., of dropsy, Mrs. Mamie, silent on the subject. The dead do not wife of Mr. Clarence Folsom, passed to

solute knowledge in the premises, pro or mother, grandmother and a large numcon, we now affirm that we find it quite ber of other relations and a host of other impossible to doubt. The strength of the friends, all of whom honored her for her belief is unquestionably instructive, but this only points to its probable truth. That which we now seek to find out is said she saw spirit friends, and gave the knowledge, what may we rationally be-lieve? Are there facts which ought to A medium, Miss L. Monnahan, under he does not. If he does, we ought to be-lieve it, since not to believe it is not only

A REMARK. to be in error, but is to darken our lives with despair when they ought to be the body, with fourteen people present, whole island in deadly peril. It is bright with hope; is to withdraw from in a bright daylight room, all talking as asleep just now, so the tourist has no us influences which we need amid the usual, both relatives and strangers, and temptation to climb.

One night an older boy Dropped-snake venom into the mind temptations and sorrows of this state. some unbelievers who had made their To believe the truth, or have truth in brags that no spirit could give any maniour belief, is quite as important as to festations while they were present—allknow the truth; and it is as much a duty at once her spirit spoke in a clear, inde- His god gives him the to regulate our beliefs according to rea-son, as it is to attain knowledge of the "Tell my mamma (who was in the other one class of subjects, and the duty to be-lieve to another, and the duty is equally imperative in both cases."

Bishop Foster's utterances on the subject to cross the room, and spoke as before, his missionary contributions, and though How many boys and girls go mad of a future existence, the book in which they can be found, and the pages thereof on which they appear. What think you, reader, of it? Does it require an expert she passed away and they say it sounded many thousands of Chinese and Japareader "between the lines" to form any exactly like her voice. The next day ness on these islands, and here in Hono-idea as to the condition of the bishop's while her husband was giving orders to lulu tome show is made of attempting mind at the time he penned them? Was the undertaker, she spoke again, and they improvement. But out in the not that condition of mind one of doubt' told him to put on the casket plate, country, and on the plantations Mammon Surely doubt is written all over it, "With Her Spirit Friends." Surely doubt is written all over it, through it, around it, across it and between the lines. Doubt, doubt, doubt. We understand by the term "doubt"

rising from defect or absence of knowledge or evidence; uncertainty of con- He Makes a Tour of Inspection to dition: to be in uncertainty respecting the truth or fact. To have, in the words of the bishop, "misgivings, doubts and fears." We understand by "knowledge" T SEEMS TO BE DENIED BY HIS MIN-a term denoting a clear and certain per-ISTERIAL BRETHREN—IT SMACKS TOO ception of that which exists, or of truth MUCH OF AGNOSTICISM TO SUIT THEM and fact. To know a thing precludes all doubt or uncertainty of its existence TO THE EDITOR: The following letter expressed or implied. The absence of absolute knowledge implies doubt. "Belief" is often used for persuasion or DR. H. V. SWERINGEN—Dear Sir:—I "Belief" is often used for persuasion or am a reader of THE PROGRESSIVE opinion, when the evidence is not so THINKER. I like your articles, They are usually concise, to the point, and "believe," and yet doubt that which he are usually concise, to the point, and hard to answer. You have more than once quoted Bishop Foster as saying: entertain and express, directly or in"However it may awaken surprise, truth directly "doubts and fears, misgivifigs" demands that we should make the con-fession that we do not know that death In all matters of mere faith or belief,

But more faith and hope are not sat-Inasmuch as the above is not the only inquiry received concerning Bishop Fosby the undersigned, in order to settle bishop himself, for he knows too well the question once for all I will now in how mutable beliefs are. Some years form your readers where they can find it.

I have felt a peculiar, irresistible impulse, at the risk of a repetition tiresome hell." Does he so believe and preach preach now more than about one-half

absolute evidence? In my quotations of what the good bishop has written. I confined myself exclusively to what he penned bearing faith in a future existence. Of course it ought to go without saying that a Methodist bishop has hope for and faith in a future existence, but we are now dealing with the subject of knowledge rather.

I would return the compliment in something to, the American market, but on every plantation it demands large capital for most expensive machinery.

Many plantations are now being commenced for raising coffee; but as the clearing of a tropical forest involves a future existence, but we are now dealing with the subject of knowledge rather.

We will continue at the old stand, taking with the subject of knowledge rather. with the subject of knowledge rather than of faith and hope.

"truth for authority, and not authority much opening for the poor man in this direction, more than in sugar. So In order to give your readers some idea ualists we are ever ready to give "a read whether destiny shall make these islands

knowledge that is within us. Personally, I am no longer an investigator in the apologetic sense of the term, but a Spiritualist, rooted and grounded will not grate so harshly as of yore, upon the ears of the friends who bury it. H. V. SWERINGEN.

INCIDENT AT A FUNERAL.

A Spirit Speaks in an Audible Voice.

At Louisville, Ky., on November 23d. stient on the subject. The dead do not come back to us, and we are not able to spot them. This, without doubt, is the common experience of humanity. If there are any who imagine that they know, we are not anxious to dispossess them of the pleasing delusion—it cannot was a native of Louisville, and leaves a native of Louisville, a was a native of Louisville, and leaves a harm them.

Was a native of Louisville, and leaves a boy seven years old, a husband, father this: Since we have no means of absolute names of relatives she had never seen

A REMARKABLE COMMUNICATION.

At that moment, the spirit's father.

DR. THOS. MCABOY. A cloak, A. D. 72, cost 60c.

a fluctuation of mind respecting truth, MR. CHARLES DAWBARN it necessary. For a man to refuse is to A CASE OF SPIRIT RETURN. VOICE OF A NOBLE WORKER. POLYGLOT PEEBLES' DEFENSE

MANY THINGS OF INTEREST-VOLCA-

Honolulu.

NOES-THE POORLY-PAID LABORERS -INTERESTING PARTICULARS.

TO THE EDITOR:-The twelve days' sail from San Francisco was most delightful: yet in one respect I am feeling disappointed. Ghosts will not materialize in these islands of the Pacific as I had hoped. Never a ghost-seer can I discover; and, worse still, I cannot even convince myself that the medicine men of the past have had any greater power than their humbug successors of to-day. The Kahuna is a gentleman who, for a consideration, will undertake to pray anyone to death; but as he always commences by informing his victim that he is about to begin his little incantation, we naturally attribute the decease of the patient to his knowledge of what is going on; and there seems no doubt that the Kahuna has a knowledge of some deadly poison, as it is very dangerous to eat of anything to which he or his agents have had access, at least during this season of anxious fervent prayer for your speedy death. Beyond such powers and practices thereunto appertaining there ems nothing of occult interest in these slands. I cannot hear of a case where there has been a knowledge either of the past or the future, or any evidence of communion with the unseen world.

communicated from the realm of the amount to? What are faith and hope as italist has already taken care that the occult. with the acres here. Wages are kept Because Bishop Foster has not attained down to about \$12 a month at the planta the absolute knowledge of a future extion, where Chinese, Japanese, and istence (which is attainable if he will but Portuguese from the Azores leave no telligent audience in Fort Wayne, In-diana. My remarks were published in Spiritualism), he thinks no one else has full the following day in the Fort Wayne attained it, and thus refers to those who full the following day in the Fort Wayne attained it, and thus refers to those who held by the government, so you must held by the government, so you must held by the government, so you must them charging me with "garbling are any who imagine that they know, we carried me with "garbling are any are not applying to dispose the proof the most part title to the most part title with the most part title to the most the Daily Gazette, replied editorially to them, charging me with "garbling are not anxious to dispossess them of the Bishop Foster's utterance," a charge pleasing delusion—it cannot harm them."

How very kind the bishop is, to be sure. How very kind the bishop is, to be sure. How very kind the complete in some I would return the compliment in some- to, the American market, but on every

PARADISE OF THE TOURIST. The grandest active volcano in the

world is here on the island of Hawaii; so and glorying in, proud of, and thankful this will continue to be the paradise of old orthodox "doleful sound" therefrom of the white hot lava 100 feet below is ample compensation for the rollings and tumblings of the ocean waves between these islands; and there is always the delightful excitement of uncertainty as to how long the goddess Pele will permit you to occupy your seat before she takes it down into the orchestra below. If you repeat your visit to the snug nook you are very likely to find the snug nook you disanneared. The If you repeat your visit to the crater you lava all around you is still hot from the furnace, and a stick pushed into the bank will come out coated with boiling sulphur. In fact, the whole region is in tensely orthodox, and specially adapted for the residence of the preachers and college professors who are so often tried and found guilty nowadays.

AMUSEMENT IN THE SCENE.

Still, there is fun in it for one who not half-frightened to death at the turmoil. I was much amused at the antics of a baby volcano which seemed to be frolicking all over its parent, like a healthy youngster just before daylight In one spot was a geyser out of breath with its own sport, and in another a clown seemed giving a good imitation of knowledge, what may we randomly to lieve? Are there facts which ought to determine our belief one way or the other? Let us not fall into the danger-ous fallacy, that since knowledge is impossible inquiry is useless. There is a mile or her face. She was conscious the side of Mauna Loa, and only is on the side of Mauna Loa, and only 4,000 feet above sea level: but away or the top and over 14,000 feet high is the In three hours after the breath left crater that has several times put the

Honolulu is an evergreen glade where winter is unknown. The child of the That poison soon developed more of its missionary has dethroned the Queen. kind:

HEATHEN FOR A SPOIL

knowable. The duty to know applies to room weeping) not to grieve, I am not one class of subjects, and the duty to bedead." of the savage and then pockets his farm. All his future sunshine stopped.

That is business from the orthodox Curse these soul-crushing teners imperative in both cases."

Mr. L. Zweydoff, entered the room and standpoint. I have seen lots of deserted little churches on these islands. Some-impartial, unadulterated quotation of and at the same time the spirit appeared time in the Fifties the Yankee ceased is God over all. In fact, I found one great plantation of which the hands are often compelled to work on Sunday, In 13 without any pay, if the manager declares cents.

As I write, 900 Japanese have just arrived, and all under contract that leaves them literally slaves. In this city Chiilege of boarding himself, will be a long time becoming a millionaire. The Kanaka of pure blood is fast dying out, but half-breeds abound, and singularly, the blending with Chinese makes a manly man with the virtues of both races; but the white half-breed loses all but the vices of both parents.

The climate here is depressing, but I found it bracing at the volcano, and the wayfarer may, if he chooses, creep up the mountain-side to any temperature that best suits him; but, for me, the United States has advantages not found here, and I am hoping to soon find my-self once again in the little city of San Leandro, in California.

Honolulu. CHARLES DAWBARN.

UNIVERSAL BROTHERHOOD.

"Lo, we are of one blood!" -Kipling's Jungle Tales. The man who seeks his highest to evolve

By patient, unremitting labor, By serious thought and loftiest resolve, in him I recognize my neighbor.

Across wide seas if need be, we clasp hands

In real brotherhood; And though thus separated in far lands, Lo, we are of one blood.

Be his skin ebony as mine is white, Or be it copper, yellow, red, f but his soul yearn upward to the light What are such trifles? We are led By inborn instincts from a commo

parent To seek the common good. Such things come not of chance; it is ap-

parent That we are of one blood. Then czars and emperors and kings,

All men, our brothers, must be free; The Hanover, the Harsburgh, Romanoff Yield to the human family!

Ye foes of liberty, in time beware! It must be understood That all men-at their option-everywhere

Are of the self-same blood

Yea, at their option! Who appropriates By force, by fraud, by merest chance The wealth another's industry creates, Forfeits his own inheritance

Corruption of their blood. Who loves his fellow-man, acts never thus And by their deeds we know our

brothers. He who asserts relationship to us.

Proves it by granting it to others. Exclusiveness, the "I am holier Than thou!" has ever stood As the sure mark of their true character Who are of alien blood

Mark the distinction! It is radical And it is vital. They who ask No more of any than they grant to all Are brothers; they who fain would task

The weaker with the burdens of the strong, And have till now withstood The right of all men with their private

wrong, Are not of the same blood. Nor of a nobler; they would have it so,

But true men cannot recognize it.

The wretch who groans beneath the fierce knout's blow

Is nobler than the wretch who plies it. By helping others we ourselves rise higher; And life is more than food,

Than shelter—raiment—it is the desire | So doth the Indian Summer in a maze That all be of one blood. Strike hands across the oceans, then,

my brothers; Stop not at nations' boundaries! The foolish enmity of nations smothers
The spirit which all nations frees.

Let not tongues, customs, mouldy preju-Prevent the common good. The true solution of your troubles this is,

Let all be of one blood. MILES MENANDER DAWSON.

THOSE DAMNABLE "ADS."

LIVING FACT-WHAT TRUTHS MIGHT

Of a younger boy.

To-day this younger boy's mind is hazy; Yes, he's insane—"crazy." Just that night's virus dropped All his future sunshine stopped.

We see "set up" for some papers. Tapers to burn in the soul's dark night When virtue is driven out of sight. Through following up some damnable

In this boy's mind one thing doth dwell-"I'm going straight to hell."

Dear, dear, crushed, poisoned soul, "Over there," if not here, Your angel of light will get control. G. S. GREEN, M. D.

In 1307 a horseshoe in England cost 14

The Mother Sought and Found.

TO THE EDITOR:-A case of spirit re laborer at \$12 a month, with the privilege of boarding himself, will be a long the world know how I found a way to talk to my mother."

Last spring a neighbor of mine, Mrs. Curtis, went one afternoon to the postoffice, and was handed a letter only "Mrs. Curtis, Mishawaka, Ind.," on the envelope. She was asked to read it before leaving, that it might be left there if it proved not to be for her.

The letter read: "Mrs. Curtis, you know a girl by the name of Edna Curtis, who was killed at the South Bend Fair? If so, please write to Bulah Keith, Keeler, Mich., and I will tell you why I ask."

Mrs. Curtis had not even known there was a town by that name, nor had she heard the woman's name. She answered immediately, hardly expecting a

The answer came as follows: "There was a spirit here who wrote on a slate, claiming to be Edna Curtis, and told us hat her mother lived at Mishawaka, ind., and that she was killed at the South Bend Fair, nearly five years before, by being caught in some ma-chinery. She gave some particulars of to feel so badly, for she was not so much to blame for my going to the fair as she thinks she was.' When asked why her mother felt badly about her going to the fair, she said: 'I did not want to go to the fair that morning. Ma coaxed me to go. After I was killed she blamed herself.'"

This was true. The mother came

Then she said: "Tell ma that I was with her last week." When asked why, she said: "Mother was having one of her bad spells, and she felt last week as though all the light had gone out of the sition of THE PROGRESSIVE THINKER.

On that very day her mother had made Menmake their choices; who their duties shirk

And for self-comfort would

Degrade their fellow-men to thraldom, work

Menmake their choices; who their duties shirk

And for self-comfort would

Degrade their fellow-men to thraldom, work

will come out all right, "never for a paper, for it is known that materialism was battling for the rights of "man, there—certainly three—certainly three—certain

mother.

name, she said: "Send it that way; she will get it.' Bertha Keith is an independent slate-

have in the field. There is much need perfect work through Mrs. John Quigg.

INDIAN SUMMER.

Like some old Turk who in the lazy noon Sits smoking in the sun, And with his fancies weaves a drowsy tune

Scarce ended but begun: Who idly watches the slow shadows creep Where lies his favorite fair one fast

asleep, And muses in a listless, dreamy way, On yesterday, to-morrow and to-day. Of slumberous still dreams,

Send forth the light blue tissue of the haze On valleys, hills and streams.

Soft languors of the Orient seem to

wreathe Delicious visions with the air we breathe; And from each tree the birds who linger yet Sound the clear bells of Nature's

The golden splendors of the Eastern world With rarer charms are blent; The woods a million banners have un-

minarot.

furled In colors opulent, And slowly through the silence steals a

To where my cheek on Earth's brown breast is laid: My heart in sweet abandon, come what may, Blest in the rich perfections of to-

day. CORA LINN DANIELS.

That "Pun."

TO THE EDITOR:—The "pun" by Andrew Jackson Davis introduced by your correspondent, "H." in a late issue of THE PROGRESSIVE THINKER. reminds me of a witty remark by the same author once when visited by me for medical treatment. I thought I had trouble with the liver. The doctor looked at me a moment and asked me to place my hand where the pain was. I did so, whereupon, smiling, he said, "I will give you \$10.00 a pound for all the liver you will find in hat locality." I was way off. Boston, Mass.

Pliny mentions oatmeal as a favorite food of the Germans.

Her Sympathies Extend Far and He Makes Confession of Episcopalian Wide.

ALISM-DEFENSE OF THE RIGHT-CONTROVERSY WITH A MINISTER-A

TO THE EDITOR:—It is not often that encroach upon your time or space, but commended.

SPIRITUALISM IN A BROAD SENSE.

Spiritualism, as I understand it, is the cience and philosophy of life, hence must embrace life in its complex or allsided nature, and, consequently, cannot be wholly wrapped up in the spiritual side of being, but must of necessity have to do with that which is of the material nature; knowing also that the elevation of humanity, materially or physically, tends to make hetter the conditions for the unfolding of the spir-itual nature. An empty stomach, bare feet, and a shelterless head, are not conpress and upon the rostrum, be lifted against oppression and wrong in all forms and places. Let it be lifted against class legislation; against unjust taxation; against monopoly and plutocracy; against wickedness in high places; against corruption in State and Nation. Let it be heard against those social near death's door at the time, and this

near death's door at the time, and this one point hurt her the most: She had coaxed her child to go to the fair, a fact that very few of the near friends knew, it being too painful for the mother to talk about. Edna knew that this thought was the one uppermost for years.

world. I had been with her all day in its attitude toward that class of our brothers and sisters known as Fronbrothers and sisters known as Freethinkers, and I read with pride, pleasure ust that remark to a friend at Marcel- and profit the report of the Congress of us, Mich., and added: "I wonder what the American Secular Union, and the this is I seem to hear constantly. It earnest and eloquent addresses of our seems to be a voice saying: 'Don't! It Freethought friends, as reported in your will come out all right,' " never for a paper, for it is known that materialism words she had used and that Edna had tried to give her comfort.

This and much more was sent through a slate-writing medium, Mrs. Bertha all through the long ages it was was otry; down on every sphinter-puckered Keith, a daughter-in-law of the Mrs. tered by their tears and blood; kept Keith that Edna asked to write to her alive by their labor, and devotion to principle, and, perhaps, I may add, that When asked to give her mother's full in the nineteenth century modern Spiritualism blossomed from the topmost twig, and while, as Spiritualists, we may feel that we have acquired a knowlwriter that the world needs and ought to edge that extends beyond material life, still the fraternal feeling and the co-opfor those that the Spirit-world can do eration of Spiritualists should be extended to our materialistic friends, in their brave and noble work in demolishing religious idols, in breaking the fetters of priestly tyranny, in resisting the encroachments of ecclesiastical power that threaten the life of the nation, and in their efforts to make better the human race. I say, let freethinkers, of all names, stand together in the warfare for the right, and thus exemplify the principle of human brotherhood. The writer has tried to carry this principle into practice, as far as circumstances would permit, and while I have not been a contributor to the spiritualistic press, still many of your readers know that may voice has not been silent, nor my pen permitted to become rusty

A FALSIFYING MINISTER. preach a sermon upon "Intidels and Infidelity," in which he slandered, abused, misrepresented and lied to his heart's content, and only as a preacher can, and then it was that the pen of a Spiritualist was used in defense of the lives and deeds of infidels, and seven long articles were penned and published in one of our secular papers, in reply to the sermon, and now comes the funny part of the defense. In the articles written, no allusion to Spiritualism had been made and one good, pious soul, who chanced to read them, mistaking the writer for one who had no belief in a future existence, sent to the paper a finely-writteu poetical effusion, wherein I was accused of teaching a doctrine "as black as hell," and having naught in it of "hope or faith," and of "beating upon the drum, with cross bones, the dirge of woe and despair, at the door whereon crape was hung;" but my spirits bubbled over with merriment when I made reply, and "bearded the beast in his lair."

And thus I intend to use the freedom that is mine, preserved to me through the efforts of the and fearless champions of free thought, called Infidels, Atheists, Agnostics, Materialists, etc., to speak in defense of truth and right. I do not intend to bury the one talent that is mine, but use it, and thereby hope to gain other talents.

Yours for the truth, CLARA WATSON. Jamestown, N. Y.

Charlemagne paid \$7 for a pair of

COMPREHENSIVE VIEW OF SPIRITU- FOR WHICH HE ASKS NO FORGIVENESS

AND PROMISES NO REPENTANCE. Referring to a paragraph in THE PROGRESSIVE THINKER Of November 17th, concerning "We have been told that Dr. J. M. Peebles is a member of the Episcopal Church," I have to say, first—Well, feel at this time to thus publicly say a what of it? Bishop Colenso, who wrote good word for your paper. From the first it has been the best, but seems to grow better with every number. The guished Bishop Brooks, so liberal and grow better with every number. The guished Bishop Brooks, so liberal and spirit of the paper, manifested in its broad-minded, was an Episcopalian. bold and fearless advocacy of right and Canon Farrar, who wrote "Eternal truth, in all departments of life, is to be Hope," condemning endless hell torments, is an Episcopalian. Heber Newton, of New York, extracts from whose

sermons are often quoted and endorsed by Spiritualists, is an Episcopalian. Are these, and hundreds of others that I could name, any the worse for it? The phrase that I "left the Spiritualist lecture-field several years ago," is not only incorrect, but absolutely misleading and unjust to me, because I have not left this field of work. When in Texas, though worn down by medical practice and sanitarium work, I delivered more parlor lectures upon Spirither death, to prove to her mother that she was Edna. She said: Tell ma not to feel so hadly for the work and pen of Spiritualists through the land and pen of Spiritualists through the land pen of Spiritualists through the ualism, and occasionally in halls, than here at the last anniversary of modern

Spiritualism; and have spoken in the Spiritualist hall several times since. True, since graduating and practicing medicine, dating back over fifteen years, I have not traveled from Maine to Alabama, and from the Atlantic to the Pacific, lecturing upon Spiritualism "proper," and half paid at that! I can count up right here and now, from my books, over \$3,000 owing me from Spiritualists for lectures, for my books, and for moneys loaned to them. One of these Let delinquents, from a spasm of conscience, tonio sanitarium burned, that "he would welfare of the people, and that tend pay me just as soon as the angels got the toward "the healing of the nations." money for him." Such angels are "slow," and hereafter, in dealing with me, they

will have to give the best security on real estate. But to the point. Yes, I am a member of the Episcopalian Church; of the Universalist Church; of the Gathering Order of the Shaker Church; of the First, ndependent Church, Battle Creek, Mich.; of the Independent Christian Church of Alliance, Ohio, and of the Unitarian Church in San Diego-and otry; down on every sphinter-puckered

ism that coops up and crushes the soul! And, further, I am a theosophist in the true sense of that word; theos-sophia—divine wisdom—and whose business is it? My theosophical certificate was duly signed in Adyar, India, by the President; and my consulting mahatma is my own

best judgment! And, still further, I am a Knighted Mason, an Odd Fellow, a Son of Temperance, and a member of the Independent Order of Good Templars, an organization that I helped to create nearly fifty years ago—and whose business is it? If I had stolen a horse, robbed a bank, or eloped with my neighbor's handsome wife, it would be somebody's business-society's business.

Conversing with, and congratulating a. Presbyterian recently upon the revision, and re-revision of their Westminster confession of faith, I assured him in tones most tender that I greatly favored the revision, and would probably join that church when they got their confession revised up to the sublime moral altitude of universal brotherhood-of love to God and love to man; making the last article read. "Good for this day A little time ago, one of the orthodox only." It is needless to add that I an ministers of this city felt called upon to still outside the Presbyterian Church. only." It is needless to add that I am

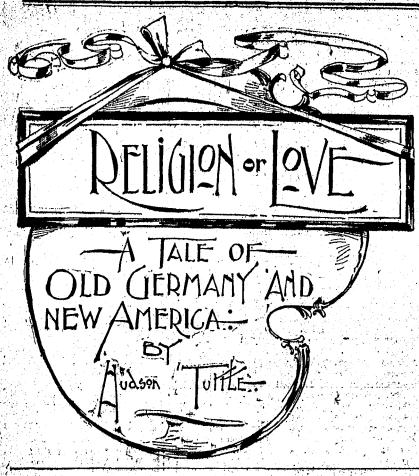
And, moreover, I am not a member of the Baptist Church. The immersion part is all right. I believe in immersion, and in frequent application of water to the whole body. Health demands it. But the "close communion" is a stunner. I can't believe in that; and if told by some narrow sectarian Baptist that "I must believe or be damned"—then I'll be damned: that is all!

I half despise a wheelbarrow-a wheelbarrow with but a single wheel, running in a narrow rut, pushed by a sectarian clodhopper. Give me a carriage with four wheels, and give me a man that can rise above isms, above personalities, up and on to the plane of eternal principles. Such a man accepting truths-accepting and appropriating the good and the true wherever found, builds upon a rock. I had forgotten to say that I belong to the Society of Veteran Spiritualists, Boston, Mass., and I am a reporter connected with one of the Press Associations, which association furnishes news for hundreds of our best periodicals. Permit me to say, in closing, that there is one church that I am exceedingly proud to be a member of—the great Church of Humanity, of which God is the infallible head. And there is one church, quite numerous, if not popular, that I will never join—the church of semi-idiots

and self-sufficient bigots!

J. M. PEEBLES, M. D. San Diego, Cal.

Rice was introduced into Spain by the Arabs, and into Italy in 1468 by the



'Know you I am ruler here, and no one

CHAPTER III.

The Father Claims His Daughter.

THE SWORD IS MIGHTIER AND PREVAILS. Louis passed a sleepless night, for a new horizon had suddenly expanded before him. He had felt the touch of the magic wand of love, which changed not only his plans and purposes, but his whole heing. He was not the same of the wishes. He may meet a will so up. whole being. He was not the same as if he wishes. He may meet a will as unvesterday. How or wherefore changed bending as his own. The Lords of he could not tell, for his mind was in a Bertheldorf have owned it for general Dencke, whom I trusted, to find a traitor, the fugitives would place him in antagon- bowed servilely to the strong." ism with Count Rosenbaum, the king and the Holy Church. He accepted the gels have quickened my spirit. I am position for the sake of love not a day like the prophets of old, inasmuch as one!" exclaimed Dencke. "Yes, here," sneered the priest, "here different course, her violet eyes gave easily could they be battered down?" him such an appealing look he became "Ha, ha!" laughed Louis. "You rea the more decided. Dawn found him in this conflicting state of mind, and he ginning. I have nourished my warbards for a walk in the park, that the fresh air might cool his throbbing brow.

Ital, hat haughed Louis. To treason the restor and heresy.

"Martesq," said John, "your nose is ginning. I have nourished my warbard and the devil has use for you; he will catch you on your own in the hour of need. Go to the coping hook." The dew sparkled on grass and flower, as winc. He walked rapidly along the path leading to a belt of forest, winding path leading to a belt of forest, winding see nestling in the valleys many villages than you. You are the greater fool, for here and there to the river's bank, and of my devoted retainers. You say truly, I know not one of us will go with you. thence to the lawn in front of the castle. these are troublous times and force The dawn faintly blushed in the east. rules. I have known this, and because Rosenbaum, "not go? We shall see! Who can watch the approaching splen- I am fond of military life, I have, once Who will prevent?" He turned and laid dor of the day without pardoning the an-each month, called all my men together his gauntleted hand on the shoulder of elents for deitying the sun and the morn-and practiced them in the arts of war. his daughter. ring? The night with its terrors, its dark-ness, its mysteries, vanishes like an his door to be seized on an instant's live and the will see that you notice. I know every one of them by make as much haste in returning as in clear in the light. Aurora, blushing god-dess of morning, crowned with flowers to me, even to the laying down of their She u and gossamer woven by the rosy fingers lives. If you were on yonder tower you of light, awakens the world to the gladness of a new day. Since creation's materials so prepared as to recommend to the laying down of their turned her face appealingly to heaven. "Release her," commanded Toute

Louis gave no heed to the surroundings, gleaming arms would appear on every for greater phenomena than those of the outer world were awakened within him. for greater phenomena than those of the outer world were awakened within him.

His mind was abstracted and lost in its own mystery, nor was he aware of the presence of any one until scarcely a step it will not be right to engage others in less the strife of arms, in which warning to every avenue leading hither."

"I am glad," she replied quietly, "you was ready and the villain's sword was caught on his flashing blade and whirling high in the air fell at the feet of the presence of any one until scarcely a step it will not be right to engage others in lesser, who seizing it, thrust it in the late of Martasa healting the countril same of the presence of any one until scarcely a step it will not be right to engage others in lesser, who seizing it, thrust it in the late of Martasa healting the countril same of the presence of any one until scarcely a step it will not be right to engage others in lesser, who seizing it, thrust it in the late of Martasa healting the countril same of the many years antecedent to the caught on his flashing blade and whirling historical was present to pare the villain's sword was caught on his flashing blade and whirling historical was present to perfect the many years antecedent to the caught on his flashing blade and whirling historical was present to place the villain's sword was caught on his flashing blade and whirling historical was present to place the villain's sword was caught on his flashing blade and whirling historical was present to the caught on his flashing blade and whirling historical was present to the caught on his flashing blade and whirling historical was present to the caught on his flashing blade and whirling historical was present to the caught on his flashing blade and whirling historical was present to the caught on his flashing blade and whirling historical was present to perfect the was ready and the villain's sword was caught on his flashing blade and whirling historical was present to the caught on his flashing blade and whirling historical was present to t in advance of him he met Helloise. She, the strife of arms, in which, perhaps, face of Martesq, backing the coward too, was restless and sought to quiet her many of the peasantry, now happy with into the ranks of the soldiers. agitation by the anodyne of the morning their precious families, may suffer air. There were many causes for her death." anxiety. The sudden and unmeasurable changes in her condition, her fugitive life, the danger of pursuit and capture, home, but we must do our duty whatever and at my command would hew you in What heavieups visions filled this spotly that the sudden and unmeasurable changes in her condition, her fugitive her companion. "We command not its home, but we must do our duty whatever and at my command would hew you in What heavieups visions filled this spotly that the sudden and unmeasurable changes in her condition, her fugitive her companion. "We command not its home, but we must do our duty whatever and at my command would hew you in What heavieups visions filled this spotly that the sudden and unmeasurable changes in her condition, her fugitive her companion. "We command not its home, but we must do our duty whatever and at my command would hew you in the sudden and unmeasurable changes in her condition, her fugitive her companion. "We command not its home, but we must do our duty whatever and at my command would her you in the sudden and unmeasurable changes in her condition, her fugitive her companion."

the attempt to penetrate the darkness of betide."

to admit of love. She admired the noble qualities of Dencke, the independence of Louis, but her mind was too preioccupied by the projects of her religion
to admit of love. She admired the nointo the pathway.

"Ah! John, your riddle puzzled me,
but I can read it now. I will never give
ioccupied by the projects of her religion
to admit of love. She admired the nointo the pathway.

"Look, if you doubt my ability to enforce my word. Now to your boats.

Beneath this mouldering canopy
Once shone the bright, the busy ey
force my word. Now to your sword.

Your former fool may keep your sword.

If social love that eye employes.

If with no lawless fire it gleamed.

simply Helloise, most fortunate and most page of the future is unfolded. I am unfortunate of women. I have been compelled to give my whole world for my and your noble mother, who is inspired faith, and while I do not regret the cost, with a living and true faith."

I can but feel the presence of the thorns "I am sure I am thankful," said John. I can but feel the presence of the thorns "I have been playing fool for a greater and taste the bitterness of the cup."

show him how great a fool he is.'

"Ah! how do you know, John?"

"I came over the hills from the river

despair, she was sustained by her faith

projecting hills impelled by sturdy oars.

knows.

Such a religious faith was unknown fool these many, many years. to Louis. Reared in the Catholic church, greater fool will soon come, and you must he had subscribed to all that had been required of him by the force of hereditary habit, and given the subject little thought or reflection. As his ancestors had done, so it seemed right for him to do. It was popular, cost the least men- "I came over the hills tal effort and was commanded by the and saw his two boats." laws of the land.

Of the mysterious questions of life and death: of duty and obligation; of the martyr's devotion to principle, he never had had experience. Consequently, the soft enthusiasm of Helloise was an intensely forcibly impressed itself upon his imagination was that of thorns which came in a physical sense, and he nervously re-

like you-at least they shall not as long as you are under my protection." wide echoed "That may not be for any length of martial horn.

time, for I may be compelled to fly. I would not involve you in my afflictions, and you must not think for a moment that my father would allow me and my not go with my father. Oh! Jesus on Western Hemisphere by a recent discompanions to escape. He will soon thy cross, I can die like you, but I can-low in pursuit. When he comes he will bring sufficient force to compel obedi-low in pursuit. The slumbering sufficient force to compel obedi-low in the comes he will bring sufficient force to compel obedi-low in the comes he will be seen to be sufficient force to compel obedi-low in the comes he will be seen to be sufficient force to compel obedi-low in the comes he will be seen to be sufficient force to compel obedi-low in the comes he will be seen to be sufficient force to compel obedi-low in the pursuit in the meaning of the comes he will be sufficient force to compel obedi-low in the comes he will be sufficient force to compel obedi-low in the comes he will be sufficient force to compel obedi-low in the comes he will be sufficient force to compel obedi-low in the comes he will be sufficient force to compel obedi-low in the comes he will be sufficient force to compel obedi-low in the comes he will be sufficient force to compel obedi-low in the comes he will be sufficient force to compel obedi-low in the pursuit force in the comes he will be sufficient force to compel obedi-low in the comes he will be sufficient force to compel obedi-low in the comes he will be sufficient force to compel obedi-low in the comes he will be sufficient force to compel obedi-low in the comes he will be sufficient force to come he will be sufficient force to come a slave, even to my father."

The slave in the comes he will be sufficient force to come a slave, even to my father."

The slave in the comes he will be sufficient force to come a slave, even to my father."

The slave in the comes he will be sufficient force to come a slave, even to my father. The slave in the comes he will be sufficient force to come a slave, even to my father. The slave in the comes he will be sufficient force to come a slave, even to my father. The slave in the comes he will be sufficient force to come a slave, even to my father. The slave is not a slave in the comes had a slave

"Compel obedience!" exclaimed Louis, the hot blood of his martial race affame. Never had he been commanded or forced | Grecian.

to do otherwise than he willed. His had been to command and others to obey. One moment decided his course

"Ho, keeper!" he shouted, as that person opportunely appeared, "see you the foe? Run for your life and light

Giving one glance at the river, the keeper disappeared. The boats had not reached the landing before a puff of smoke arose above the massive tower. Again it rose, higher and higher, until, like a great black pillar, its summit was lost in the soft upper air. Nothing could be more peaceful in appearance, rising fold on fold, yet it was a threatening tongue, and they whom it called waited not a moment, but grasped their arms and hastened by the nearest paths over the hills.

The boats touched the shore and the

soldiers landed, but warned by the threatening beacon they dared not venture far from their means of retreat. Gaining courage by the silence which prevailed, they marched toward the

Dencke had joined the little group who were waiting the turn of events. His face was as hard as marble, and his lips compressed until as white as the chiseled stone.

"My father leads them," said Helloise, as a man of middle age, with hair and beard iron gray and a face knit with lines of self-assertion and ungoverned passion stepped to the front. He was glittering in armor, and decorated with orders. Approaching, with the angry tone of a wolf he addressed Louis: "I perceive we are indebted to you

for holding our covey. Fine game you preserve! We thank you for making but my King can command me!".

"Ah! Yes, I know, but these are troublous times, and too often men take the whom you shelter? Apostates, heretics, law into their own hands and commit anathematized by the Holy Pope, and by most cruel outrages. I know my father's iron will and relentless hate. I have of the church and an outlaw."

ces of that love would be; that receiving er have they deserted the weak, nor Count of the true faith, but to the boats with them at once," cried Martesq, com-"Last night I had a vision. The anrels have quickened my spirit. I am
"You here, also! Shadow of the evil

assigned to himself in justification was revealed. I saw my father on the river, to bring your deluded victims back to not that he loved, but that he owed it as with two large, fleet boats, strongly the fold. Where else should I be but a duty to his mother. Restlessly he manned, far on his way, and I also saw looking after my master's lost sheep. thought over the causes and effects, that his heart was filled with merciless Ha, ha!" he laughed, his countenance which melted like dissolving views in the constantly appearing face of Helissuperior to unaided bravery. If my a shrewd game you played and lost, and loise, and when for a moment he became father should come, what have you to op- now your return may not be as pleasant. worldly wise and policy whispered a pose? Would you bar your gates? How Thank God, there is one man who obeys the spiritual Lord of this world and hates

"Ha, ha!" laughed Louis. "You reason heretics and heresy."

"Ha! what say you, miscreant?" snarled

thrust, before his antagonist was pre-

"I think I might dare to engage you alone, treacherous, brutal, and ignorant One of ethereal spirit full. pieces. Look," he said, pointing with the future, these were perplexing themes "If the dove flies to you from the hawk, his sword to the castle, in front of which without the more complex one of love. will you give it to the hawk?" said, in a two hundred men had formed in line of Her emotions were too intensely wrought deep voice, the jester John, as he stepped battle, so silently they had not been ob-

ing;" stammered Louis, without a glanced at Helloise to learn if she ap- the castle and pressed the invaders back. Within this hollow cavern hung thought of what he was saying.

"I am not a Countess, my friend," she replied, faintly smiling. "I have no worldly titles, for the things of this world are a blight to the spirit. I am simply Helloise, most fortunate and most of the future is unfolded. I am the castle and pressed the invaders back. Within this hollow cavern hung fit was vain for Rosenbaum to parley, and foothardy to resist. With muttered imprecations he embarked, and the unively boats moved slowly away against the current.

Within this hollow cavern hung fit was vain for Rosenbaum to parley, and foothardy to resist. With muttered imprecations he embarked, and the unively boats moved slowly away against the current.

I be castle and pressed the invaders back. Within this hollow cavern hung fit was vain for Rosenbaum to parley, and foothardy to resist. Within this hollow cavern hung fit was vain for Rosenbaum to parley, and foothardy to resist. With muttered imprecations he embarked, and the univeled by the world in directing me here, and perhaps it is well if I remain for a time until a new the current.

Simply Helloise, nost fortunate and most of the future is unfolded. I am [To be continued]. proved. He read no reproof and was It was vain for Rosenbaum to parley, The ready, swift and tuneful tongue; assured by her words.

It was vain for Rosenbaum to parley, The ready, swift and tuneful tongue; and foolhardy to resist. With muttered If falsehood's honey it disdained,

Our New Departure.

Never before in the history of Spiritualism has such an interest been mani- Can little now avail to them; fested as in our New Departure. It is But if the page of truth they sought, comprehensive; it is unique; it is start-ling; it is far-reaching. Spiritualists These hands a richer meed shall claim "You think he will come?" ling; it is far-reaching. Spiritualists, These hands a richer meed shall claim Think! A fool does not think; a fool generally, recognize THE PROGRESSIVE THINKER as the great innovator! It is the original dollar paper. Now comes If from the bowers of Ease they fled, the New Departure—the inauguration of "Oh! Heavenly Father, has this trial a Publishing House. Its evolution will If grandeur's guilty bribe they spurned come so soon?" moaned Helloise. Then be slow, but sure. Every yearly subarousing herself from the momentary scriber can have the advantages that "I will trust in the Providence which flow from this Publishing House. A specimen of its work is ready for your has thus far directed me. Good John, attractive mystery and removed her let us fly to the forest and leave these even to a remoter distance than had his friends in peace. He who cares for the young ravens will surely care for us."

June 100 to your neighbor's neighbor, and so on until everybody knows of it, All you young ravens will surely care for us." She had not finished speaking when the boats came rapidly from behind the work is to send in your dollar subscriputo the shimmering light which now tion. If not convenient to renew now, "Thorns! They should never tear one flashed over the surface of the river send in the yearly subscription of some from the early morning, and far and one not now on our list; and both of you Namara, and Margaerite St. Omer, are wide echoed the defiant notes of the can have the book at 50 cents each.

NATIONAL ORGANIZATION.

"The Mills of the Gods Grind Slowly." Yet Exceedingly Fine.

TO THE EDITOR:—Your conspicuous article relative to the origin of the National organization, over the initials of somebody who seems to be ignorant of the facts, and the misstatements, to draw it mild, are so absurd on the face that it appears comical to those who at the time were aware of the facts. As to Mrs. Ross being a guest of mine, it was never the She was in reality a tenant under case. me for two months; but whether Mr. Wolff's spirit, or any other, was a visitor during the time, I could not testify, as I was not in a single seance, nor saw spirit, nor had any converse with a spirit in her rooms or any other place during the time. As to any proposition having ever been made to me by Mr. Richard son, of any kind whatever, as to my eligibility to carry out the work of organization, or that I derided the idea of organization, it is the first I ever heard

of such a preposterous claim.

the last line, it may have a semblance of

at any time to ask credit for the work in

bringing about the National organiza-tion. Certainly no line of mine can be

found making such a claim, and I was

never given to bragging or arrogating undue credit to myself relative to this or any other matter. I have never given any statement relative to it except when called upon and it could not be avoided. And in all statements I have confined myself to the truth, and will now refrain from giving all the facts, for fear that I might be thought disposed to place my-self in the role of a martyr. In fact, I would prefer to let matters progress as the body of Spiritualists may see fit, and hope that I may be permitted to mind my own business. I May even let the disembodied spirit of Mr. Wolff take all the credit for originating the matter, for getting up the first meeting of a few persons, when Moses Hull and his wife were present, and the first definite action was taken on my proposition to go forward with the work. I will let his spirit take the credit, if any there be, of going over the hot, dusty streets of Washington in the heat of summer, and working for several months when banks were breaking and the financial panic had commenced, to raise the funds to place before the Spiritualists of the country the question whether they would support a convention, and soliciting the means to carry it out. I will let his spirit have the credit of writing the hundreds of letters and sending out the thousands of circulars to the different parts of the country and the camp-meetings; also for working from early morn to late at night to meet the require-ments; also for making the necessary arrangements at Chicago for the convention, in connection with Bro. Coe, who ought to have part of it at least. In fact, I am willing to consider that part of my life a blank, and allow all credit, if any there be, to Mr. Wolff's spirit, or

to my communication with Mr. Wolff's spirit, I never had any, nor did I ever see his spirit, nor did I ever receive any instructions through Mr. Richardson, or any other person dead, or alive. The letters filed in the office of the N. S. A. will show that many of the writers had for ten, twenty or thirty years been hoping, wishing, and praying or the formation of an association of the Spiritualists, and although attempts had been made by mass conventions, they had signally failed to accomplish the de-

any one else who wishes to claim it. As

of light, awakens the world to the gladness of a new day. Since creation's
dawn she has performed her daily task
fiame by night and a dense smoke by
the freshness of the first. The mists lay
like a cloud over the waters, but beyond
the hills began to glow with light.

We to day the first of the first inv there be, to those who have been wishing and dreaming of such a result.

sired result. It remains to be seen

LINES TO A SKELETON.

Behold this ruin! 'Twas a skull Texas. What beauteous visions filled this spot!

What dreams of pleasure long forgot! Nor hope, nor joy, nor love, nor fear Have left one wave of record here. Beneath this mouldering canopy Once shone the bright, the busy eye tachment of friendship.

it go, yielded to the mercy of other loss. With the lark you greet the morning;" stammered Louis without the loss of the morning; stammered Louis without the loss of the mercy of other loss. With the lark you greet the morning; stammered Louis without the loss of the mercy of other loss of the mercy of other loss of the may become a knight now he has esfect to gleamed, but through the dews of kindness beamed, but the lark you greet the morning; stammered Louis without the loss of the may become a knight now he has esfect to gleamed, but the loss of the may become a knight now he has esfect to gleamed, but through the dews of kindness beamed, but the loss of the may become a knight now he has esfect to gleamed, but the loss of the mercy of other loss of the may become a knight now he has esfect to gleamed, but the loss of the mercy of other loss of And when it could not praise was chained This silent tongue shall plead for thee When Time unveils Eternity! Say, did these fingers delve the mine, Or with the envied rubies shine? To hew the rock or wear a gem Avails it whether bare or shod Their feet the paths of duty trod? To seek affliction's humble shed,

J. W. DINSDALE.

These feet with angel wings shall vie,

And tread the palace of the sky!

A Very Important Question: WINFIELD, N. Y., Nov. 25, 1894. TO THE EDITOR:-While reading Dr. Peebles' article in THE PROGRESSIVE THINKER of November 24, this thought occurs to me: Is it not just possible that Rev. Charles Chiniquy, Prof. George P. Rudolph, Rev. Mr. Slattery, Rev. Mc-Dr. P. in regard to the aim of the Cath-olic church in this country?

O. P. HITCHINGS. The leaven of reform thrown into pubwarrior awoke, as in the steed smelling ver, characters of record and representall of them declared they were in favor the battle afar and eager for the affray tations of life distinctively Assyrian and of the state taxing all church property.

THE DEVIL.

UNDER INSPIRATION BY ADRIAN B. ORMEROD.

The Devil rode up on the mountain, and lashed his dark steed in the side, And covered the world with damnation as he scattered it far and wide;

But never a word he uttered, or never a darkened thought, For he knew the seed he was sowing would find root in the people's heart. The Devil rode down in the valley, and scattered the seed afar. entered the joyous household,

gleamed like a radiant star; For the passion that came with his bless ing was filled with a strange desire. It quickened the brain of humanity, and

burned in the heart like fire. The Devil rode by the house that stood on the grassy lawn, And he scattered the seed in darkness

ere the coming of the morn. For nestled, snug and closely, in the streets of fleecy white, Lay a maiden, as pure and holy as ever

In fact, Mr. Editor, if you eliminate the whole of the article from the first to the bright sunlight, And he scattered the seed of passion, and the seed of strong desire; the truth. Now, I do not believe any one will accuse me of placing myself forward kindled her brain aftre.

The Devil rode into the city in the dark ness and the gloom, Scattering the seed in confusion, for he knew the harvest would come,

And he scattered it by the mansion, the hovel standing there.
He sowed the seed of passion and the seed of dark despair.

he knew it would be well; That the seed he had faithfully scat-

tered would be garnered in his hell. with no sound upon the sod, And turning his eyes to heaven, he cried, I am greater, am greater than God.

He lashed his steed more fiercely, till the foam from its sides did fly, And cried in a glad, triumphant voice, I will conquer or I'll die, For my heart is filled with passion, and

my mind with mad desire, I will lure the beautiful, proud and brave to the depth of infernal fire! will bring them low in the arms of death, by the seed I've scattered far.

will reach to the very throne of God, and drag them from his bar. For my life was once so beautiful, which by God to me was given;

my hours were passed in pure delight in the radiant spheres of heaven; But I rebelled, when I felt the touch of the hand that says, obey, And my soul cried out for liberty from his cruel, cruel sway!

cast my lot with the sons of dwelt upon the sod, And cried with a glad, victorious cry, I will conquer, will conquer God!

am living my life with the sons of man, and the quaking, shivering earth. have cursed the day that I was born and the God that gave me birth. But I've brought to earth the joy of love

and a strong, glad, flerce desire, And I've gathered around me in my hell an unconsumable fire. ve fed the flames with the "best" on earth. torn the babe from its mother's breast,

And gathered the radiant souls of heaven and burned them with the rest. But the glad, brave souls of liberty, on them I have no claim, For where is a greater than Sweden

borg, or Shelley, or Tom Paine? where is a greater than Lyman Howe or a Sheehan, staunch and fair? There are none in the lowest depths of hell, or a heaven's purest air.

For it gives to the world the joy of love, and serves our purpose well.

It has opened the eyes of the blind, and made us all to see. And has brought "salvation" to every soul, in a grand, pure liberty.

IMPORTANT CORRECTION.

Honest Mediums Not Molested in

session), that Mr. Bach used the language quote: "Down in Texas there is a five hundred dollar license for all persons practicing the gift of mediumship, and f you go there they will arrest you.' Such a statement made in the presence of representative Spiritualists of the country, and the extensive publication without benefit; finally settled in my given it in the printed report of the proeques; had to lose my schooling and seedings of the National Association, cannot be overlooked, and calls for correction, inasmuch as it is inaccurate, and will work an immense amount of mischief to the Spiritualists of this State We are hungering for the dissemination of the truths of Spiritualism, by mediums, lecturers, and friends of the cause of our faith. We endeavor in every possible way to cause these mediums to visit our section, and hardly can succeed, probably for the very reason, unknown to us until at present, that they, as well as Mr. Bach, are misinformed on the question of license, and fear they will be arrested. The occupation tax for "clairvoyant or mesmerist"-note the wording-if for pay, is: State, \$12.50 per quarter; county, \$6.50, and city \$6.50—a total of \$25 per quarter, or \$100 per year. We have yet to hear, however, that reputable and accredited mediums have in late years ever been called upon to pay any of these icenses. It is bad enough, in all conscience, that such laws remain on the statute books, but it is infinitely worse to be thus stabbed in the house of our A Spiritual Society is now being or-

ganized in Austin, of which you will hear in the near future. Its charter will fully protect good and reliable mediums, as does the charter of the State Spiritual Association at Dallas, and mediums visiting Texas need not fear prosecution or persecution, if they place themselves under the agis of our chartered institu-H. ORSAY. tions.

Some botanists believe that spelt is derived from wheat by a process of cross-fertilization.

found in almost every climate and country on the earth.

GENERAL SURVEY.

[CONTINUED FROM PAGE 5.]

Will C. Hodge will lecture at Roches-

er, Ind., this month. He can be addressed there for engagements. He spent a few days last week in this city. Our esteémed fellow townsman, Doctor Geo. W. Carpender, is now at Riverside, Cal. He writes: "I held a meeting yesterday; had a small audience, but of thinking people. I hope to yet make the thing work. There was scarcely any interest publicly taken here, though there are quite a number of Spiritualists in the vicinity. I expect to continue to work here till I succeed (or fail) in arousing an interest." tor Carpender did some very efficient work in this city, and we hope his Western trip will be accompanied with success

Geo. H. Holmes writes from Grand

Rapids, Mich.: "The rostrum of the Grand Rapids Spiritual Association was occupied by home speakers during October and November. Mr. W. W. Howe, the vice-president, spoke on the "Finances of the Country." An earnest effort to prove the existence since 1862, of a selfish scheme to advance the price of gold, its ruinous results, and the pressing need of an irredeemable paper currency. Mrs. C. N. Hinckley lectured on 'The Merits of Giving," which afterward appeared in THE PROGRESSIVE THINKER, the audience having requested its publication. But the two months' work was done chiefly by the president, Dr. J. C. Batdorf, whose abilities demand wider exercise. His last lecture was on the 'Dangers that Threaten the He laughed the laugh of the devils, for Stability of Our Government,' may be very briefly summarized as fol-lows: 'The immigration of paupers and criminals, their unlawful naturalization Then he lashed his steed and vanished and use of the ballot; the growing power of Romanism with its insidious advance upon municipal government; the direct and scarcely less charming movement of Protestant bigotry against religious liberty in its purpose to put into our noble Constitution, yet untainted by superstition, an amendment, foul with the smell of the dungeon, compelling the acknowledgement of their God Christ, and Bible; and lastly, the deplorable strife between labor and capital.' In this and the previous lectures, Dr. Batdorf added to his thought the force of an intensely earnest delivery. Mr. Bishop A. Beals will speak here during December."

Addie R. Burt, secretary, writes from Battle Creek, Mich.: "We opened our meetings the first of October with Jennie Hagan-Jackson as speaker. She gave us wo able lectures each Sunday through the month. Her poems are grand. She became a great favorite here. Mr. G. H. Brooks, of Elgin, followed for November. We were well pleased with him as a lecturer, and his psychometric readings were wonderful and accurate. Mr. Brooks worked faithfully to perfect an organization, which was completed the evening before he left us, with the following officers: President, John Estill; vice-president, Candace Stevens: secretary, Addie R. Burt; treasurer, Mrs. A. B. Burt; trustees, L. H. Burt, Mrs. Cora Choate and James B. Cooper."

Mr. and Mrs. J. H. Pratt, of Springhill, Kansas, writes approvingly of the good work which was done there by J. Madison Allen and Mrs. Allen. They recommend them to others as efficient workers and an honor to the cause.

Thomas Lees, of Cleveland, Ohio, writes: "Owing to a very general desire Moses Hull has been re-engaged by the Cleveland Spiritual Union, at Weis-gerber's Hall for this month, and owing to the immense success of the recent union meeting with the wonderful medium. Miss Maggie Gaule, the gifted ladv has been written to come on the two last Sundays of this month."

W. H. Bach will be at Wilkesbarre, addressed for engagements.

Mr. and Mrs. Geo. F. Perkins write: "Please allow us space to notify the thousands of readers of your paper that we are subject to the calls of societies in the vicinity of New York and Washington, and also in the near future within the limits of Ohio or Iowa. We, as is well known, are speakers, singers and platform test mediums, and also make a specialty of psychic developing classes. All those desiring to organize upon a spiritual foundation with a view to men-To the Editor:—I notice in the proceedings of the National Spiritual Association, of October 10th, 1894 (evening vate work, 248 W. Twenty-sixth street, New York City."

SPECIAL ADVERTISEMENTS.

Testimonial.

I was afflicted for years with neuralwould have lost my eyes had I not applied to Mrs. M. E. Dobson for help. She saved my eyes and my life. I enjoy health, all of which I owe to her. FANNIE P. SEERY. 337 Villa St., Elgin, Illinois.

Mrs. A. B. Dobson, successor to Dr. A. B. Dobson, will continue the Doctor's AN EXCELLENT WORK. practice to all those wishing further aid Mrs. Dr. Dobson. or treatment. San Jose, Cal.

From Soul to Soul. BY EMMA ROOD TUTTLE.

THIS VOLUME CONTAINS THE best Poems of the author, and some of her most oppular songs, with the mule by eminent composers. Among the Poems which have a trancted wide notice are: "Budding Rose," "Incidents of Life Under the Blue Laws," "Farson Smiths Prophecy," "From the Highlands of Heaven," "The City of Sorrow," "Solid ony of Fulvia at Sleyon," "The Holy Maid of Kent. 940.

Sid.

The Music includes "The Unseen City;" "Clarihel," a June Song: "We Shall Meet our Friends in the
Morning"; Meet Us at the Crystal Gates."
Mary of the Poems are admirably adapted for recitation, and were used by the author in her. public readings.

Mary of the Poems gree authrany suspect for section, and were used by the author in her. public readings.

PRESS NOTICES.—Mrs. Emma Road Tuttle is masterful in her prolific poetical genius.—The Two Worlds (Eng.) A talented writer, and one of President Garfield's Drightest scholars.—Chansaning ...rgus. a pictual poot, whose writings are familiar to many.—Detroit Advertiser. Mrs. Tuttle is well known as a poetess, and author of many exquisite songs.—Sat. J. Eve. Spectator. Her poems are worthy to hang like a banner on our walls to recall us daily to our better selves.—Hester M. Poole. A gifted lady, with rare poetic stelent.—Warren Tribune. A poet with abure dant talent and versatility.—Banner of Light. She is one of nature's poets.—American. Insultive, spiritual, daintify refined, setting itself to music.—Progressive Thinker. Strong, true and beautiful.—Mrs. Sara A. Underwood. Claribel is exquisitely beautiful.—D. D. Home.

The volume contains 225 pages, is beautifully printed. The volume contains 225 pages, is beautifully printed-und bound, and furnishes a fine Hollday Gift. Price

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Burning Pain

Erysipelas in Face and Eyes Inflammation Subdued and Tor

tures Ended by Hood's. I am so glad to be relieved of my tortures that I am willing to tell the benefits I have derived from Hood's Sarsaparilla. In April and May, I was afflicted with erysipelas in my face and eyes, which spread to my throat and neck. I tried divers ointments and alteratives, but there was no permanent abatement of the burn-ing, torturing pain, peculiar to this complaint. I began to take Hood's Sarsaparilla and

Felt Marked Relief before I had finished the first bottle. I con-

tinued to improve until, when I had taken four HOOD'S Sarsaparilla **CURES**

signs, marks and symptoms of that dire complaint had forever vanished." Mrs. E. B OTTAWA, Hillsboro, Wisconsin.

Hood's Pilis are prompt and efficient, yet easy in action. Sold by all druggists. 25c.

YOU SHOULD



Have a copy of the "Astral Guids." It contains a lecture on APPRO-MAGNETIC TREATMENT by PROF, OL-NEY H. RICHMOND, It is indorsed by advanced MASTERS in SPIRIT LIFE and will imform you where to procure Specific remedles for the APBOLUTE CURB of all acute and chronic disease. Astral Guide sent on receipt of stamp.

L. J. SHAFHR, Chemist,

AN INVALUABLE WORK. Immortality, Or Future Homes
and Dweiling places. By Dr. J. M. Peebles. This
admirable work contains what a hundred spirits, good
and evil, say of their dweiling places. Give us details
—details and accurate delineatiens of life in the Spiritworld!—is the constant appeal of thoughtful minds.
Death is approaching. Whither—oh, whither! Shall
I know my friends beyond the tomb? Will they know
me? What is their present condition, and what their
occupations? In this volume the spirits, differing as
they may, are allowed to speak for themselves. No
man is better qualified than Dr. Peebles, to place a
work of this kind before the people. He treats of the
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the River; Poregicams of the Future; Testimony of
Saints; The Growth and Perfection of the Spiritual
Body; is it the Soul or Body that Sins?; Clothing in
the Spirit World; Our Little Ones in Heaven; The Personal Experiences of Aaron Knight; The Red Man's
Testimony; Evil Spirits; Treatimony of Physiolans in
Spirit Life; The Homes of Apostles and Divines; The
Friends and Shakers in Spirit Life; Spirit Homes of
Bruno and Others; Many Voices from the Spirit Land.
Many other matters are treated too numerous to mention. Price 61.50; postage 12 cents. For sale at this
office. IMMORTALITY, OR FUTURE HOMES

THE GOSPEL OF NATURE IT IS A MOST EXCEL-LENT WORK.

This work is by DR. M. L. SHERMAN, assisted by PROF. W. F. LVON. Heretofore it has been sold for \$2, but the price now has been reduced to \$1. It is a book that will interest and instruct. It contains 480 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a pages, and is tull of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial spheres. It treats of the Soul of Things; intelligence in Substance; Animal Intellects; Purity; Saivation, Discords; Good and Evil; Unnatural Ideas; Church History; Progression; Inherent in Substance; The Nebulous Theory; Particles are Entitles; Justice; Impregnation of the Virgin; The Science of Death; Spiritual Death; Immortality; Mourning; The Confounding of Language; The Spirit Abodes; Matter and Spirit; Size and Distance; Spiritual Organisms; Born Again; The Key; Spirit Biography; Goes to Heaven; A Slave Master; etc., etc.

The author says: "Each individual partakes of both physical and mental or spiritual aliment for himself. Each one must digest their various kinds of food for themselves, and that is all they can possibly do whether they be priest or layman, teacher or pupil. My.physical expands by virtue of that food and nour ishment of which I individually partake and digest. My soul must expand by virtue of the soul essence which I individually gather and comprehend or digest." Wor sale at this office.

SIXTEEN SAVIORS.

WORLD'S SIXTEEN CRUCIFIED Saviors; or, Christianity Before Christ. Consider on which disclose the Oriental origin of all the docinos, principles, precepts and miracles of the Christian Revenue, which disclose the Oriental origin of all the docinos, principles, precepts and miracles of the Christian Rev Testament, and furnishing a key for unlocking many of its sacred mysteries, besides comprising the History of Sixteen Oriental Crucified Gods. By creey Graves. This wonderful and exhaustire volume will, we are certain, take high rank as a book of afference in the field which he has chosen for it. The mount of mental labor necessary to collate and comile the varied information contained in it must have been severe and arduous indeed, and now that it is in uch convenient, shape the student of free thought fill not willingly allow it to go out of print. But the book is by no means a mere collation of views or statistics; throughout its entire course the author—as fill be seen by his title-page and chapter heads—tolows a definite line of research and argument to the lose, and his conclusions go, like sure arrows, to the nark. Printed on fine white paper, large 2mo, 880 lages. New edition, revised and corrected, with pon rait of author. Price \$1.50. Postage 10 cents. For allows the first of the contents of

DEATH AND THE AFTER-LIFE.

The "Stellar Key" is in 7 billosophical introduction to the revelations coatsined in this book. Some idea of this little volume may be gained from the following table of contents: 1—Death and the After Life: 2—Beenes in the Summer-Land; 3—Society in the Summer-Land; 4—Society in the Summer-Land; 6—Unimates in the Summer-Land; 6—Winter-Land and Summer-Land; 6—Language and Life in Summer-Land; 7—Material Work for Spiritual Workers; 8—Ultimates in the Summer-Land; 9—Volce from James Victor Wilson. This enlarged edition contains more than double the amount of matter in former edition, and is enriched by a beautiful frontiplece, illustrating the "formation of the Spiritual Body." Cloth 75 cents. Postage 5 cents. For sale at this office.

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A Scientific and Philosophical A Scientific and Philosophical Treatise, by Thos. P. Fletcher.

Contents: The Beginning: Fundamental Principles: Formation of Constellations, Systems. Suns Planets and Satellites. The Origin of Meteors and Comets: The Origin of Man; Man—His Attributes and Powers: The Soul—How It Receives and Imparts Enowledge; How the Soul Receives Its Highest Impressions; The Record Book, or The Hearting Ether: How to Cultivate the Sixth Sense; The Finer or Spiritualism Proved by the Bible; The Bible and Christ; The Summary: What Must We Do to Be Saved." For sale at this office. Price, Cloth, \$1,25. Paper, 50c.

ROMANISM AND THE RE-PUBLIC.

cross-fertilization.

One or another variety of wheat is found in almost every climate and country on the earth.

Spelt undoubtedly grows wild on the plains of Mesopotamia.

Life of Thomas Paine.

Life of Thomas Paine.

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A Work That Every Lover of his country should have at hand for consultation. By Rev. Isaac J. Lansing, M. A. This is a most critical and explanatory observations of his writings. Assumptions, Principles and Methods of the Roman by G. Vale. Those who would know the exact truth it regard to this most abused patriot and religious reformer should read this volume. Price \$1. Postage of the land. Price \$1. For sale at this office.

A NEW

DEPARTURE

MODERN

SPIRITUALISM

GOOD NEWS

THE PSYCHOGRAPH.

A Successful Scance With It.

AN INTERESTING EXPERIENCE-QUES TIONS ANSWERED. private letter an investigator gives the following interesting expe-

We did not at first have much success with the psychograph. We had a niece visiting us, and with a neighboring pled by some of the best talent on the young lady who came out of curiosity, we held several seances, but the most we could get were names-any number of names of all my dead relatives and friends, and when these were exhausted names we never heard of before would be given just so long as we had patience to sit. When we asked questions there was a wavering uncertainty which made it quite unreliable. In this I remark our experience was singular, inasmuch as names are said to be hard to get However, there was little use in getting a whole communication of names if no answer came from them, so after a few sittings we invariably broke up with laughing at the torrent of names.

her spare time and made spare time to got so she would not do a thing unless she first consulted her spirit-friends. Then suddenly she received a message signed "Satan." She was a church member and believed in the "Evil One." He said he alone had given her all she had received, to tempt her and lead her words that came would be: "I, Satan am here."

It was bad medicine for her to take but I thought perhaps it was given by her spirit friends to wake her out of complete dependence on them, for she Each day when the glow of sunset fades had, as it were, lost her individuality.

They miscalculated, if that was true for she was so frightened she brought back the psychograph and said she would never sit again.

Well, we thought we would try it our selves again, and the index soon told us that some one was present. We asked: Was it Satan who com-

municated? No, one of her friends. Do you think it right to be thus

false?

A. But?

Everything not straight is Satan. Who are you?

My grandfather?

Q. Can you not bring us some notables, like Lincoln or Napoleon? No, I never met them. I can give

you some of the largest names, if you want them.

Q. We know, and hope you will not return to name-giving. Why did you do that at first? A. To practice so we could control.

We were afraid to start with thoughts, for they might be so changed in getting Will you tell us which political

party is right?

Why? Because none are right.

What were your politics when on

Democratic; but that is not what a Democrat now implies. You would be a Republican?

Not quite. I would not tolerate trusts or monopolies. Q. You would stand for the Temper-

ance party? A. Temperance is well, but a pretty

A. Temperance is well, but a pretty

They fell! and the flag they died for, narrow plank for a national party to

stand on. I'd have planks enough for the whole people to stand on. Then, of course, you advise being

a Populist? A. Of course I do not. The People's

party ought to be a good party—at present it is immature. You see good and bad in all?

A. All; but ask no more. These af fairs do not interest me. Q. Is it a burden for spirits to come nd communicate??

a A. For me, yes; for others no, for t breaks the monotony of an idle exist-

Can you give me tests so I may feel sure of your identity?

A. Everything possible. I then asked a series of personal ques-

tions, as to children and family matters, the answers to some of which were known to me, and others not, but which I verified. All, with one exception, were correctly given. That was his own name, which was given without a middle letter and repeatedly declared to be correct, when the Bible had it recorded with that middle name in full.

I do not profess to account for this, but otherwise everything was perfect. Nor do I attempt to account for the remarkable facility of communication after the instrument had been returned, unless from the magnetic influence it had re-

Altogether I was well satisfied with the psychograph and regard it as the most perfect and reliable means of communication. I am somewhat of a mechanic, and must say that I never saw an object gained by such perfection in scientific construction as in the revolving hensive. You can get this work for 50 don't believe in it explain the coincidisc and index.

MOLLIE.

There's a s'picion in the atmosphere o' snow, An' it makes my heart go pit-a-pat for o I kin almost feel the tingle, An' hear the merry jingle, An' the creakin' o' the cutter on the

snow]

There's a sharp an' likely feelin' in the air. That sets the blood a-glowin' rich and rare;

I kin almost see the glimmer O' the stars 'at shine an' shimmer When a-sledin' in the sparklin' winter air O, I hunger for the tinkle o' the bells, An' the ne'er forgotten story 'at it tells.

O'straw rides quaint and jolly, In the days when pretty Mollie Made my heart-strings tinkle, tinkle like the bells! There's a soft an' subtle feeliu' in my

heart. 'At drives away life's every sting an smart, O, the mem'ry of love's folly!

It was sleighin' time when Mollie Put her sweetness an' her sunshine in my heart!

-New York Sun.

Local Mediums Give Tests After Each Lecture.

TO THE EDITOR:—The First Spiritual Church of Louisville, Ky., has been in existence for upwards of ten years, during which time we have not missed a single Sunday night's service. During Spiritualistic platform, and by local talent on the doors by an eager, intelligent to the doors by an eager, intelligent audience, anxiously waiting for the servant, and others.

Our rostrum is at present occupied by

Our rostrum is at present occupied by the Rev. A. H. Sweetser, who was for-merly a Universalist and a Christian minister. Brother Sweetser, upon hav-Christians, Campbellites and Universal-

ists. Some years ago we determined to use our local mediums in giving tests at the close of each lecture. This rule we have not deviated from, and the result has Then a neighboring woman came in, been that many persons who have visited and seeing the instrument wanted to our hall from curiosity have, through take it home and try it. She did so, and the descriptions given them of their at once, sitting alone, received a joyous spirit friends by our mediums, become message from a deceased sister. She earnest and open avowed Spiritualists. became so enraptured, she sat by it all It is but due them that their names spare time and made spare time to She talked of nothing else. She so she would not do a thing unless Hoffstetter, Dr. Thos. McAboy and Mrs.

Mary Jewell.

We hold during the winter months a monthly social. We give our next social on December 27th.

I will now close, with an earnest wish had received, to tempt her and lead her for the prosperity of your valuable paper astray. Every time she sat the first and the advancement of Spiritualism. DR. J. H. WILSON, President,

ARE THE CHILDREN HOME?

in the Western sky, And the wee ones, tired of playing, go

tripping lightly by, I steal away from my husband, as he sits in the easy chair, And watch from the open doorway their

faces, fresh and fair. Alone in the dear old homestead, that once was full of life, Ringing with girlish laughter, echoing boylsh strife,

We two were waiting together; and oft, as the shadows come.

With tremulous voice he calls me: "It is night; are the children home?" 'Yes, love!" I answer him gently,
"they're all home long ago,"

And I sing in my quivering treble a song so soft and low,
Till the old man drops to slumber with
his head upon his hand,

And I tell to myself the number home in the Better Land; Home where never a sorrow shall dim

their eyes with tears; Where the smile of God is on them through all the Summer years;

I know—yet my arms are empty that fondly folded seven, And the mother heart within me is almost starved for heaven.

Sometimes in the dusk of evening I only shut my eyes, And the children are all about me, a vis-

ion from the skies; The babes whose dimpled fingers lost the way to my breast, And the beautiful ones the angels passed

to the world of the blest, With never a cloud upon them, I see their radiant brows;

My boys that I gave to freedom—the red sword sealed their vows! In a tangled Southern forest, twin broth-

thank God! floats over their grave.

on wings of light, And again we two are together, all alone in the night; They tell me his mind is failing, but I

smile at idle fears; He is only back with the children, in the dear and peaceful years.

And still as the Summer sunset fades away in the West, And the wee ones, tired of playing, go

trooping home to rest,
My husband calls from his corner: "Say, love! have the children come?' And I answer, with eyes uplifted: "Yes, dear! they are all at home!"

MARGARET E. SANGSTER.

The Scope of the Work.

The Encyclopædia of Death, and Life closely printed pages, neatly printed and tion in a voice trembling with terror: substantially bound. As prices go, it is worth at least \$1.50. This is Vol. I. of The little lead." a series. Twenty thousand copies have 100,000 copies. In inaugurating our Publishing House, we have presented you a specimen of its work for examination. Just think of it—what a sweeping reduction in price! The entire libraries of the world cannot furnish you with the data on Death that will be presented in the dead of night, and whisper in the the various volumes. The analysis of Death will be complete-most comprecents when you send in a dollar subscrip- dence-for, even as a coincidence, it is tion. This enables us, in a measure, to bear the burden of the inauguration of our Publishing House.

WHY SHOULDN'T I?

My canary sings the whole day long Behind his gilded wires; Shut in from all that birds enjoy And happy song inspires; The freedom, grace and action fine Of wild birds he foregoes, But, spite of that, with lightsomeness His little heart o'erflows. 'The world is wide.

And birds outside In happy cheer always abide-Why shouldn't I?"

I, too, must dwell behind the bars Of toil and sacrifice; From heavy heart and weary brain My prayers or songs arise; Yet, all around, sad hearts abound And troubles worse than mine; If aught of comfort I can bring To them, shall I repiue? God's world is wide; My crowding tears and sing beside— Why shouldn't I?

HELEN M. WINSLOW.

THE CAUSE IN LOUISVILLE, Mrs. Cora L. V. Richmond at Englewood.

TOTHE EDITOR:-Weregard it as a sign of the times and a tribute at the shrine of truth, when the pastor of a church, however broad its platform, not only invites an advocate of Spiritualism to fill nis pulpit, but also selects its ethics and principles as the theme for the discourse. On Sunday evening, November 25, long before the hour of service, the Universalist Church at Englewood was crowded

The pastor of the church, in broad and gracious terms, introduced the speaker, courteously waiving the usual order of ing his Spiritual eyes opened, threw up service, leaving it entirely in the hands a good salary and withdrew from the of the guides. Indeed, this courtesy orthodox church. He is now throwing was a particularly marked feature of the hot Spiritual shots into the ranks of entire evening. Even the selections of entire evening. Even the selections of music had evidently been made in deference to the speaker's opinions, and, I may say here, were exquisitely render by the

After the invocation, which at once enchained the listeners, the subject (which by request of the audience was selected by the pastor of the church), "What will be the New Spiritualism, its Philosophy, and its Work?" was then handled by the guides of Mrs. Richmond in their usual masterly manner. As she proceeded the sentiments and feelings of the listeners became apparent. Scattered through the audience was a sprinkling of her own people, and these might have been known from their looks of pardonable pride as they drank again of these old truths, falling from the lips of this their own beloved pastor; but it was a study to watch those who for the first time listened to this peerless advocate of Spiritualism, as with calm, quiet dignity, in language at once choice and sublime, she unfolded page by page the message of love and immortality.

At the close of the service hundreds crowded around Mrs. Richmond, eager to clasp the hand of this wonderful instrument. It was an evening long to be remembered. May we not hope that the seed sown found its lodgment, carry-ing joy and sunshine to many a sorrowing heart, and will yet prove a beacon light, guiding them into this haven of CAROLINE CATLIN.

MOTHER NATURE.

We see thee, Mother Nature, In the rippling of the brook; We see thee in the woodland, As in an open book.

We hear thy gentle footsteps In the rustling of the leaves, And we hear thee sweetly warble In a voice that ne'er deceives.

Thy loved embrace enkindles, Wherever we may roam, Pure thoughts of thee, the matron

Of the universe, our home. Nor sun, nor cloud, nor rainbow, Inside of the domain,

Can cease to be according
To thy laws that ever reign. Thy breath, the gentle zephyr, That fans the parching ray, Is love itself, enraptured

By the touch of summer day. The groomfield and the meadow, The lowing cow and ox; The lowland and the mountain,

The sand and rugged rocks; The billows and the seashore,
The ships that plunge and toss; The hurricane and thunder,

The sea-weed and the moss; All voice thy name in praises, In the silence of their souls. And chant harmonic music

That down the ages rolls. DR. T. WILKINS.

A breath, and the vision is lifted away A CHILD'S STRANGE DREAM

On the Night Judge Summers Died, It Dreamed It.

W. J. Driscoll, superintendent of mails. was a warm friend of the late Owen Summers, who took a great fancy to Mr. Driscoll's boy, a bright little youngster of nearly three years. The judge fre-quently petted him and gave him dainties, and in return was fully repaid by the child's admiration.

Now comes the strange part of the story, rather to be accounted for in the occult than by any ordinary science that

by effect. On the night that Judge Summers died the little fellow awoke with a start, in the Spirit-World consists of 400 followed by a scream and the exclama-"Oh. mamma! mamma! Judge Sum-

The little lad was bathed in cold per been contracted for and all will be sold. that he was only dreaming and after In fact, we expect to dispose of at least some time was tucked away sound asleep in his crib. The next morning the announcement

came, startling the whole community,

that Owen Summers was dead. Now, the question is: "Did the spirit of Owen Summers, winging its way into the unknown, tap at that child's crib, in little fellow's ear an eternal farewell?" Those who believe in the occult will look at it in that way. Let those who strange, passing strange.-The Florida Times.

An Interesting Experience. TO THE EDITOR:-The "Encyclopædia

of Death" was received yesterday. Please accept my thanks. I shall read it with pleasure.

My brother went to Spirit-life October

20. He was not a Spiritualist. He always would say: "O, well, this will all find "he was not dead-could not die." educated and beautiful-another surprise! J. H. WHITE.

Full many a flower is born to blush un-And waste its sweetness on the desert

Full many a tramp in filth and rags is seen Who might, with pluck, have been a millionaire.

-Kansas City Journal.

Our Newsboy Announcing Our New Departure, and Volume I. of "The Encyclopædia of Death, and Life In the Spirit-World."

THE NEW DEPARTURE.

The Encyclopedia of Death.

The Great Novelist, Author and Lecturer,

LEON LEWIS, Expresses His Views of the Book.

Here is a book that responds to its ness, kept hands off of our secular title! It is, indeed, a grand and unique schools, and out of Uncle Sam's treasury, collection of much that is known of the and allowed the same freedom of coninvisible world, the realities which there science that is allowed to her, does any

thoughts of our race on the grandest and educational and political freedom. What most important subject which can ever loyal American citizen can object to and lofty sentiments, and one is inspired

displayed in this volume? Surely no one amazed that a man of the erudition and who has a single thought above the dull mental breadth of Doctor J. M. Peebles scenes of mortality can be ignorant of should be found charging the American the fact that we are offered in this vol-ume the accumulated wisdom of one of simply because, acting strictly in selfthe great Nestors of the spiritual move- defense, they wish to preserve and hand ment of our days, and that we have here down to their children, unimpaired, the the best offerings of a busy and well-dearest privileges of American citizenstory, rather to be accounted for in the occult than by any ordinary science that men believe through the proof of causes by effect.

The cost offerings of a busy and well dealers in the cost offerings of a busy and well dealers in the cost offerings of a busy and well dealers in the cost offerings of a busy and well dealers in the cost offerings of a busy and well dealers in the cost offerings of a busy and well dealers in the cost of the cost o rally, as a great step towards a still Protestants, Infidels, Spiritualists, Uniclaiming to be a Spiritualist, if this

Co-Operation.

It was a happy thought-our New Departure. We are chockfull of them. It is the Young America manifesting in common with all American citizens, itself—bubbling over with vitality and good-will. It has been our fond hope to eave The Progressive Thinker and a Publishing House to the Spiritualists of the world. This New Departure is one step in that direction. It is made in will any one tell me by what right the interests of Spiritualism. The Publishing House will surely be evolved, claiming to the world that their first and and no mistake. We are making the paramount duty is to a foreign potentate? sacrifice. The burden on us is heavy: on you it is too light for you to feel. Now, we ask your hearty co-operation. be explained by science and the church." Send in your yearly subscription, and how is it possible to make good citizens. He has returned to me several times, with it 50 cents for the Encyclopædia of out of a class whose first and paramount He was one of the surprised humans to Death, and Life in the Spirit-world. It allegiance is to a foreign potentate, or will be sent to you postpaid. If not predirectly to conscious life in the spirit. pared to renew your subscription now, His daughter passed away at three and want the benefits derived from the years, about twenty-five years ago. He book at once, send in the yearly subwas surprised to find a grown-up woman, scription of a new subscriber, and both of you can have the advantage of the offer at 50 cents each.

> Barlay is found mentioned on the earliest Egyptian monuments. Rice is said to be the staple food of nearly one-half the human race.

It is said that mules fed on corn that has the smut will lose their hoofs. Maize has probably more enemies than undermine our free institutions. any other species of grain.

DR. V. FELL.

He Reviews the Situation.

OF THE ROMAN HIERARCHY-THE CATHOLIC OWES ALLEGIANCE TO THE POPE.

"If Rome had minded her own busiawait us, and the relations of this present existence to that which is to come.

Like a wise seer of the ages, who has
been busy separating the wheat of life
from its tares, this book comes to us as
a repository of the highest and best
thoughts of our race on the grandest and
educational and political freedom. What

out of it.

Who will venture to remain ignorant center of business. Here is the whole of that great gate through which we thing in a nutshell; and any apologist must all pass—nobody knows how soon— for Rome, in her iniquitous warfare on when the whole story is told with such American institutions, may be safely endless detail and profusion as we see challenged to deny it. I am simply hope of all men and women who are ply from the standpoint of an American well-wishers of humanity that Mr. Francitizen, I assert most emphatically that cis will not sow such seed as this in vain! they, our Catholic brethren, in thus The great spiritual republic has in this seeking to subvert our most cherished handsome and elaborate Encyclopædia a institutions, are the persecutors, while shrine around which it can and should we, their fellow-citizens (embracing all From the Pope down to Bridget, every spiration. He was comforted and told that he was only dreaming, and after some time was tucked away sound asleep personal sin at the door of every man simply acting strictly in self-defense. professional begging on the streets, all That corrupt political demagogues worthy enterprise of the author-pub-should raise the cry of "persecution" in auspices.

ligher does not find an instant and wide-order to secure that vote, is natural (see-Now, all the above, so far as this artilisher does not find an instant and wide-spread recognition. LEON LEWIS. order to secure that vote, is natural (see-ing it is generally in the hands of the ing it is generally in the hands of the cle is concerned, is merely prefatory to priest). If Protestants, Infidels and Agnostics generally were not influenced by these political aspirants, this "religious dren are pressed into the service of sell-

Does any other class of religionists, infidels or agnostics in this country acknowledge such fealty? If so, then they should be excluded from citizenship; for power; and that power in its very nature and spirit wholy inimical to free institu-

tious? Instead, therefore, of crying "relig ious persecutions" our Catholic brethren ought to (and probably are) amazed at the magnanimity of American citizens in allowing them the right of citizenship at all. Every true American and lover of religious and political liberty the world over cannot but feel under great obligations to THE PROGRESSIVE THINKER for its early and persistent efforts in bringing to the light of day and of public execuation the many diabolical schemes of Romanism, and all other re-

ligious orders, seeking in any way to If the powers of darkness under the cents.

specious name of "Religion" can be held in check a little longer in this country, the general enlightenment now fast flooding the country will make impossi-ble the schemes of religious bigots, and secure to our beloved country, now in the throes of industrial and religious revolution, a happy and glorious future. Nashville, Tenn. V. FELL.

BOOK REVIEWS.

THE FAITH THAT MAKES FAITHFUL. By William C. Gannett and Jenkin Lloyd Jones: This dainty little booklet contains chapters on "Blessed Be Drudgery," "Faithfulness," "I Had a Friend," "Tenderness," "A Cup of Cold Water," "The Seamless Robe," "Wrestling and Blessing," and "The Divine Benediction." There are sweet thoughts in sweet phrase; and the embodiment of sweet phrase: and the embodiment of sweetness and light. As a sample take this: "Father Taylor was philosophically right when he said in his stirring way, 'It will never do to send Emerson to hell, for just as soon as he gets there he will change the climate, and the tide of emigration will set in that way.' Published by Charles H. Kerr & Co. Chicago.

A STORY FROM PULLMANTOWN. By Nico Bech-Meyer. Illustrated with sketches by Capel Rowley.

This is a story that aims to present a lifelike picture of Pullman and Pullmanism from the standpoint of the workingman, as shown by the history of the now widely-notorious town of that name. The story is told with a good deal of vigor and feeling, as though written by one who had passed through the experiences of a Pullman workman, including privations, strike and all. Chas. H Kerr & Co., publishers, Chicago.

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introduces to his readers, he gives expression to some of the most beautiful animate the human mind—that of knowing whence we come, whither we are going, and what is the actual meaning of that sublime mystery of mysteries, our advent into this world and our passage in the sublime mystery of mysteries, our advent into this world and our passage in the sublime mystery of mysteries, our advent into this world and our passage in the sublime mystery of mysteries, our advent into this world and our passage in the sublime that the sublimity and grandeur of life beyond to the progressive soul, besides which earth—with its little span of toil and trial and suffering—and death (with its theologically cultivated vague terrors) in the sublimity and grandeur of life beyond to the progressive soul, besides which earth—with its little span of toil and trial and suffering—and death (with its theologically cultivated vague terrors). sink into insignificance."-Banner of

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the observation I am about to make, namely, that many of the Catholic chilpersecution" nonsense would not be ing tickets to all sorts of church enter-heard of, or but rarely. A. P. A. men, tainments. a really secturian work which they have a legal right to do and of course ought to have such a

> of American liberty and the American school system, therefore, be sure to withhold your patronage from these innocent-appearing schemes, which foster poison in our American institutions. M. Summers.

Dr. Peter D. Keyser, of the Board of

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at Alexandria, in Egypt, soon after the commencement of the Christian era.

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BATURDAY, DEC. 8, 1894

The Headless Men of Ethiopia. St. Augustine, in his 33d Sermon, addressed to his reverend brethren the ment, as affected by modern scholarwords following:

I went into Ethiopia with some servants leges, theological seminaries and uniof Christ, there to preach the Gospel. In this country we saw many men and women without heads, who had two great eyes in their breasts; and in countries still more southerly, we saw a people who had but one eye in their foreheads.' (Quoted from note on p. 52 of Rev. Robert Taylor's Syntagma.)

Ordinary liars would not be believed when they repeat such stories, but a Christian bishop, one of the Church Fathers, a canonized Saint, whose name comes down to us with such high indorsement, needs no further vouchers.

"Through the misguided zeal of the early Christian missionaries, who here and elsewhere considered it their first duty to destroy all the ancient records of which they could get hold, nothing but a few half-erased inscriptions have

Professedly from Abyssinia has come many very choice manuscripts, in confirmation of the New Testament, also the book of Enoch, all quoted by church- in session at Cleveland, Ohio, on the 18th

Persecution Strengthens Hostility.

among heathen tribes, in recent times it hat the Washingtonian temperance subliminal feeling does exist as a conmovement originated about one hundred dition; yet the idea of there being a has driven many advanced thinkers into movement originated about one hundred dition; yet the idea of there being a open and unqualified antagonism. The years ago. That organization, which subliminal self seems to me, at least, as founder of the Boston Investigator, up- did so much for temperance reform, and its birth in Baltimore on the 15th of point. That staunch old paper has been years ago. storming the church citadel with literary shot and shell, from that time to this, increasing in vigor as the years have advanced. This brave thinker, Abner Kneeland, was originally a Baptist preacher. He became fully convinced that Christianity was only a survival of Paganism; its Hell an instrument of devilish priests, to frighten victims into the church; and its material heaven a bait for gulls.

Mr. Kneeland was persecuted, as all have been and still are who express an preciated in England." honest thought in opposition to the honest thought in opposition to the claims of the church. In the preface to said, is about to become an evangelist, a his "Review of the Evidences of Chris-

"Had I been permitted honestly to declare these discoveries, my feelings in favor of immortality were such. I doubt whether I would have undertaken this clare, that though I thought it very cruel at the time, yet I am now glad I was persecuted. If people only knew the pleasure of being free they would not be content to remain slaves. Slavery to the opinions of others is the worst kind of oppression.'

Pantheism in Brief.

Perhaps as good a definition of God as was ever made by human genius was that inscribed in hieroglyphics on the temple of Sais, quoted by Dupuis, in his Origin of all Religious Worship: "I am all that has been, all that is, and all that shall be, and no mortal has yet lifted the veil that covers me." Pliny, the great naturalist, who seems to have been a Panthelst—all is God—expressed a similar idea when he wrote: "The world, which comprises in its immensity the whole creation, is an eternal, an infinite God, which has never been created, and shall never come to an end. To look for something beyond is useless labor for man, and out of his reach."

Pope gave expression to the same All are but parts of a universal

Duplicity and Deception.

Paul, iu 2 Cor. 12:16, boasts of his great success in winning the Corinthi ans over to his cause, by saying, "Being

rafty, I caught you with guile." CRAFTY is defined as cunning, artful raudulent, skillful in deceiving; and GUILE is duplicity, deceit. As a verb, it means to conceal, to delude.

So Paul, after gaining the Corinthians over to his cause, boasted he practiced fraud, cunning, deceit and duplicity to win them to his views. He told them, 1 Remit by Postoffice Money Order, Registered Letter, or draft on Chicago or New York. It costs from 10 to 15 cents to get drafts cashed on local banks, so don't send them unless you wish that amount deducted from the amount sent. Direct all letters to J. R. Francis 25. 40 Loomis St., Chicago, Ill. teachings enter more largely into the creeds of all churches than do the words of Jesus; and yet he was an artful de-

> Need we be surprised that churchmen practice fraud, deceit, and duplicity, not reachers, having learned of Paul, and

dence to deceive?

A Fatal Concession.

At the Baptist Congress, lately in ses: sion at Detroit, the press dispatches say-'The interpretation of the Old Testa-"I was already Bishop of Hippo, when most prominent names, professors of col- pertinent. versities, took part in the discussion. Each speaker announced unequivocally nis conviction as to there being certain nistorical errors in the Old Testament." holy word, and the whole book, for doctrinal purposes, is as valueless as a rope

Orthodox churches in the past of sand. have insisted the Bible was incrrant and infallible. "One link broken and the chain is de-

stroyed.'

Return to Savagery. dorsement, needs no further vouchers. The Ethiopia of those times is the modern Abyssinia. A headless race who lived in that region has not survived to our times; but the tales of Christian missionaries, who claim to have visited missionaries and we have exactly the same word.

Leading churchmen in the East are above, grand, stupendous, etc. Comparing the word "sublimis" with subliminal, we may notice that if we drop ducking-stool will be a natural accessory. While about it, why not revive the bandard way from earth—above, grand, stupendous, etc. Comparing the word "sublimis" with subliminal, we may notice that if we drop ducking-stool will be a natural accessory. While about it, why not revive the bandard way from earth—above, grand, stupendous, etc. Comparing the word "sublimis" with subliminal, we may notice that if we drop the "nal" of the latter we shall have left "sublimi;" drop the s in sublimis and we have exactly the same word.

While about it, why not revive the bandard graves snores. The dove, grand, stupendous, etc. Comparing the word "sublimis" with subliminal, we may notice that if we drop the "nal" of the latter we shall have left "sublimi;" drop the s in sublimis and we have exactly the same word.

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Washington a Distiller.

A speaker at the Convention of the Women's Christian Temperance Union, men with great satisfaction, and all ult., made the statement that Washing-Myers.

With this meaning, the absurdity of a distillery and sold whiskey; handwriting, shows he spent money Whilst the violence of churchmen did date for the Virginia Legislature. She so much for the spread of the gospel was mistaken in the additional statement as I am told by them. Hence this high wards of sixty years ago, is a case in June, 1840, only a trifle more than fifty

Not Well Received.

The story comes from England that our own and only Talmage was not well received by John Bull during his late

O, how cruel! So the Doctor came companion, of course, of Sam Jones, Sam

Discouraged.

The evangelical Christian element of last investigation, had it not been for Germany, it is said, is getting discourpersecution. But I now sincerely de-laged. The younger element takes little stock in the virgin-born Jesus, co-equal and co-eternal with the father. The trinity-three gods in the great Godhead: original sin; the fall of man and the atonement: a personal Devil and an and valuable than any other cathartics. endless hell, all are of the past, and the thinkers of the church are building

Is not this statement equally true in all civilized countries?

Commerce Leads the Way.

tianity follows the trail of civilization, near Prairie avenue. and is not the leader. Commerce opens the ports of the world, and the vices, like rats, swarm in the rear.

The Lightnings Are His.

Ten per cent, of all the buildings destroyed in this country during the last year by lightning were occupied as places of worship-in common law, dwelling-places for God. Was he angered because of the architecture of the £60 each. whole, whose body Nature is, and God buildings, or was it because of the teaching in them?

"SUBLIMINAL."

A Discussion in Reference to It.

CRITICAL ANALYSIS TO EXPLAIN THE

NATURE OF IMPORTANT WORDS. TO THE EDITOR:-It seems to be assumed that the unfortunate word subliminal signifies something like subconsciousness. I suppose, in the mind of the careless reader, the "sub" settles the question. It is with no expectation of casting new light upon the word that I offer a somewhat critical analysis of it; was "an apostle of our Lord Jesus agree with me, and perhaps may have chird of the New Testament. His detake to say what was the intention of the architect of this word, or how he infaithfully spreading the gospel of glad tended it to be understood, unless, in- tidings. deed, he meant to convey the idea indi-cated by its analysis. In seeking for the stem of this word, we may observe without discussion that the prefix "sub"

nem who does not quote:

"Remember the Sabbath day to keep instead of "isdem" we have "idem;" for sisters residing outside the State to at "Remember the Sabbath day to keep it holy," applying it to the heathen Sunday, which neither the patriarchs, prophets, Jesus himself, nor the early lathers of the church, regarded as a holy day. They know the words were never applied to Sunday; and yet they keep up the deception of quoting it just the same. Does not every preacher who makes a false application of that passage speak an untruth as fully as any other falsifier who bears perjured evidence to deceive?

Instead of "isdem" we have "idem;" for "quivis." Remembering this, we turn to our word "subtend this meeting, assuring them of a cordial reception and a generous entertainment for both body and mind.

We are exceptionally blessed with the bright prospects of having two new new infinitive is "sublevare." Dropping "sub" and turning to "limen," we agency of our best lecturers and mediums.

There is no Greek word that the subtending them of a cordial reception and a generous entertainment for both body and mind.

We are exceptionally blessed with the bright prospects of having two new new indication of that passage speak an untruth as fully as any other falsifier who bears perjured evidence to deceive? is used in Virgil, Cicero and Cæsar; and it is worthy of observation that it had

Dulcia limina mutant." Here the idea of passing the threshold (or changing) is conveyed. We have 'limen," with many other significations, | Western Michigan, Chicago, Milwaukee ship," came up for discussion. The but I am reviewing only those that are and other convenient points. This meet

Reassuming "sub," we find "sublimis," June and continue four weeks. which, as we would expect, means ele-

rise to the pure, classical Latin word forty miles west of Detroit. "sublime," which has become Angli- A more perfect spot for s cized (Latin making three syllables). So ing would be hard to find in Michigan. far, then, we have "sublimis," with cor-responding key words, in other lan-guages, all signifying "that which is alcusted or counted says from earth."

The grounds are beautifully wooded, high and rolling, bordering on one of the most delightful inland lakes of pure elevated or carried away from earth—spring water, and hard gravel shores.

above, grand, stupendous," etc. Comsuphonious; for euphony insert n, which s in exact accord with linguistic building, and we have the exact word "sub-liminal," meaning not a "subcorpus" (lower body) but a sublime, elevated, upermundane body. This is the sense supermundane body. This is the sense in which I have received the word, and there is no scholarly method of torturDevil's Lake and elsewhere, we should ing any other meaning from it, what-

reality of this meaning. All mediums coming the noblest work of God. going into a trance condition experience extremely silly. I write this article more especially because a wrong impression is made by its erroneous reference in the Religio-Philosophical Jour-B. R. ANDERSON.

Concordia, Kansas.

A Splendid Holiday Gift.

The following offer is still good: The visit there. He evidently expected to Life Work of Mrs. Cora L. V. Richmond, realize large contributions for the re-building of his three-times-burned and will be sent as soon as issued for \$1.50 to the facts of Spiritualism through its phe-God-cursed tabernacle, but the London all who will subscribe now, and send the nomena and philosophy in a manner, that when books are poured from the press Figure says: "Any attempt to collect funds would have been a failure, as the Doctor's theatrical methods are not ap-Doctor's theatrical methods are not ap- Mrs. Cora L. V. Richmond, Ridge Ave., not a city, village or hamlet but what

A Happy Affair.

tianity," after stating the Pentateuch was compiled since the Babylonian captivity he goes on to say:

| Companion, of course, of Sam Jones, Sam State; Its Wilson-Porter was united in maring every village throughout the State; have our own meeting houses, lecturers; build another church for God to burn!

| Companion, of course, of Sam Jones, Sam State; Its Wilson-Porter was united in maring well and such. And all because the Londoners would not give him money to build another church for God to burn!

| Companion, of course, of Sam Jones, Sam State; Its Wilson-Porter was united in maring well and such. And all because the Londoners would not give him money to build another church for God to burn!

| Companion, of course, of Sam Jones, Sam State; Its Wilson-Porter was united in maring well and such. And all because the Londoners would not give him money to build another church for God to burn!

| Companion, of course, of Sam Jones, Sam State; Its Wilson-Porter was united in maring well and such and the happy pair, and hope their lives may annually; and in order that we may get be long and useful. Mrs. Porter is an the wheel in motion, I earnestly request

The best family physic.

Prof. W. Yates.

Prof. W. Yates, not finding the atmosof Chicago, has returned to this city, more useful and harmonious dissemina-That was a correct thought we saw where he will practice his profession. tion of the philosophy of Spiritualism. expressed the other day, that Chris- He can be found at Thirty-first street.

> A piece of papyrus as large as a sheet f foolscap cost an Athenian in the year B. C. 241, 25 cents.

for the shoes that they wore on extraor- have a spiritual jubilee. dinary occasions. The first watches, made at Nuremberg and called "Nuremberg eggs," com-

manded nearly \$500. The first negroes brought to Virginia
were sold at various prices, from £40 to could be bent into a circle cost from \$500

value than the grain.

The straw of rye is often of far more

MICHIDAN.

The Cause There as Outlined by Dr. Schermerhorn.

TO THE EDITOR:-A few words of encouragement to the many faithful work ers and numerous believers in our pro gressive philosophy are always gratefully received. Michigan is exceptionally favored by our loving friends who have crossed to the other side, and never before in the history of modern Spiritualism has there been such an for some will accept the popular use of it, and take for granted the unsoundness of my position while those who have of my position, while those who have all of the nineteen auxilliary societies to devoted some attention to the word will the State Association, are holding interfaithfully spreading the gospel of glad

We are making preparations for the mid-winter meeting of the State Association, which bids fair to excel all others only in the promulgation of their faith, but in their dealings with men? The "liminal." both in the attendance of delegates and the excellence of the official programme both in the attendance of delegates and Time and place of this meeting will be Before proceeding, let me remind the announced later in the columns of THE being "crafty," misquote and misapply the Bible to deceive those who rarely the euphonious elision of a letter from the root or stem of a word is very comread it for themselves. Scarcely one of them who does not quote:

| Decorating, for the leading in the columns of the columns of the equivalent that the euphonious elision of a letter from the root or stem of a word is very comparable to sending a personal notice to nearly every Spiritualist in Michigan.

| We cordially invite our brothers and the columns of the equivalent to sending a personal notice to nearly every Spiritualist in Michigan.

kegon, last summer, has induced our people at Muskegon to organize a per even then become figurative. The idea often being to pass out of the "domus," larger meeting there next year. It is an to go beyond. We have also, as in Virgll, ideal spot, overlooking the grand old ideal spot, overlooking the grand old lake, and being so accessible both by water and rail, will eventually become the summer home for Spiritualists of

ing will be open on the last Sunday in Owing to the unfortunate litigation invated, or raised up. Searching for this volving the ownership of Haslitt Park, in the Greek, we find imeteoros," signiting the smallness of the grounds, and diffithe smallness of the grounds, and distorcial errors in the Old Testament."

Concede that errors abound in God's speaking of duty, writes; "Du erhabener grosser name," which, like the others, is as valueless as a rope is gnifes a sublime name.

We find further that this word gives signifies a sublime name.

We find, further, that this word gives and locate a new camp at Island Lake,

A more perfect spot for a camp-meet

that country, are still found in our libra- ishment of Baptists, the whipping of Now, remembering the prefatory words makes this a most desirable line of rail-

Preparations are new under way for may be explained in Chamber's Cycloradia article Ethiopia:

These steps taken and we are again face word signifying partaking of, or in the securing financial aid, to erect suitable nature of the sublime? "Al" is just such buildings upon this property, and the sublimedian article Ethiopia: t suffix; such as, "natural," partaking the duty of every fair-minded Spiritualof nature; plural, partaking of many, ist tributary to this camp, to donate libetc. But "sublimial" would be non-erally to the best of their financial abily, toward carrying on this grand en-orprise. It is designed to eventually nounced a New Departure in THE Proity, toward carrying on this grand enbe properly taught, and all reliable

> ever may have been the intention of Mr. | the practical establishment of the philosophy and religion of the future.

to convince the world that to word now as to the necessity and scientious Spiritualist is virtually be-DR. F. SCHERMERHORN.

FROM DALLAS, TEXAS.

The Texas State Spiritualist Association.

TO THE EDITOR:—The Texas State Association, with headquarters at Dallas, Texas, was chartered January 17, 1893, and while the association, with its corporate powers, has done much to be proud of in the way of guaranteeing to mediums the same protection under the near Greenleaf, Station Y, Chicago, Ill. some eyes have been opened and hearts have been made glad to know "There is

l no death." On Saturday, November 24th, Mrs.

But we must not stop at one.

must establish the truth of spiritualism in every village throughout the State;

novery village throughout the State; excellent medium, and Mr. Kayner every man and woman who has the cause at heart, in Texas, and our brethren from other States, to unite in one grand rally in the city of Dallas, on December Ayer's Pills, being composed of the es-sential virtues of the best vegetable unlism in Texas on such a firm foundaaperients, without any of the woody or tion that all the Devils of an orthodox fibrous materials whatever, is the real hell cannot "prevail against it." Then brethren, let us come to the convention upon us. Millions of our race are in darkness and in chains, "still wandering in the wilderness of superstition, and ignorant of the grand and beautiful truth of Spiritualism. Bring good thoughts with you to this convention, phere of Minnesota as agreeable as that and let us devise ways and means for a city will give round trip tickets for one fare, from any part of the State, and no doubt our visiting brethren from other States can get holiday rates.

Remember, friends, we must have a Camp-meeting in Texas-a place where The people of Herculaneum paid \$2.40 we can come together once a year and J. C. WATKINS, Sec'y.

In the reign of Claudius, elephants were worth \$700 apiece in Egypt and 1,100 in Rome.

to \$1,000. The price of a day's board in Athens B. C. 400, was 4c, or about \$1.20 a month

This is the Size of The Encyclopædia of Death, and Life in the Spirit-World.

THE GREAT JURIST, The Hon. A. B. Richmond.

He Expresses His Views of the : New Departure.

make of this place an educational cen-ter, where our beautiful philosophy can could possibly be. It seemed to me that could possibly be. It seemed to me that in conducting your paper, you have covered every possible ground for the advancement of human thought and our With local camps at Orion, Vicksburg, Devil's Lake and elsewhere, we should appreciate the great opportunities for the practical establishment of the philosphy and religion of the future.

Let us all unite in a brotherly effort it and became interested in the first page, and my interest continued with property in aginable part of the dat once) in every imaginable part of the dat once) in every imaginable part of the dat once) in every imaginable part of the table, in all keys, and of various degrees of loudness. I examined the phenomena thoroughly. Silly but play ful spirits came frequently. I heard according to the substance, which makes those educated in the anti-spirit-ual theories of the past century seize so eagerly on the odic force as their forces held in one hand, often by a perappreciate the great opportunities for patiently to see what the culmination of the practical establishment of the philos-your project would be. A few days ago unabating admiration until I finished the last line of the last chapter.

It came to me during the laborious trial of several important cases in our courts, but I could not lay it down after had once commenced it. And after clients had gone in the evening, I read and read until the "wee short hour ayont the twal."

It is truly a wonderful book, full of information which puts an old and dreary subject into a new and charming light The scientific part of the book is beyond criticism, and those who read it cannot help but feel that the "awful passage of death" is after all but the opening of the portals to a new and more beautiful world. It is as interesting as laws of Texas as are given to ministers the most glowing pages of fiction. It is exceedingly well written, and has the charm of novelty even in these days like an inundation. It is truly an En cyclopædia upon the subject announced on its title page. I finished it, and as I laid it down I inadvertantly exclaimed "O Death where is thy sting! O Grave, where is thy victory!" A. B. RICHMOND. Meadville, Pa.

> Account books, such as were used by the merchants in the days of Pericles, cost 18 cents.

A house of four rooms rented in Pom-

peli for \$8 a month; a single room cost \$3. The price of a wife in Zululand twenty years ago was six cows with their calves. A gentleman's hat in the time of Charles I. cost \$1,50, and the plumes cost

In 1620 silk stockings sold in Paris for \$6. They were long, reaching above the

\$1 more.

rye was Pliny.

plants. There are said to be over 600 varieties of wheat. The first ancient author to mention

Fine flour composes about 80 per cent. of the grain. In India the cultivation of rice antedates history.

Oats were not known to the Hebrews or the Egyptians. Millet is pre-historic in South Europe,

Egypt and Asia. The earliest mention of oats in China is in A. D., 618.

Maize has been found in the most ancient Peruvian tombs. "Spurred rye" is one of the most

the Soudan.

WILLIAM HOWITT,

SPINIT MOSVO

And the Strange Things Seen by Him.

FROM A LETTER TO REV. ASA MAHAN, OF CLEVELAND. More than six years ago I began to examine the phenomena of Spiritualism. ous parts of Europe, and which accord with the attestations of men of the highamine the phenomena of Spiritualism.

I did not go to paid or even public mediates the character, in all ages and nations.

I sat down to my own table with in Greece, Plato, Socrates, Pythagoras, diums. I sat down to my own table with In Greece, Plato, Socrates, Pythagoras, members of my own family, or with and numbers of others asserted this friends, persons of high character, and spirit action; in Rome, India, Egypt,

repeatedly in the air.

I heard the raps (sometimes a hundred at once) in every imaginable part but one voice on the subject. were held in one hand, often by a per-son who could not play at all. I heard son who could not play at all. I heard is imagination is gone already; odic room in the air; put first into one person's hand, and then into another's: taken away again by a strong pull, though you could not see the hand touching them. I saw dining-room and drawing room tables of great weight not only raised in the air, but when placed in a particular direction perseveringly remove themselves, and place themselves quite differently. I saw other tables ly lady, somewhat a stranger; she hapanswer questions, as they were suspended in the air, by moving up and down with a marvelous softness.

vation; and breathed perfumes the most fingers of persons, or while mesmerizing some one. As for communications professedly from spirits, they were of daily occurrence, and often something wonand my wife were alone. Many persons whom we know draw, minds whatever: some of them even acquaintances. She said she felt miser-having never learned to draw. I wrote able, and as if she wanted to leave the mechanical on my part. A series of her to many others just as nice and good; drawings in circles, filled up with patterns, every one different from the other, others happy; then the debt of gratitude passes, could have done them; yet they and let severely alone for more congen-were simply made with a pencil. Artists ial associates. who saw them were astonished, and as

veloped in me; when lo! the power was leave the grounds. She was soon conentirely taken away, as if to show that trolled, and a cross, illustured spirit it did not belong to me. The drawings, manifested, and wanted the medium to however, remain; but I could not copy leave the grounds. I questioned that one of them in the same way if my life spirit and reasoned with her. I talked depended on it. A member of my fam- kindly and explained that no medium ily drew very extraordinary and beauti- could be monopolized for any person's ful things, often with written explana-tions, but exactly in the same mechan-That spirit admitted she was ical, involuntary manner. In fact, most said old lady, whose selfishness was now of these drawings are accompanied by more fully explained. By my reasoning, explanations spiritually given, showing by the medium's mental prayers and that every line is full of meaning.

I may add that I have never visited

writing done by spirits when I laid a better natured. deadly poisons known.

The native home of both the dourra and the sweet sorghum is believed to be often, in clairvoyant trances, entering with undeveloped spirits. into communication with the dead, of

whom they have seen nothing, and giving those who had known them the most living descriptions of them, as well as messages from them. Now, it is idle to talk of odic force in

the face of facts like these, which are occurring all over America, and in variserious as myself in the inquiry. I saw scandinavia and aboriginal America, as tables move, rock to and fro, and raised well as in Judea, and amongst the most eminent fathers of the church, the leading minds of every age but this have

WM. HOWITT. go, too.

A SELFISH OLD WOMAN.

And How her Nature Was Changed.

A year ago there came on the campground at Haslett Park, Mich., an elderpened to become acquainted with one of the working mediums and wished to be I in the latter's society most of the time. heard, sometimes, blows, apparently Of course, mediums belong to themenough to split the table, when no one could have struck them without observork for the general good of all and established. pecially the benefit of investigators. delicate. I saw light stream from the No medium can be compelled to be tied to any one person, not even to her husband constantly.

Some people are so monotonous in their own society that they become tirederful. Our previous theological opin-some to one whose thoughts move ions were resisted and condemned when quickly and gaily. I told the elderly lady that, as a member of the reception committee, it was my duty to introduce paint or write under spirit agency, and her or anyone to others, and help to without any effort or action of their make her feel at home and to find new a whole volume without any action of grounds. I told her I would sit down my own mind, the process being purely and visit with her, or I would introduce were given through my hand-one each they owed us would reflect back to us evening. The circles were struck off as and make us happy. She did not know correctly as Giotto, or a pair of com- that selfish people were often passed by

Shortly thereafter, I met the medium. is generally the case in such matters, and she, too, felt as the old lady did, suggested that some new faculty was de-

That spirit admitted she was from the good sense, and by the help of the medium's spirit band, that vain and salfish paid medinms, but I have seen most of spirit was converted and reformed. the phenomena exhibited through Mr. shedding tears through the medium and Home, Mr. Squire and others. I have feeling sorry at last. Then that selfish seen spirit hands moving about; I have spirit, having learned a lesson, left the felt them again and again. I have seen medium, and the old lady soon felt

As like attracts like, how careful we pencil and paper in the middle of the As like attracts like, how careful we hoor, and very good sense, too. I have should be to have only reasonable heard things announced as about to thoughts. Sensitive people should learn come to pass, and they have come to to keep themselves self-poised in thought

THE IDEAL GRANDMOTHERS

One of Them Tells of the Visions that Float Across Her Mind.

On her features the lines of culture were hallowed by the mellowing influence of age, the picture of a grandmother as shown by old portraits. She rolled about her at an evening reception given at the house of a friend. As

the little pretensions of pleasure, but to |-far above them-in a world of her own. me there is no enjoyment in these pas- where she was constantly doing some lit- The former only builds up self; the latpass the time, but not the pleasures, the poor with whom she was constantly ers and accelerates their happiness and heard. The gleam of the mellow lights place, and the passers by wondered where fall again into my old eyes in sleep. The Grandmother Williams had gone. bright-hued toilets flit before me. Laughing faces fill my thoughts. Beaming eyes break in on my habitual thoughts to my dancing days; and the sweeps into my ears as pleasantly as the soft breath of Summer lifts the hair on the fevered head of an invalid. All the gay scenes and sounds of the night clasp hands and dance around me. I see again the beaming welcome at the door, the lighted halls, the evening's pleasures, the good-night, the lowered lights, and the cold night without. And as these all whirl in gay, linked armed riotous merriment through my brain they melt in dissolving views.

"Old Age moves into the lighted chambers. As the gay, youthful form thrown coquettishly over pretty shoulders and trip daintily away, the bowed figures and careworn features of Age come hobbling in. They hunt for rock ing-chairs. The lights glint as merrily, but the proud forms are bent and the features of a friend, for their eyesight is last moments comfortable. fading. Long, bony, age-shriveled hands rub the forehead and rake the head trying to drag back half-forgotten facts and faces, for the memory is failing; and I think 'surely the night shrouds them. Will there come a morning? Friends of palling. my childhood with age-carved features orowd around me.

"As these old figures chatter and age the lights are turned low and out as sending forth to sleeping nature their age the lights are turned low and out as in a theatre, and a strange, soft, gray drops on plants and flowers, nature's awn of another world spr out under the feathery touch of invisible hands, the dimmed eyes brighten, and the bowed forms become stalwart again. Sounds flash acutely on the ear and cheerful thoughts and merry concerts and all the long-forgotten sunshine of morning dawn lovely in the extreme. It cheerful, expectant youth crowd from the brain the unbending sadness of Age. The brightness of youth and the wisdom of years beam from that coterie of guests. Companions in bliss, basking in the presence of friends of their childhood, youth, manhood and age, they rest after a toilsome life in careless ease and blessed content under the dawn of a day that will have no sunset.

"Then I awake from my dreams. find the old wrinkles, the same old querulous voice, the dull hearing, the dim eyesight, and the fretful mind of age, and the tears flood my cheeks as I sit try to recall all the sadly pleasant or pleasantly sad details of the mystifying but glorious vision."

П.

into the grave that will be carefully prepared for her reception. But there was another grandmother-so-called-

one in the lower walks of life; way down fully. She was not the ideal grandwas there beauty in her wrinkles, nor stately grandeur in her bearing. She was not a petted grandmother, nor did little children climb into her lap for mother can give. Grandmother Williams lived in New Orleans many years ago, and presided calmly and serenely over the business of a peanut stand; from the proceeds of her sale she made enough, by systematic frugality, to live quite comfortably. She was far from being the petted, ideal grandmother, for where many other poor families resided.

with a divine light, as pure and sweet love to my dear one, for in them you as the smile of an angel, and I am sure will feel the death agony of my soul, as that if God himself had seen them, He life is gradually ebbing away. Darling, would have regarded them as the choic- I am growing weaker, weaker. The feest gems of human nature. She sat at ver is burning me, and I can only whisher peanut stand day after day, thinking per with great difficulty. Darling, there of the beauty and grandeur of God's vast is an angel by my side, Grandmother universe, and wondering why her life- Williams, writing this letter, containing, lines were cast in such unpleasant places, as it were, my dying sighs and moans. yet never entering a bitter complaint Ohl how tender she is how full of symagainst the destiny which seemed to pathy-how watchful, She seems to be overshadow her earthly career. And panoplied in a shield that protects her as she looked down a long row of pala- from the fever. And now-darling-my tial residences, and contrasted them dear one-no more-good-by-dyingwith her own lonely room and home-life, dying!" there was not a single envious thought, Thus ended one pathetic scene in the such as rise up in the mind like a serpent, famine-stricken district of Memphis. to chide her and render her unhappy; on The letter, after being fumigated, and was 87 years old. She sat smiling at the the contrary, she rejoiced that there the fever-germs killed, was sent on its waves of vivacity and fresh life that were those whose lives were cast in way as a messenger of sadness as well as pleasant places.

Grandmother Williams never prayed; set forth by a Tribune reporter, she said; she never went to church; she never "I do not enjoy these evening house read the Bible; she knew nothing of hold assemblies. We all, of course, faith, vicarious atonement, baptism, or present in eye and tongue and feature sectarian creed. She lived above them times. Pastimes they are, indeed; they the act of kindness that endeared her to When I go home from one of these even- surrounded. Finally, one day, her peanut advancement. Grandma Williams flew ings out I dream of all I have seen or stand was missed from its accustomed

III

There had been exciting rumors afloat thoughtfulness. The polite bendings of in reference to the rayages of yellow well-bred young men over the gaily at fever in Memphis, and pathetic appeals who never makes any sacrifice for others tired girls recall my pensive thoughts had been made for assistance-esback to the merry days of my girlhood, pecially for skilled, tender-hearted and off in the side parlors the swaying nurses. There, in the midst of the ter-ers. forms of waltzing couples draw back my rible, heartrending ravages of this dire disease, Grandmother Williams, the tones of a girl's sweet voice in song peanut vender of New Orleans, might have been seen. What grander spectacle than to see this venerable woman, bending over a patient, cooling his parched lips, administering medicines, and sending forth the magnetism of her healthy, vigorous frame as a healing evidenced in the following: balm. She, poverty-stricken, homeless old woman, hastening to scenes of danger, to contend with a malignant "He had no 'business tact;' 'tis plain disease, while nearly every wealthy woman had left the city, to escape, if possible, the dire danger! Grandmother Williams was an Angel of Light, and as she passed from place to place, to adpass slowly out with laughing faces minister to the sick and dying, it seemed as if there were rifts in the dark clouds that overshadowed that unfortu nate city, and bright spirits peered therefrom, to gaze upon the stately figure of Grandmother Williams, as she went from house to house, or from cot to flashing eyes are dim. Tears glisten on cot. You may sing the praise of a Joan hollow cheeks. Care peeps from ancient of Arc, who led an army to victory, but wrinkles. Whitened heads bend near her achievements are nothing as com. together as they talk of olden days, for pared with this old woman's, who the hearing is not acute. Trembling worked so faithfully to stay the ravages hands adjust glasses as they peer with of the yellow fever, and to nourish back their worn eyes into the half-forgotten to life the one attacked, or render his

. IV.

Hundreds had died, and hundreds more were dying. The scene was ap.

It was on the morning dawn, when the gates of the east were opening, and the rays of light tinged with crimson hues were caressing the tops of trees, and scene. The old, old wrinkles of age fill ings away, were vanishing heavenward, to join the stormclouds, to again go forth to give to the fields new life and verdure. The birds were enlivening the scene with their God-given song. and all things joined in making the was then that Grandmother Williams sat by the side of a cot, ministering to a young man, who knew that soon his spirit would take its departure to its heavenly home. Suddenly gaining new strength, it is reported that he whispered:

"Grandma, a thousand blessings on you. There is pen and paper on the shelf; get them and pen a line to the only maiden on earth I love. Write my words as I repeat them slowly:

"DARLING ELLA:-I am in the fever-

stricken city of Memphis-dying, gradubowed over and rub my thin hands and ally dying. My life is ebbing away, while thoughts of you, dreams of you visions of you,-they come and go like so many fairies. Last night I dreamed of you. I stood as of old by your side, and your smiles, the sunshine of my heart, seemed like a flood of happiness Yes, she was the ideal grandmother, to my despondent soul. Yes, my darling, transcendentally lovely, even, as she was I dreamed I was with you, and I was descending the Hill of Old Age, down with you as real as ever. Your caresses thrilled me with joy; and I laughed and cried as the tendrils of your soul interlaced mine so sweetly; just as the tendrils of a vine to the branches of a tree, in the debris of humanity, where an oc- and as you said 'I am yours, now and forcasional flower blooms forth most beauti- ever,' I felt as if God himself had come and overshadowed us with his blessing. mother of a cultured, wealthy class; nor What pathetic tenderness there was. my durling, in the scene; for somehow-I cannot tell why-I felt as if I must depart from you, never to see you again on this earth, and as you pressed your sweet those fond caresses which only a grand- lips to mine. I felt surging in my heart a prophecy that I must leave you. Oh! darling, what is death? I am even now dying. When I left you in my dream I saw the tears in your eyes, and as they rolled down your pale cheeks, each one seemed to glisten with some kind token or word of affection. What tender pathos in your voice-so musically sweet. she had no place in the home circle; her that I seem to feel its influence now, only home was one room in a house This is my last dying struggle; yes, the last effort I make on earth is to open She lived in a world of her own, lustrous wide the floodgates of affection, that it with grand and beautiful thoughts, as to may go forth to you, my darling, as a dywhat she would do to ameliorate the ing benediction, to bless you a thousand condition of humanity, if blessed with times. I know your heart will almost

The world can only be made better by self-sacrifice. It is the only way you can advance it to a higher plane. Self-selfishness is the antipode of self-sacrifice. ter tenderly regards the comfort of othto the assistance of a fever-stricken city, while hundred of weelth words as early as Friday or Saturday in while hundreds of wealthy women fled from it as they would from a viper. And while contemplating the life of Grandma Williams, the peanut vender, remember, please, that life in a measure must be made up of self-sacrifices, and he or she is supremely selfish, and should never ask the intervention of the higher pow-

That Grandmother Williams, so radiant with divine beauty, was a failure in a worldly sense-a peanut vendormany will declare, but those who are a failure many times in a worldly sense, are radiant with angelic qualities, as

NO "BUSINESS TACT" HAD HE.

enough; He stored no gold while on his earthly way; Ill clad was he, with garments worn and

rough, Scarce knowing how he'd live from

day to day. Improvident! His little all he gave To those who needed; poor, yet fed the

poor, And still neglected for himself to save. Unhoused, unkempt, they voted him a boor. No tact had hel

"No wisdom, surely! Why, the vagrant To lift his voice 'gainst rulers of the state.

Not e'en the church-God save us all!he spared; But scourged alike earth's sainted and her great.

To save a sinner, he, unwise, would say That you must touch him with a tender hand:

Fooiish! No doubt, in average man-

kind's ken.

HE WAS THE CHRIST."

A New Publishing House. THE PROGRESSIVE THINKER is ever usual routine. It is conoclastic, daring, aggressive. If it has a New Departure. it lets the people guess as to its nature the truth to the people, that 'there is no for a few weeks, and then springs it upon death,' but simply a change of condithem suddenly. We did not tell the tion," Spiritualists of the world that we had inaugurated a Publishing House, until we had presented them with a copy of its work. This Publishing House will is engaged for a month. She is a good evolve itself, and pay each of our yearly lecturer and an earnest worker, and an subscribers a dividend, and that, too, without the least sacrifice on their part. Vol. I of the Encyclopædia of Death, and Life in the Spirit-World, is really a extend an invitation to all good test beautiful work, and the matter it con- test conditions. To all such we offer tains should have a world-wide circula- an inviting field, and a warm reception, tion. Any one who sends in a yearly subscription is entitled to the book at 50 cents, postpaid. If it is not convenient recently gave a number of very fine mafor you to renew now, send in the sub- torializing seances at Columbus, Ohio, scription of a new subscriber, and both of you will be entitled to the Encyclopee from the creeping infant to the tall giant dia of Death, at 50 cents each. There in stature. Three female forms came must be some appreciation of our sub- with little infants in their arms; one ing from THE PROGRESSIVE THINKER'S Publishing House,



Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early order to have immediate insertion.

We have sent to us a great many testimonials of spirit cure through different mediums. We can, as a rule, only publish such as advertisements, for which our regular rates are charged.

the organ of the psychic or sixth sense; also gives practical demonstrations of

S. Drake writes in glowing terms of the mediumship and seances of Mrs. S. B. Bromwell, at her home in this city. Leonard Juckett awards great praise to the labors of Mrs. Scovell at Elgin, Ill., and states that she has opened the

eyes of many at that place.

S. N. Aspinwall writes from Fort Dodge, Iowa: "We gave two lectures to large audiences at the Opera House, Sunday afternoon and evening, and will occupy the same place again next Sunfrom Webster City, Sioux City, New Sharon, and Olin, Iowa, while here, urging us to visit them before returning home. Will try to stop at those places as we must be home by Dec. 15th.

C, H. Hubbard writes: "Owing to the long and serious illness of Mrs. Anna L. Robinson, the lectures before the First Spiritual Society of Port Huron were not must out his wright of coarser, baser of his city, to which Mrs. Robinson has also organized a Ladies' Progress.

Must bouch the wright of coarser, baser of his city, to which Mrs. Robinson has loss organized a Ladies' Progress.

Say when was e'er a scheme so foolish planned!

"Fanatio, too! He had a strange belief."

That man might reach to heights as you but guessed!

And, hoping much, he walked a path of grief.

That they who faiter might the more beliessed.

And, hoping much, he walked a path of graif.

And thus he lived—was e'er such folly known?

And thus he lived—was e'er such folly known?

Why, when he died, still scouting golden

Mrs. Robinson has found time to tage dear was vain?

And thus he lived—was e'er such folly known?

Why, when he died, still scouting golden

Mrs. Robinson has found time to tage from all this Mrs. Robinson has found time to tage frow saying.

Mrs. Robinson has found time to tage from the believe of which he were special for the continuous and the following has been away at one time for a life of which he was evered to be a carth's success, which is a competent of the following has been away at one time to a carth's success, when a carth's success, where gilded folly proudly wears the late of lives and have been away at the late of which he was been and nother column.

Mrs. Bait Leave the success of the current of the first patterns and instructions from the success of the current of the first patterns and instruct the little ones. Mrs. Robinson has also organized a Ladies' Progressive Union, whereby we hope to grain, and the patterns of the first patterns of the firs

earth's success, praying for him, as usual. "Bless papa, Where gilded folly proudly wears the and take care of him," he was beginhay,

And simpering millions haste some knave to bless.

And simpering millions haste some knave to bless. Yes, according to your rule, fellow; "I hear him down in the hall!"

J. F. McIntyre writes: "The Spiritukind's ken.

A teacher with one lesson for his school.

Impractical: with faith in love but Impractical; with faith in love; but tures delivered by Mr. J. Frank Baxter, of Boston, Mass., November 13 and 14, accompanied by some of the finest, per fectly-recognized descriptions imaginable, giving both Christian and surnames, date of passing into Spirit-life, symptoms of last sickness, etc. His lecture, "The Value of Phenomena in Establishing Beliefs," was handled in a masterly manner, and gave the very best of satisfaction. It created such an awakening among the people that they are anxious to hear more, and should on the alert for New Departures. It is Mr. Baxter revisit Sherwood, the house always doing something outside of the could not hold the people that would aged the Spiritualists of Sherwood and vicinity to greater zeal in promulgating

Dr. A. L. Foreman writes: "Our society has not been doing much for some months past. We now hope for a revival under the services of Mrs. Aldrich, who all-round Spiritualist, and a credit to our cause, wherever she may be called to labor in the spiritual vineyard. We should they come this way.'

J. M. K. writes that Mrs. H. V. Ross to the great delight and satisfaction of scribers in receiving the benefits accru- being a sister of the writer. Mrs. Ross has gone to Cincinnati.

Moses Hull has been re-engaged at Cleveland, Ohio, for December. His ministrations there have been very suc-Buckingham's Dye for the Whiskers cessful. He can be addressed there for does its work thoroughly, coloring a uni-form brown or black, which, when dry, Clair street. During March he will lecwealth. Those thoughts were luminous break as you read this, my tokens of will neither rub, wash off, nor soil linen. ture at the Spiritual Temple. Boston.

John Johnston, of St. Louis, Mo., was Morrison, Ill., treating a case of obses-

Bishop A. Beals was in the city last of Chicago, who is lecturing under the auspices of the St. Louis Spiritualists' at Grand Rapids, Mich.

cellent work in this city the past six on the molecular structures in nature, weeks, calling out large and intelligent and molecular association through prinaudiences, especially on Sunday evenings. On Sunday evening, November the discourse he explained this association and affinity. 25, the ball was literally packed. The tion by a variety of experiments in nat-audience listened to and freely ap-plauded Mr. Baxter's lecture, and was the various philosophical propositions enwrapt by his remarkably interesting with ease and fluency, showing careful and convincing seance. As this was his preparation and complete mastery of the closing session for the present in Chi-subject. The potentiality existing in cago, the following resolution was pre- light and other vehicles of motion wer sented, seconded and carried by a rising also learnedly presented to the audience unanimous vote: Resolved, that we, as and at the close he stated that through members of the First Spiritual Society molecular methods we were unite of the South Side, and we, as attendants through thousands of miles of space, no on its services, hereby express our appreciation of the labors of Mr. J. Frank Sunday evening, the 25th, the hall was Baxter in our midst; that we thank him crowded to the doors, and the closest at for his earnest thoughts, helpful words tention was paid to the speaker's reand convincing works, and that we bid marks. Prof. Lockwood's subject was, him a hearty Ged-speed as he goes Principles of Thought Transference, hence to other fields, we asking for him Illustrated by Flash-Light Photogracontinued protection and power from the phy,' and the discourse throughout was Spirit-world."

Helping Hand Society, of Flint, Mich., and Mrs. H. Parker, it being the fortieth phenomenon; illustrating prise was complete. We were accorded as our host and hostess could find their for a Test of Mediumship." speech—which for a short time had J., of Allegheny City, writes: "The flown. The evening was spent in read- First Spiritual Church of Allegheny, After January 1st, 1895, Dr. C. T. H. ing, recitations and music appropriate to Pa., has had Mrs. Hamilton Gill, of Chi Benton, inspirational speaker, of 400 be some was presented to Mrs. Parker, who is president open for engagements with societies desiring an able lecturer. The doctor illustrates his lectures with stereopticon kens of remembrance and appreciation days. Mr. Frank T. Ripley will be here views, showing the solar plexus brain—for the good work they are doing. After for the months of January and February. the organ of the psychic or sixth sense; refreshments were served and a very Mrs. Demorest, one of our home talent, enjoyable evening spent, each went home wishing our friends a prosperous future. Although they are not so strong physically, they are stronger spiritually than here in our city giving seances at 109 as they have in the past."

> G. H. Brooks is to be at Bay City, Mich., the first two Sundays in December. His address there will be 420 Garfield avenue.

I. P. Blood thinks Spiritualists will not be completely successful as long as they confine their efforts to the cities and the admission see plan. They must day. We have given two seances for and the admission to produce materializations, to large numbers, with preach the gospel unto all the world, to excellent success. Have one more al-the poor as well as to those in more ready filled. We have received letters favorable circumstances. "Freely ye from Webster City, Sioux City, New have received, freely give," that all may have a chance to know the truth.

Dr. A. L. Foreman writes in strong and hearty commendation of the recent most convenient, if only for a day or two, articles by Dr. Greer, Will C. Hodge and others concerning fraudulent mediumship. Although a firm believer in materialization, he is convinced that three out of every four who claim to be materializing mediums are the rankest but the spirit was strong, and in her vo-cabulary there is no such word as fall-stand convicted on their own refusal. ure. Our meetings are very interesting Let us demand test conditions, or no sit-and largely attended. The subject of ting; and so drive imposters out of the and largely attended. The subject of one lecture, 'Is Spiritualism Sustained by the Bible,' called forth a criticism ing as well. Give fakirs and frauds no credulous to think about.

Sunday evening. The friends said there were more people in the audience than in all the churches in the city. All seemed pleased and satisfied. I cannot understand why more of the city mediums do not visit the country towns. Any its organization years ago, in that it will good, reliable, honest medium who would so conduct themselves that they would be a credit to the cause of Spiritualism, would be well received in almost any town they would visit, and well sup-ported also. While here we have received very urgent calls to visit Sioux City, Webster City, Wonewoc, Collax, Newton, New Sharon and Olin; and in the city of Fort Dodge, a wide-awake, live business place, they are very anx-ious to have a good, reliable medium make it their home. We shall not be Kalamuzoo, December 8: Flint, Decemable to reach home before December 12th."

Correspondent writes: The Spiritual Society of Sioux City has secured the services of Mrs. M. Theresa Allen, inspirational speaker and platform test medlum, for the month of December, and much good is anticipated as a result of her efforts. Mrs. Allen would be pleased to arrange for weekday meetings in the vicinity during her engagement at Sioux City. Address her in care of Andrew J. Sweetser, S. E. Cor. 3d and Douglas sts., Sioux City, Iowa.

Moses Hull, we regret to say, had his pocket picked on the cars when returning from Cleveland last week. He lost seventy dollars.

Moses and Mattie Hull's Thanksgiving dinner to a dozen poor children proved a success. This inclines us to hurrah for the donors and throw up our hat.

Mr. E. M. P. writes from Fitchburg, Mass.: "On Sunday, November 25th, Oscar A. Edgerly occupied the rostrum of our society. This being Mr. Edgerly's first visit to our city, we find him to be a trance speaker of far more than ordinary ability. The subject of his evening discourse was a most opportune one: A. P. A. and Its Mission.' This lecture was conceded by all to be one of the best ever delivered from our rostrum, ex-celling as it did in logic, force, and argumentative ability. Mr. Edgerly will receive a hearty welcome from our peo-ple on his future visits to our city."

Chas. A. Gould, an excellent healer from Detroit, Mich., can now be found at 302 Warren avenue, first flat, this city.

Prof. Lockwood has just returned from in the city last week. He had been at St. Louis, Mo., and the Globe Democrat of that city makes the following com-ment on his lectures: "Prof. Lockwood

Association at Howard's Hall, addressed Mr. J. Frank Baxter has done ex- spiritual philosophy, dwelling largely

Mrs, E. M. P. writes: "On the evening into and careful study of the topic. He of the 22d of November, the ladies of the referred to the wonderful discoveries recently made in psychic projection, and together with their gentlemen, sixty in all, went in a body to the home of Mr. elements of nature that promote this anniversary of their wedding. The sur-prise was complete. We were accorded Yesterday morning Prof. Lockwood leca hearty good welcome, however, as soon tured on A Plea for Test Mediums, and

they were forty years ago. May the good angels bless and guide them in the future as they have in the past."

Grant avenue, and have done some good work for our society. Mr. Collins, of New York, trumpet medium, is here and is giving some good work through his controls."

Rev. P. Calvin, ex-Methodist minister, inspirational lecturer, platform clairvoyant and clairaudient test medium, open for December and January. Northern societies preferred. Address 193 (old number) Carondelet street, New Orleans, La.

Prof. W. M. Lockwood has just finished a successful course of lectures at St. Louis, Mo. He is now in this city and can be addressed for engagements at 471 West Madison street.

Harlow Davis is giving tests at Meriden, Conn.

Alice Sinclair Mariner was awakened from her sleep in her home at Brooklyn by hearing strange voices calling out: "Alice Sinclair, get up! You are the heir of William Sinclair, of Baltimore." resumed till the last of October, and kind of frauds, and should be exposed She did get up, and investigation showed even then, Mrs. Robinson was not well, and punished. Mediums who will not that William Sinclair, of Baltimore, had submit to the strictest test conditions died; that he left an estate of \$2,000,000, and, what is more to the point, that he was her father, from whom she had been

a great revival and a renewed interest taken by the public in the great and taken by the public in the great and growing cause of Spiritualism. This society owes its great success in a great society owes its great success in a great measure by adhering strictly to the line of business policy it started out with a

ber 9; Decatur, December 16; Grand Rapids, each Sunday of January, 1895; Lily Dale, N. Y., July 21, 23 and 25, 1895; North Collins, N. Y., August 31 and September 1. 1895.

[CONTINUED ON PAGE 2.]

Sunday Meetings in Chicago. First Society of Spiritualists of Chicago, Hooley's Theatre. 11 A. M.

Illinois State Association, Bricklayers Hall, 93 Peoria street. 2:30 and 7:30 P. M North Side Society, Schlotthauer' Hall, Sigel and Sedgwick streets. 2:3 and 7:45 P. M.

The Progressive Society, 3120 Fores avenue. Children's Lyceum, 1:30 PM. Services at 3:00 and 7:30 P. M.

Services at 10:30 A. M., 2:30 and 7:30 P. M. Children's Lyceum at 1:30 P. M. The First Spiritual Society of the South Side, Auditorium Hall, 77 Thirty-

Spiritual Union, Nathan Hall, 156

first street. 2:30 and 7:30 P. M.

from a mountain grass.

145 o'clock.

Cures OTHERS. Chicago A

Cure You. AYER'S Sarsaparilla MAKES FAIR (Chicago) WEAK STRONG.

WAS.

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Oloth, 12:no, Illustrated, pp. 864, \$1.50; Paper, 75 cents. For Sale at this office.

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BY LOIS WAISBROOKER.—MANY have read this book, many have re-read it, and many others ought to read it. It should be read by every man and woman in the land. As a story it is many interest and at the same time it educates, elevates and inspires. It shows the fujustices 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 moral 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 victims of social stratem. It contains a fine likeness of the author. Fine cloth, 250 pages. Price, 6.7.

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its organization years ago, in that it will engage and sustain none but the very best exponents of the spiritual philosophy and phenomena that can be secured in this country, and hence those who attend our meetings will meet upon our rostrum none but the truest and best."

Mrs. Marie Leavitt, of Minneopolis, has been engaged to lecture during Jan. uary at LaCrosse, Wis.

L. V. Moulton, of Grand Rapids, le, tive an energial burdens upon the individuals composing society as a whole. The book is trenchant, instructive and very interesting, even when regarded merely see a sovel, and is especially commended to "women everywhere," to whom it is dedicated. It also therewhere, to whom it is dedicated. It also therewhere, advanced ideas relating to the Spiritual philesophy are introduced. It contains a fine likeness of the author. It contains a fine likeness of the author. It contains as person to the author. It contains a fine likeness of the author. It contains as peges, neatly bound in cloth. Price by mail, prepaid, \$1.23.

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PART II. CONCLUDED.

TORTURES IN THE TOWER. The foregoing extract is from Vol. viii. dently the same as the Note U. referred

The following were the kinds of tortures chiefly employed in the Tower: First, the rack (then follows a description of that instrument of torture, which I opine was not invented by Queen Elizabeth or by any English Protestant); second, the implement described by Dr. the cell called "little ease," and closing with "a few lines from Rishton's Diary;" to discover, does this Catholic author state that "they invented instruments for the torture of Catholics."

the way in which the individual expresses himself. I do not conceive it possible to take human life humanely, now at Trinity College, that at least but there certainly are degrees of cruelty in modes of inflicting death. If Elizabeth was guilty of cruelly putting to death Catholics for conscience sake, in her reign of forty-four years, what must we say of her predecessor, Mary's treatment of Protestants in her reign of five years? True, Elizabeth tortured, as was common to most European countries in that time, in the case of civil malefactors, and she executed by a common mode of execution long prevalent in England for penal crimes; but Mary gave the distinctive mark of persecution for conscience' sake to her policy by the very method of punishment adopted by her, namely, burning at the stake, the penalty for religious heresy inaugurated by the Roman ecclesiastics in the reign

M. J. SPAULDING-WILLIAM COBBETT. But why spend time in discussing with 217, thus refers to the subject: "Both Mary and Elizabeth persecuted,

and both of them did so chiefly, if not wholly, from motives of State policy." If these motives were sincere Elizabeth was not guilty of persecution for relig-

Not content with the really best Catholic authors, Dr. Peebles quotes one William Cobbett, who seems to have been able to write the most venomous and vigorous slanders in the best English of any man of his day. Dr. Peebles proves by Cobbett that "hundreds and hundreds (of Catholics) were either maliciously persecuted or butchered;" etc. But the Doctor could have done better than that: He could have proved by Cobbett "for every drop of blood shed by Mary, pints were shed by Elizabeth;"
that it was Elizabeth who was responand plunder.

that: "When one looks at the deeds of this foul tyrant (Elizabeth), when one sees what abject slavery she has reduced the nation to, and especially when one the nation to, and especially when one views this commission (the ecclesiastical price of the nation to, and especially when one views this commission (the ecclesiastical price) and superiors of an classes of the period of the proportion on this question of the nation to assert and exercise this high ecclesiastical prerogative. In the meantime, while this tremendous authority is held in abevance by our civil lished in the year 1851, and is to be views this commission (the ecclesiastical commission), it is impossible for us not to reflect with shame on what we have so long been saying against the Spanish Inquisition, which from its first estab-Inquisition, which from its first estab- forgery and imposture of the most glar- somewhat dulled by the length of time lishment to the present hour has not committed so much cruelty as this fer recious Protestant apostate committed ests, has but itself to blame for any unspecified the received and burnishing them up

Mary, in her reign of four years and little more, put to death, again according to Catholic authority (Dr. Lingard), "Ilmost 200," but according to the Encyclopedia Britannica, from statistics gathered from numerous sources, 286 suffered death at the stake-men, women and even children. Thus, if Mary had reigned the length of time that Elizabeth reigued. namely, forty-four years, and had kept up the sacrifice, which did not diminish in ratio as time fled, Rome's altar of fire would have counted 3,124 Protestant vic-

conceived by the brain of man, and as present century, and the accounts now Sanctam," pronounced by Boniface VIII. devotee is admitted to membership, is thought, observation, reading and in evidence tends to show, with the knowledgiven of it proceeded from the same some six hundred years ago, but which, as follows:

Under these circumstances James found it necessary to require an oath from his Irish subjects repudiating the Pope's power to depose a prince, or to grant away his territory, or to absolve his subjects from allegiance, or addresses that sinuous and subtle craft: p. 155, of my edition of Lingard, at which place is a star reference to Note E. page which oath Pope Paul V. audaciously addresses that sinuous and subtle craft: "To render your opponents odious, you have had recourse to the forgery of documents and subtle craft: "To render your opponents odious, you have had recourse to the forgery of documents and subtle craft: subscribe. Accordingly conflict ensued, to by Dr. Peebles. That note is as or, rather, did not cease until the strong arm of Oliver Cromwell brought order out of unhappy Ireland's chaos and con-

fusion. During the reign of Charles I., following James, massacres occurred. If the Scotch Protestant soldiers murdered in cold blood "scores of Irish upon Island Magee," it was in retaliation of the Peebles: third, iron gauntlets; fourth, treacherous massacre of their comrades by the Captains MacDonnell and their with "a few lines from Rishton's Diary;" Catholic soldiers, and of the cold-blooded but nowhere, so far as I have been able to discover, does this Catholic author state that "they invented instruments of the cold-blooded style of which renders the fraud too gross to be swallowed, and palpably bestate that "they invented instruments of the cold-blooded style of which renders the fraud too gross to be swallowed, and palpably bestate that "they invented instruments" in the circular style of the Jansenists, the absurd style of which renders the fraud too gross to be swallowed, and palpably bestate that "they invented instruments" in the circular style of the cold-blooded style of which renders the circular style of the palpably bestate that "they invented instruments" in the circular style of the cold-blooded style of which renders the fraud too ate that "they invented instruments Ulster. The usual estimate of the massive the torture of Catholics."

Ulster. The usual estimate of the massive trays the malice of your Father Meynier, who has the impudence to make use of it for supporting his foul slanders. Somenate condition of mind and spirit from sand. Mr. Froude believes that twentyseven thousand would be nearer correct but proves by depositions of witnesses

TWENTY-FIVE THOUSAND PERISHED by the sword, gun, drowning, etc., simply because they were Protestants. The effrontery with which you can invent Catholic estimate, if there was a massacre at all, is that no more that one hundred and nine were sacrificed. The admission, as usual in such cases, is accompanied by either an apology or an attempt at justification. Mr. Froude, in United States, is a forgery, but it is sinhis introduction to these depositions, pub- gularly unfortunate that credibility and lished by Mary Hickson, takes opportun- consistency are lent to such a fabrication ity to comment upon Irish history as by the historical and dogmatic status of written by such "historians," as, for extended the Roman Catholic heirarchy. Let me ample, one John Curry, who is of the demonstrate, briefly as space will pernumber relied upon by Bro. Peebles.

"Anyone," remarks Mr. Froude, "who has read Curry's account of the death of the dominion of infidel princes was transthe great rebel, the Earl of Desmond, will ferred to the Church, and is vested in see that that so-called historian is not the Pope as the vicar of Jesus Christ,

Dr. Peebles whether or not Elizabeth persecuted Catholics, when a higher authority, possibly, on that subject has spoken in behalf of the Catholic church? The Rt. Por M. I. Spelding. Applyisher at the persecuted computed by the persecuted Catholic church? The Rt. Were not a few computed by the Free Pope's Dominion. Rev. M. J. Spalding, Archbishop of Baltimore, in his "History of the Protestant Reformation," Vol. ii, page luxury of sentimental sorrow over the transplantation records and fictitious reluxury of sentimental sorrow over the transplantation records and fictitious reports of the executions and sentences in

MASSACRE AND PERSECUTION.

Indeed, the Catholic method of treating the great historical facts of massacre, spoliation and persecution of subject to the jurisdiction and disposal whole church, upon questions of faith which the Church of Rome has been of the Pope by divine right. The church and morals, every opinion, theory or guilty, is, for the most part, as follows:

also possesses coercive power over all belief emanating from any other source First, no such event ever occurred. Seconflicts with ond, if it did occur it was not one-thousandth upart as bad as represented. the power to punish the insubordinate rily be wrong, and must be so held by Third, it was justified in whole or in and repress the lawless. . . It will be that infallible authority, and by all those part by the conduct of the other party, and fourth, it was not by thousands of the jurisdiction that the Roman hier-too, without investigation or argument. times as bad as some concurrent outrage committed by Protestants upon Cath-try, is that all heretics are 'subject to the world, where Catholicism is the committed by Protestants upon Cath-

sible for the hideous massacre of Prot- THE ANATHEMA AGAINST SPIRITUALISM sible for the hideous massacre of Protestants on St. Bartholemew's Eve, in Paris, and which for months thereafter the anathema pronounced by the Pope and throughout France. He need not raged throughout France. He need not against all Spiritualists, and demands clude the entire population of the counnorance and prejudice.

have stopped at that, for he could have that its verity shall be certified. Would try. Not only, therefore, do these hier
"FIFTY YEARS IN THE CHURCH OF shown by Cobbett that not one of the it be worth while to drop a line to his archs consider themselves entitled to English Protestants' was actuated by a holiness, the Pope, requesting an aumore worthy spirit than that of rapine thenticated copy of such document if any name and by virtue of the divine right there be in his archives? It is to be of the Pope, but to act as the masters the Church of Rome," Father Chiniquy The same Cobbett would have told him found published in THE PROGRESSIVE and superiors of all classes of the peocommitted so much cruelty as this lerocious Protestant apostate committed
in one single year of the forty-three
years of her reign." (Cobbett's History
of the Reformation, vol. i, p. 180.)

The roccords of instory in the solution of the forty-three
sets, has but itself to blame for any unfair treatment which it may receive at
the hands of its opponents. It is within
the power of the Roman Catholic hierthe manner in which it would deal with
the manner in which it would deal with
archy to forever settle all questions of
the most of its enemies and persecutors.

Thus it is said. thority, put to death no more than 204 forgery and misrepresentation as to the Catholics, the estimate of Milner; or 191, the estimate of Dodd, during her entire ity, by following the example of the control of the co reign of some forty-four years: while Mary, in her reign of four years and little more, put to death, again according to Catholic authority (Dr. Lingard), "Impost 200," but according to the Ency-

in ratio as time fied, Rome's altar of fire would have counted, 3L24 Protestant view time in England alone.

AMOUNTING TO MILLIONS.

As to persecutions by James 1. and Cromvell in Ireland, Dr. Peables evidently takes his bistory from the Cash of the campass of the law of the three of the cannot cannot be the dealty referred to the carried and truculent attacks his bistory from the Cash of the carried and truculent attacks and in the nurder of hundreds, and are relied upon to prop upon the schools of Rome, and in the nurder of hundreds, and are relied upon to prop upon the schools of Rome, and in the nurder of hundreds, and are relied upon to prop upon the schools of Rome, and in the nurder of hundreds, a the "False Decretals?" They are part the power to extirpate is not possessed. of the canon law of the Romish Church (Dens.) Heretics as such are to be dealt ultramontane party to rid England of the Protestant government, that Robert Catesby, Henry Garnet, Guy Fawkes and other Catholics resorted to the horrible tirely drawn from their obscurity, and The InFALLIBILITY OF THE CHURCH. DOMINATION OF THE CIVIL AU device of placing gunpowder under the produced with an air of ostentation and House of Parliament, in order, as triumph to demonstrate the supremacy

CHURCH. A case also in point is finely brought uments, such as that Letter of a Minister to M. Arnauld, which you circulated through all Paris, to induce the belief that the work on Frequent Communion, which had been approved by so many bishops and doctors, but which, to say the truth, was rather against you, had been concocted through secret intelligence with the ministers of Charenton (Protestants). At other times, you attribute to your adversaries writings full of implety, such as the Circular times, again, you will quote books which were never in existence, such as the Constitution of the Holy Sacrament, from which you extract passages, fabricated at pleasure, and calculated to make the hair on the heads of certain good people, who have no idea of the

bristle with horror." I have no doubt that the document purporting to be a bull of Leo XIII., for

only partial but ridiculously ignorant of the King of Kings; whonce . . . the Pope what he professes to know most about." can, by his own authority, grant the Referring to this class of histories, kingdoms of infidel princes to any of the

continent was discovered by Columbus, in the 'character of apostolic legate,' and grain of salt. possesses rightful dominion over the ter-

Those orders and societies that work in the dark always run the risk of misrepresentation: by placing themselves in a position to fairly excite suspicion, they have not much claim upon our sympathics in cases of unfair though restricted in the dealt with without trial or proof, on the ground of being incorrigible and rebellious from the beginning. The throne of Peter as the ruler of Rome and the world."—("Protestantism and Infidelity," by Weninger (a Jesuit), but extirpated, subject only to this condition—that its extirpation may be susting a cases of unfair though restricted. thies in cases of unfair though natural pended where 'there may be reasons inferences. Did you ever hear, Brother Peebles, of should be tolerated;' for example, where

edge, if not with the consent and approval of Christ's vicar at Rome.

At this time, as previously, Ireland was filled with Jesuits and priests of every variety, who were exerting their lumiest efforts to keep Ireland upder the Roman pontiffs, and exalt them at luminost efforts to keep Ireland upder the domain authority and jurisdict domaination of Rome, hoping that by stirring in pingiprentions, or causing in History, part if, ch. ii. p. 216, and of the Roman political and proceeded from the same some six hundred years agb, but which, as follows:

'Yestigations. Brother Peebles ought to source with the decretals and were equally authentic. Be that as it may, disputed doctrine of the Roman church for the true between persoenting individuals or opinion's sake, and criticising and opposing, by individual or concerted effort, a system, the logical results of which are clearly disastrous to the powers of the Church; but the first of Jesus Christ."

This is an upper life of the Apostles, and Vicar and proceeded from the same some six hundred years agb, but which, as follows:

"A cknowledge the holy Catholic Peebles ought to disputed and upder to discern the difference of the Roman church for the true obedience to the opposing, by individual or concerted effort, a system, the logical results of which are clearly disastrous to the principles of human liberty and proceeded from the same some six hundred years agb, but which, as follows:

"A acknowledge the holy Catholic Roman church for the true. Apostolic Roman church for the true obedience to the church, and that the depress of all churches, and criticising and opposing, by individual or concerted effort, a system, the logical results of which are clearly disastrous to the principles of human liberty and prostirring up insurrections, or causing in-vasions from Spain or France, they would eventually succeed in placing pp, 389, 390.

History, part ii., ch. ii., p. 216, apud must be drawn by the Church, and the church and some Catholic upon the throne of Eng Subtle Devilishness of the recent defense of the pontiff's request. fallibility, according to true Catholic his recent defense of the rescuted The temporal sword ought to be subject doctrine, can only be prescribed by the to the spiritual; that is, the temporal pope himself, it is evident that the power to the spiritual, according to these Catholic's obedience to the church imwords of the apostle: "There is no power but from God; and those that are, are ordained of God.' Now, the two powers civil authority. would not be well ordained if the temporal sword were not subject to the piritual, as the inferior to the superior It cannot be denied that the spiritual power as much surpasses the temporal in dignity, as spiritual things in general surpass the temporal. The very origin itself of the temporal power demonstrates this; for, according to the testimony of nunciation of such persons and orders. truth, the spiritual has the right of ap- Perhaps, then, he may not be averse to pointing the temporal power, and of judging it when it errs; thus, also, is verified in the Church, and the ecclesiastical power, the oracle of Jeremias: that the "oath of allegiance to the pope "Lo, I have set thee this day over nations taken by every archbishop and bishop, and by all who are always to a positions and by all who are always to a positions. and over kingdoms.' If, therefore, the and by all who are elevated to positions temporal power errs, it must be judged of official dignity by the pope," contains by the spiritual; if the spiritual power of the following comforting assurance to inferior rank commits faults, it must be our heretical fellow-citizens: judged by a spiritual power of a superior order; but if the superior spiritual power alone, and not by any man, according to the words of the apostle: 'The spiritual out in the Appendix (pp. 717, 718), to man judgeth all things, and he himself is judged of no man:' This sovereign and formularise of the Catholic church spiritual power has been given to Peter and formularies of the Catholic church, bind,' etc. Whosoever, uncreased by God, in those days for such unings, and sisteth this power so ordained by God, seandal and disgrace to the civilization resisteth the order of God." (The Power scandal and disgrace to the civilization of this day, and but for the conservatism

> Romish persuasion, and ask him how far somewhat of the binding force of the civilization of modern times. temporal claims of the papacy upon its subjects. The Roman Catholic citizen is by such doctrines as these certainly placed in an unpleasant situation, and in the light of such hierarchical manifestos the question of his loyalty to any government, not subject to the papal control, is always pertinent and in order. The blustering declaration of loyalty to the principles of civil government, so often nowadays witnessed from certain Catholic priests, bishops, archbishops or lay-"It is also the claim of the Catholic men, in view of the absolute and unhierarchy that because the American equivocal teaching from Rome, must certainly be taken with a very large

No better basis for intolerance, bigthe Cromwellian courts, but carefully ignore or boldly travesty the records of fore expanded the dominion of the Caththe crimes which led to those severities." olic Church; and hence that the Pope ernments not established or existing under the sanction of the papal order ritory of this country." (The Papacy can well be imagined than the doctrine and Civil Power, p. 592.) According to Catholic doctrine, this country, then, is can well be imagined than the doctrine "The which in the least degree conflicts with the laws of the church.' And inasmuch most implicitly adopted and practised, as infidels, who have always denied the the greatest spirit of intolerance must

In his book entitled "Fifty Years In gives a specimen of genuine, orthodox

were in a minority, what he would do with you? That, we say, would entirely principles of civil and religious liberty.'

In his letter to Maximilian, the papal invader of Mexico, Pius IX. gave these

explicit instructions: "Your majesty is well aware that in order effectually to repair the evils gloom and superstition of the Middle Appleton's Annual Cyclopedia for 1865,

THE INFALLIBILITY OF THE CHURCH, DOMINATION OF THE CIVIL AUTHORITY

plies an obedience to the pope in his universal claims to jurisdiction over all

GREATLY DISTURBED,

Brother Peables is very much disturbed on account of "oath-bound or-ganizations," and all those who, for Catholic fraternity, and he breaks forth into ecstatic declamation and bitter de-

"Heretics, schismatics and rebels to our said Lord (the pope), or his aforesaid commits faults, it can be judged by God successors, I will to my utmost persecute by these words: Whomsoever thou shalt originated in a barbarous age, and bind, etc. Whosoever, therefore, re- while there may have been some excuse

M. Gosselin, Vol. ii., pp. 233-34, apud of the church of Rome, they would have Footprinus of the Jesuits, p. 485.) fallen away and become mere relics of Will Bro. Peebles kindly submit this the inhumanity of the past; but when document to some good father of the leading Catholics and the present pope himself sigh for the "better education he considers the same binding upon his conscience and that of all good Catholics? A frank answer would enable us to judge a vitality which augurs no good for the

> NO TOLERATION IN THE ROMAN CATH-OLIC CHURCH.

To talk about toleration in such an institution as the Roman Catholic church, except as a question of mere expediency and policy, is to talk non-sense; and one who believes that that church and its principles are tolerant of other forms of worship and of thought of Death, and Life in the Spirit-Worldcan only be excused on the ground of ignorance. To turn to the encyclical and syllabus of Pius IX., promulgated in 1864, and note there the condemnation of modern ideas, principles and practices, including the liberty of conscience freedom of speech and of the press, the right of secular control of education, the right of every man or woman "to embrace and profess the religion he (or she) shall believe true, guided by the light of reason," and, in short, of all those principles which in these days serve as the bulwarks of onlightened society, and then to know that the present pope, Leo XIII., and all good Catholics, endorse and subscribe to all these and all other denun-A Fascinating Work.

The readers of The Progressive Thinker will remember the story under the above title, by Hudson Tuttle, which was published in its columns. At the time, constant inquiries were made as to its appearing to the existing order of society and to civil government in this country, is to stultify common sense and human reason. And likewise, one who sees in the principles and teachings of the diversified forms of Protestant religion a menace equally dangerous to the institutions and liberties of modern times, as that inherent in the Catholic organization, can hardly possess that degree of discernment which is the natural concomitant of the enlightened mind.

DO PROTESTANTS PERSECUTE?

Do Protestants persecute, mob and hound to the death their recalcitrants, as is now the universal practice among (Arthering Purples of the protection of the protection of the protection of the protection in the content member, nor repel the most preparation.

A Fascinating Work.

The Progressive Thinker will remember the above title, by Hudson Tuttle, which was published in its columns. At the time, constant inquiries were made as to its appearing in book form. This whas now been gratified. It time, constant inquiries were made as to its appearing in book form. This whas now been gratified. It to promote the safety in a tyle and form like the time, constant inquiries were made as to its appearing in book form. This whas now been gratified. It time, constant inquiries where member as to its appearing in book form like the time, constant inquiries were made as to its appearing in book form like the time, constant inquiries were made as to its appearing in book form like the time, constant inquiries were made as to its appearing in book form like the time, constant inquiries were made as to its appearing in book form like the time, constant inquiries were made as to its appearing in book form like the time, constant inquiries were made as to its appearing in book form like the time, constant inquiries were made as to its ciations and doctrines of the whole line

hound to the death their recalcitrants, as is now the universal practice among Catholics? By no means. Where, for example, in the annals of modern Protestantism, do we read such words as

these:
"The man who shoots an anarchist at sight is a public benefactor. These expriests are anarchists of the worst stamp. They appeal to free speech. If free speech means the right to debauch the minds of women and children, I, for one, say, better free bullets than free speech."—(Jesuit Tom Sherman.)

Utterances such as these helped to hang Parsons and Spies; they are considered in law incitements to crime, and hence those who indulge in them may well expect to arouse suspicions of disloyalty to the government which protects them. Ex-priest George P. Rudolph, who has felt the smart of the Romish whip of persecution, declares it to be a part of the Romish religion and the duty of its oath-bound priests to persecute by slander, mob violence, and in all ways possible to be devised by Jesuit cunning and hate, the renegade priests and nuns of Rome, and for such persecution the persecutors are to be rewarded from the "spiritual treasury" of the

ant to-day, the Roman Catholic or the Protestant.

To conclude, let me disabuse the doctor's mind of the idea that none but members of "oath-bound" patriotic fra-Since the Vatican Council of 1870, all by the papacy in modern times are to be ternities see any danger in the efforts of Fawkes expressed it, "to blow the Scotch beggars back to their mountains." The decisions of King, princes, nobles, lords, commons, a certain Roman council, which is said catholics as infallible, and singularly enough, the doctrine of infallibility has spectators—thousands of men, women and children alike were to be made the victims of one of the foulest plots ever

vestigations. Brother Peebles ought to be sufficiently acute to discern the differgress. I give him that credit, although I am unable to see that he has very clearly manifested such discernment in Roman Catholic citizen."

A. M. GRIFFEN.

Passed On.

Gen. Seth Clover, an old-time Spirit ialist, died at Paola, Kansas, on the 9th ult., aged 77 years. The General went to Kansas from Pennsylvania in the early settlement of that now State, and political reasons, proscribe the Roman for near forty years had watched its growth and prosperity. He was a man of excellent habits, had filled many im-portant public positions, and died universally lamented.

Passed to Spirit Life.

The reaper has again visited the Spiritualist ranks and cut from its midst Mrs. Ellen VanCamp Kirby, who was born at Trenton, N. J., July 4th, 1826, and of late years has been a resident of Peoria, Ill. She was a firm believer in Spiritualism, and has raised children who are superior mediums and are now public workers for the cause. Mrs. Kirby was recognized as one who possessed a very superior mind and heart as well. She was, indeed, perfection in true friendship, kindness and love. Meet her when and whore you would, there was always that pleasant smile to greet you. Even in passing through the shadow into the great beyond, the face retained the same as before the spirit took its flight to a more real and beautiful home. A. OSTELL.

On November 19, at Blodgett's Landing, Lake Sunapee, N. H., Mrs. Juliu Morrill passed from mortal to immortal life. She was a firm and true Spiritualist, and beloved by all who knew her.

Just what investigators, and has proved more astelface to the communications. And as means or developing mediumship, Many who were not aware of their nediumstic gift have, after, a few study and correctness of the communications. And as means or developing mediumship, Many who were not aware of their nediumstic gift have, after, a few study and correctness of the communications. And as means or developing mediumship, Many who were not aware of their nediumstic gift have, after, a few study and correctness of the communications. And as means or developing mediumship, Many who were not aware of their nediumstic gift have, after, a few study and correctness of the communications. Cept. B. B. Edwards, Orient, N. Y., writes: "I had communications from their departed friends. Y. writes: "I had communications from their departed friends. Y. writes: "I had communications have study and their mediumstic gift have, after, a few study and correctness of the communications. Cept. B. Edwards, Orient, N. Y., writes: "I had communications have a mean of even from their departed friends. Y. writes: "I had been th The reaper has again visited the Spirit

life. She was a firm and true Spiritualist, and beloved by all who knew her. Her age was fifty-seven years and eight The interment was at Essex, months. Mass. JANE D. CHURCHILL.

Duty of Spiritualists.

We have made a full statement in reference to our plan to establish a Publishing House. We are now prepared to send out a specimen of its work in the form of Vol. I. of The Encyclopædia a book consisting of 400 closely-printed pages. It is nicely printed and substantially bound, and is furnished to all who send us a yearly subscription, at 50 cents -a miracle of cheapness. Anyone who sends us a new yearly subscriber is also entitled to receive the work at 50 cents. postpaid, as well as the subscriber himself. Spiritualists, is it not your duty to aid in this grand work and establish a Publishing House?

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This Department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle. Address him at Berlin Heights, Ohio.

A, R. A., Wellington, Ohio: Q. How do mortals see spirits?

A. Not by their natural, but by their by the mortal eye, for the substance of which they are composed does not reflect be asserted that a spirit has been seen questioner answered. in the normal state, it is a contradiction. The observer must have been unconsciously clairvoyant, or did not see a We can collect particles and produce a visible image, but this image

s not ourselves. When a medium sees a spirit, except in profoundest trance, he sees it just as the mesmeric subject sees objects he is willed to see by his magnetizer. He sees images formed in the mind of the controlling spirit.

C. L. H., Chestnut, Illinois: Q. Can you give an explanation of the following: Three persons, by breathing in unison three times and then holding their breath are able (with two fingers of each hand) to lift one of their number from long as no one breathes. (Once in the writer's experience the conditions were so perfect that we were able to run quite a distance with the recumbent body of the subject, who, though a large person, became as light as a bundle of clothes. A. This experiment can be readily tested, and is one of deep interest and significance. It is explainable only as being the result of the same means as are employed in levitation of mediums, tables, etc., by spiritual intelligences. The suggestion made by the writer that the experiment be made by members of circles while their hands rest on the table, of breathing together, and then holding their breath to induce levitation, is a good one, and if followed may lead to valuable psychic information.

G. W. G., Emporia, Va.: Q. Why is that communications are received from Pontius Pilate and other ancients if those who have passed from earthlife, many centuries ago have entered different phases of Spirit-life, as stated in THE PROGRESSIVE THINKER?

ruse to gain attention, frequently em-ployed, and often by reckless spirits. Yet if a communication be received which gives evidence that it is from the exalted source it claims, it would prove that the spirit, however great on earth, had not "entered distant phases of Spir It must be remembered that time does not measure advancement, and there are numberless spirits who have been stationary for ages.

A. S. H., Buffalo: Q. Having been told that I can become a psychometrist, how shall I proceed to develop the power? of Spirit help?

Are there psychometrists who manifest no evidence of mediumship? faculty can be gained only by its practi-

on the same laws and conditions as mediumship, and the good psychometrist produce the readings usually given. But when the reading extends far be-yond the character of the writers, into the past, or forecast of the future, interference on the part of higher intelligences must be admitted.

When an autograph or object is taken in the hand, the sensation is felt in the arm, gradually extending to the brain. The same sensation is felt, but more rapidly, when the object is placed on the forehead. The psychometrist should remain as passive and free from excite ment as possible. A word may be profitably said on the choice of autograph. None are as good when long mixed with other writing, as the influences from the papers thus brought together blend. The character of the person will be delineated as at the time of writing and not its general features.

The manifestations of psychometric power, and of spirit control, intricately blend, and are at times difficult to separate, and is probably true that no one can be sufficiently sensitive to give psy-chometric readings and not be subject to spirit control.

G. S. D., Soldier's Home, Mich.: Has held seance twice each week fo over a year, for independent slate writing, yet has received only three words written on the slates that were legible. Figures and marking only appear. He asks: How shall I be more successful? A. This inquirer has made a fair be-

ginning, but has met with some obstacle to further advance, which would be removed if he found a circle of a few friends, or engaged even one to sit with in the way of the magnetic or hypnotic

"M," Sheboygan, Wis.: Q. Are there earth-bound spirits? A. In answer, a passage is taken from the second volume of the Arcans of Nature: "Where is the home of the vile and debased spirits? On earth you have an invisible world of spirits constantly around you. You see them not; you neither hear nor feel them, yet are they dwelling by your side. Such spirits are chained to earth by attraction, and canchained to earth by attraction, and candidate their impress there, is anything but conditioned to their restoration. not arise to the second sphere until they have cast off the taint of earth. These are the spirits who in communications

only see in spirit; they cannot see the THE . NATION'S METROPOLIS. ences in full, giving names and particuexternal plant; they see the internal. It is not the external, but internal world which meets their perception. Earth being their sphere, they consider the Spirit-world as not only inhabited by spirits of human beings, but of beasts also, and they also say truly that the latter are necessary for their existence; for when the animal spirit dissolves at its physical death, they eagerly absorb the dissipating vapor."

R. W., Sweet, Idaho: Q. What is the reason that a person will see the form of departed friends just for an instant, and that is all? If one can see them at

all, why not all the time?

A. They are capable of stimulating the spiritual perceptions for the brief spiritual vision. Spirits cannot be seen moment, but cannot prolong the influence. If, however, attention is given these moments of clear-sightedness, they light, and hence, cannot be seen. If it will be prolonged, and the desire of the

> A. B., Stockton, Cal.: Q. Can a spirit show itself to a clairvoyant as some one else; say the spirit is that of Thomas Jones, can he make the medium see him as President Garfield?

A. To the independent clairvoyant whose spiritual sight is as objective as the physical vision, such a deception would be impossible. The greater portion of what passes for clairvoyance is on a lower plane, and is more or less subjective: that is, the clairvoyant is so vividly impressed with the thought of the controlling spirit, that he makes real and objective such merely subjective impressions. This will be more clearly understood when the common he had suddenly lost two-thirds of his weight—this condition lasting only so long as no one breather. mesmeric experiment is brought to recognized as Washington, or a vagabond, he would have only to so will, and the subject would at once see as desired. A spirit stands in the same relation to the medium that the magnetizer does to his subject, and can force its thoughts and desires more readily into objective

> It is well that we understand that the varied phases of clairvoyance, mesmerism, etc., rest on the same fundamental laws, for confusion results if the distinctions are not clearly observed.

> S. S., New York: Q. Why do not the spirits warn us of danger?

A. To this question may be added a volume of others, such as, why do not the spirits tell us the fate of ships? Why do they not unveil the horrible tale of Sir John Franklin's adventures in northern seas? Why do they not guide our feet from dangers, and lead us in the path of success." If we pursue such inquiries, where'do

we find ourselves? We must have a spirit locomotive, and a spirit at every break, A. The assuming of great names and at every switch and crossing. We should be taken with distrust. It is a must have every steamship under their control and one at least for every passenger, as a guard to their steps. Then what will be the use of a human engineer, conductor or captain? All being cared for, the passengers may stumble as carelessly as they please, for they are guarded and in no danger. Now, what use is there for man at all? He would become incapable of self-action; his identity, lost, the mere instrument in the hands of superior intelligences. Of himself he would be incapable of executing the slightest plan; the spirits would be all-predominant, and he a puppet in their hands. Is not this revolting to Do psychometrists read independently contemplate? Is it not better to have occasional accidents than to thus surrender personality? The angels have not come to perform tricks to delight men, or to A. Development of the psychometric use them as puppets; rather is their desire to infuse a stronger personality and valiant self-reliance. Why do not those Psychometric readings may or may not be given without spirit assistance, the immense service which might be that up to the time of my visit here, I performed by having invisible marks shared this popular impression, but after more residence. near, or the influence imparted to a letter by writing, or an object. It depends of Napoleon or Cæsar to order the battle? It do not he sitate to say that Mr. Newton is one of the most critical: careful and tive or impressible by a spirit, a person men train the guns and turn aside the two months, observation of his methods Then how the enemy would melt away before the heavenly hosts, who unhas the capabilities of a good medium. harmed could fly over the battle field, inediums have regarded him as captions. The fact that we have inaugurated a fixthe same time it will be seen that the strewn with the dead and dying, and and unreasonable in his demand for test publishing House on such a unique basis powers of the unaided mind are able to train the gatting guns at the thickest conditions. ranks of the foe!

> R. P., Melbourne, Australia: Q. How much of insanity is referable to obses-

A. There can be no doubt that a cer-

sion?

tain proportion of the cases of insanity is due to some form of spirit-influence, yet it would be far from the truth to refer all cases to obsession, as was done by the ancients, and often by Spiritualists. The mind is unbalanced by the undue determination of blood to any given region of the brain, produced by the overexcitement of that region. The evil goes on increasing, nature becomes unto predict where the unfortunate subject will be led. This, in its mildest form, is real and fantastic, and it is impossible hallucination, but rapidly reaches insanity. Exceedingly impressible persons may be driven to madness by depraved spirits, or they may in precisely the same manner become so by falling into inharmonious relations, as being surrounding by inharmonious persons and conditions. We are not to consider spirit influence as the primary cause of insanity. Derangement of the mind, however produced, may furnish the requisite conditions for the control of inharmonious and degraded spirits, and thereby seizing the opportunity thus supplied, may greatly aggravate the disease. Thus nearly all cases of insanity at times show glimpses of control by an intelligence foreign to the subject, and onefifth of all cases, if treated intelligently, by magnetism, might be alleviated or cured. The great difficulty which lies him with unfailing punctuality. His treatment is found by operators in gainage (62) is more favorable than othering control of the subjects of which the wise to his mediumship. ready under spirit influence, which prevents farther magnetic control. This

> ency and then the cure is as good as performed. The collection of the insane in asylums, when in their abnormally sensitive condition they are subjected to the disturbing atmosphere of insanity arising from the hundreds of those around them

> may, however, be overcome by persist-

tell you that animals exist in the Spiritworld. To them they really do. Spirits desires a passport, the palm of the hand cannot discern physical matter, more than man with natural vision can spiritual matter. When they look at an aniual matter. When they look at an anithis paper, officially signed, is his passual matter. When they look at an aniual matter, without comuniversal matter, when they look at an aniual matter. When they look at an aniual matter, when they look at an aniual matter. When they look at an aniual matter, when they look at an aniual matter. When they look at an aniual matter, when they look at an aniual matter, when they

And Some Experiences Therein.

HENRY J. NEWTON-HIS METHODS AS AN INVESTIGATOR-WIRE CAGES-DETECTION OF FRAUD.

TO THE EDITOR:-Although writer has lectured in the vicinity of the nation's metropolis for years, passing through the city many times to fill engagements north, south and west, never, until the present season have I had the privilege of addressing a New York au-

Called on the briefest notice to fill part of the time allotted to Willard J. Hull, and which that speaker was compelled to cancel because of other duties, recalled my western engagements and came east, after a most successful five week's labor in St. Louis, to minister to the First Society of Spiritualists for the month of October. Beginning with a small attendance, the audiences rapidly increased until the beautiful and commodious hall is taxed to its entire seating capacity each Sunday evening.
The engagement has proved mutually

agreeable, and the one month has lengthened into two with still increasing interest. As the second month draws to a close the writer entertains but one regret, and that is, that it is not his good ortune to minister to so fine a society throughout the season; or for the mat ter of that, throughout many coming seasons. I am fully convinced that the time is approaching for a more constructive work, such as can only be done by a speaker who has the ability, enthulasm and that local interest which resi dence alone can inspire.

As Spiritualism-as a sect-emerges from the chaotic condition which always attends the advent and first years of a religious or spiritual integration, the inevitable tendency will be toward the settlement of resident speakers as pas-

I am aware that there is a large element which is opposed to this as smacking too much of Churchianity, but that objection is sentimental rather than of practical. We, as Spiritualists, may and much practical value in the methods the church; much that we may profitaoly imitate without any surrender of principle.
This lack, however, has been largely

supplied in the First Society by its presi-dent, Henry J. Newton, who is an acute thinker, an entertaining speaker and a tireless worker and advocate for the cause, and who, together with his gentlespirited, but clear-minded and energetic wife, has piloted the society safely and successfully for many years.

Mrs. Newton, though so quiet and un-assuming in manner, has a vast fund of energy and enthusiasm which she devotes to the cause of progress in every department. She is a prominent and influential member of Sorosis and a number of other societies for the advancement of women. She is also actively connected with a number of charitable associations and knows little leisure amid the many duties which these entail, and though she is well-known their most generous deeds by their as a devoted Spiritualist, her exalted character commands respect, not only

for herself, but for the cause as well. During my engagement I have been the guest of Mr. and Mrs. Newton, and have found in their delightful and harmonious household that spiritual strength and helpfulness which speakers know how to value. Not the least of my satisfaction has been the entertaining accounts given by Mr. Newton, of his wide experiences and investigations of all the various phases of spirit-phenomena. There exists, among Spiritualists, a wide-spread impression that Mr. Newtonis an exceedingly credulous man, and that he is ready to accept, upon the slightest evidence, anything that claims thorough investigators I have ever met So careful, and critical, is he that many

conditions.

A thorough examination of wire cages, the various kinds of padlocks, and the many other appliances he has devised as crucial tests, will convince any impartial observer that faith has very little to to with Mr. Newton's Spiritualism, but that absolute certainty is what he has

always aimed at. Not content with his own ingenuity, which is very marked, he has on several tions, and, in a number of cases, he en listed the aid of the most skillful magi cian of this age, Prof. Hermann, to discover fraud if any there was. Apropos of the mention of the above famous pres to call attention to an article by Mr. Hermann in a late number of the New York Herald, in which he admits that there are phenomena in Spiritualism which cannot be produced by trickery, and advises the public to indulge in less scoffing and more investigation. Thus, Mr. Newton has employed every safeguard that human ingenuity could devise and out of it all has evolved a mass of evidence that is complete and overwhelmingly in favor of the genuineness

of the phenomena. A full account of Mr. Newton's experiences would fill a large volume and be a fine contribution to the literature of Spiritualism, which I trust will be made before he lays down his life-work The secret of his success in his investi gations consists in the fact that, with all nis critical and careful demand for test conditions, his sympathy for the medium and toward the success of the experiment is so great that the medium feels that he is a sincere friend, and thus is removed the antagonism and inharmony so often induced by the unfriendly spirit with which so many critics pursue their

investigations. It must not be supposed that no fraud has been discovered in these experiments. On the contrary, it is probable that no manliving has detected so many tricksters as has Henry J. Newton. In many cases the culprit possessed true mediumistic power, but supplemented it with fraud. In other cases there was little or no evidence of mediumship and the entire performance was the merest trickery. In very few instances has Mr. Newton exposed those whom he detected: The lines of no two human hands are that was not his plan of reformation; he

lars, it would create a sensation in certain quarters. It is safe to say, however And Thus Illuminate the World. that that part will always remain un written history so far as he is concerned To those who contemplate the practice

of fraud in mediumship I would suggest that they be careful not to begin on mine host under the impression that he is gullible and easily imposed upon, for they will surely come to grief. Indeed, the same may be said, as a rule, regarding all old-time Spiritualists, for they are almost invariably the most critical and difficult to deceive. They have be-come experts in investigation and can easily distinguish the genuine from the spurious. Spiritualism is attracting more attention to-day in New York City than ever before, and it would surprise many of your readers to be informed of the men and women prominent in science, literature, politics, and in all the higher walks of life, who are firm believers in it and in some cases actually mewhich they served, and as relics of such diums themselves. The temptation to a period they can be regarded with more give names and examples is great, but respect for private confidences prohibits or less reverence not unmingled with

curiosity.

W. F. PECK. 128 W. 43d st., New York.

Anniversary Day of the N. S. A. At the late National Convention a constitutional amendment was adopted by a unanimous vote setting aside the third Sunday in December of each year, as a day on which a special collection for the benefit of the National Association should be taken up by the various chartered societies in the country. Last year a special order of exercises was recommended by the National Association, the result of which was some of the most valuable thoughts ever uttered in behalf of Spiritualism. These gems are still on file in the National office, to which the National Association would be pleased to make a large addition the present year. All societies and all Spirualists, especially those who attended the recent National Convention, should be interested in the progress and permanency of the N. S. A.
In order to further this work and its

nterests, loyal support is necessary from all those who were instrumental in ushering it into being; therefore, the National Board of Trustees appeal to the members of the various societies in the Inited States and Canada, to head the diately upon the revelation given to the request expressed in the adoption of the amendment to which we have referred. An order of exercises commensurate to "hope," too often find it unavailing in An order of exercises commensurate with the needs and requirements of each local society would be productive of much good. Any thoughts or suggestions that the societies deem of especia interest and value should be filed in the Vational office. It is the purpose of the S. A. to keep a record of these exerclass so that the future historian of Spiritualism can find something upon which to predicate his work with absolute ac-

Let there be a prompt and generous response on behalf of the Spiritualists of the land, and may the contributions be as generous and as spontaneous as the loyal hearts of the Spiritualists should spirit friends.

These suggestions on the part of the N. S. A. are not made in any dictatorial spirit, but simply to carry out the requirements of the constitution as mended by a unanimous vote of the delegates at the late convention. We recognize the potency of thought waves, and ask the Spiritualists of the country to unite on December 16 in one general effort to send their best thoughts, kindliest wishes and wisest counsels out to the National Spiritualist Association at Washington. Let this be accompanied by a bountiful contribution. Remember the date, December 16, 1894. F. B. WOODBURY, Sec'y.

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How many are there in the busy whirl of life who stop to ponder on the problem of human existence and the wonderful possibilities of the soul, both for good and evil? Yet it is a significant fact that this all-important subject is attracting more attention and being more widely. discussed to-day than at any previous time in the history of mankind. reasons for this are numerous. We are advancing rapidly in every line of thought. Progression is the law of nature, and we have reached a time where faith without knowledge (as well as works) is dead. Nothing but absolute knowledge satisfies the heart and intellect of the thinking people of this day and generation. Old faiths and dogmas which our ancestors lived and died by, are already being relegated to that past

It is claimed we are living in a skeptical age; that atheists and materialists abound and Christianity is on the wane It is doubtless true that Christianity is on the decline, but is it not also true that the church is largely responsible for the skepticism which it cries out against? Are its teachings compatible with its practices? Furthermore, the so-called 'skeptics" are not necessarily materialists nor disbelievers in immortality. Man is innately religious, and the majority are willing and anxious to know the truth of the origin and destiny of the soul, if such knowledge is possible to be obtained. "Seek and ye shall find," 'Knock and it shall be opened unto you;" and when God said: "Let there be light," the spiritual as well as the material need of the universe was anticipated and provided for by that divine command. If man would study his own "ego" with the earnestness that is too often devoted to less important subjects, the great question of "whither do we tend," would be satisfactorily answered and hope in immortality would become conviction. Movements of reform would no longer be necessary, for reformation would become a choice, so to speak; a primary and beneficial effect, following immethat hour of darkness which eventually comes to all, the hour of death; then, if not before, will the soul cry out for light. Gazing upon the lifeless clay before us we ask: "Can this be all? Is this the end? To live a brief spell, to love, to suffer, to die?"

No!-A thousand times no! The divine wisdom which placed us here endowed us with mental and spirit-ual attributes with which to study ourselves and fulfill the mission for which we were created. We cannot doubt the goodness and wisdom of that Intelligence which planned us and all nature so won-derfully; and being a spark of the divine principle which created us, are, therefore, indestructible. "Man, nature and science join to teach that nothing vanishes that once had birth."

More valuable time is wasted in trying to fathom why we are here, than in seeking to make the most of what we know to be a fact. Each and every one are here for a purpose or we would not have been. Perhaps that purpose, or mission, may appear in the simple disguise of but unwelcome guests are apt to "duty," but unwelcome guests are apt to knock unheeded at the door, and with eyes in the clouds, we wait for the higher purpose" for which we are to live, and then, as we draw near the close of life's journey, complain because the purpose of our lives had not been made clear to us when we started out.

It was a master mind who said: "One thought of the soul can grow and spread and roll throughout the universe. Na- Life of Thomas Paine, tions yet unborn must live under the shadow or the glory which the thought involves." It behooves us, therefore, to keep the thoughts pure, hobe and elevated, for thus are we not only uplifted ourselves, but also begans and influence of the same and America. Cloth, 75 cents. ourselves, but also became an influence The Age of Reason; far-reaching for good to others. Each and every one are unconsciously responsible for much good or evil to many far-reaching for good to others. Each sponsible for much good or evil to many cloth, 50 cents. by the influence of their thoughts as Common Sense. day be made known to them—but perthans not until they have passed into the

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40 YEARS THE STANDARD.

that she would be glad if he could per-

suade me to put off my Berlin engage-

marie again wrote me a cordial letter,

would find comfortable apartments.

her "palace" I thought best fitted for

When I was leaving New York, two

being a large room, in which, if neces

All my seances were to have been

given at the palace, but when the

Duchesse became too ill for their con-

Among the first things that usually

forward to "grab" them. They caught

curtain that formed the front of my cab-

their fellow-rufflans have frequently

treated mediums in America and else-

cause.

PROGRESSI'E LUKER

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CONSISTS OF THE CREAM OF LONDON SPIRITUALIST PAPERS.

DIRECT SPIRIT DRAWINGS. | uine-are what they claimed to be-that

The Mysteries of Mediumship.

As Manifested Through David Duguid.

SPECIALLY PREPARED FOR "LIGHT," LONDON, ENGLAND, BY MR. JAMES ROBERTSON.

MRS. M. E. WILLIAMS MAKES A STATE-MENT.

When "Hafed" was ready for publicatrolling spirits that they would endeavor perspective are good, and the coloring to give direct illustrations for Hafed's harmonious; but the painting naturally boards were procured, and the several surprising, considering the time and sitters numbered the cards, and signed signed signed sitters numbered the cards, and signed s behind his back, the gas was put out, Glasgow, done in a state of trance, the and after a few minutes, on relighting, the pencil drawings were found comand careful observers of what transpired. On the publication of the volume, lighted. the publishers of "Cassell's Illustrated were done upon the lines of their artists,

TRANSFERRED FROM THE MENTAL.

part in their production, and yet here, apparently, was evidence that pictures on his brain had influenced the production on his brain had influenced the production. The seme thing was the medium, and sat at some distinct the bounds of experience, but had a superinter of the seme thing. On the other hand, however, sitters from America and Australia have had pictures of their own land which the medium had neither seen nor heard of.

Those who have seen the volumes which the envelope was cut open, and the holding it thus for three who have seen the volumes which the envelope was cut open, and the holding it thus for three minutes, on a signal given the gas was then turned off, and after holding it thus for three who have seen the volumes which the envelope was cut open, and by personal friends. Including many of the land that the first that are "spiritually discerned?"

What, then; if we apply Mr. Tyndall's allowed the "Fox Memorial and by all the trustens and officers of that society; the other by members of the "Fox Memorial and by all the trustens and finger. The gas was then turned off, and after holding it thus for three between that and Paul's superior was the finger. The gas was then turned off, and after holding it thus for three between that and Paul's superior was the finger. The gas was then turned off, and after holding it thus for three between that and Paul's superior was the finger. The gas was then turned off, and after holding it thus for three between that and Paul's superior was to things that are "spiritually discerned?"

What, then; if we apply Mr. Tyndall's application of the properties of the trustens and finger. The gas was then turned off, and after holding it thus for three between that and Paul's superior was the trustens and finger. The gas was then turned off, and after holding it thus for three between that and Paul's superior was the trustens and finger. The gas was then turned off, and after holding it thus for three between that and Paul's superior was the finger. The gas was then turned off, and after holding it thus for three between that and Paul's superior was the finger. The gas was then turned off, and finger. The gas was then turned of Those who have seen the volumes which were published by Mr. William Oxley, of Manchester, several years ago, entitled "Angelic Revelations" must be witnesses, here is evititled "Angelic Revelations" must be some the envelope was cut open, have the envelope was cut open, and to and behold! the drawing was mightiest facts of experience and the sonal friends, including many of the and senseless a manner by the very peomotion and the drawing was mightiest facts of experience and the sonal friends, including many of the and senseless a manner by the very peomotion and the drawing was mightiest facts of experience and the sonal friends, including many of the and senseless a manner by the very peomotion and the drawing was mightiest facts of experience and the sonal friends, including many of the and senseless a manner by the very peomotion and the drawing was mightiest facts of experience and the sonal friends, including many of the and senseless a manner by the very peomotion and the drawing was mightiest facts of experience and the sonal friends, including many of the and senseless a manner by the very peomotion and the drawing was mightiest facts of experience and the sonal friends, including many of the and senseless a manner by the very peomotion and the drawing was mightiest facts of experience and the sonal friends, including many of the and senseless a manner by the very peomotion and the sonal friends, including many of the and senseless a manner by the very peomotion and the sonal friends, including many of the sonal friends, including many of the and senseless a manner by the very peomotion and the sonal friends, including many of the sonal titled "Angelic Revelations," must be familiar with the symbolical pictures which illustrate the text. These drawings were procured in the same manner its contents. circle at Manchester the sitters were told that the necessary pictures would Glasgow, and so, at each several visit to the "Hafed" circle, a direct drawing two furnished to Mr. Oxley. The Glasgow sitters or mediums were not intergow in Mr. Oxley's work, nor had the card they his "Angelic" ideas, and yet the they his "Angelic" ideas, and yet the unseen workers were able to gratify his wishes and supply drawings of quite another cast than Mr. Duguid's circle

ists' meeting-place in Glasgow. On this we arranged ourselves, and I sat with ists' meeting-place in Glasgow. On this card, in a sea of clouds, are sentences in dow, and could see everything that interpretation at the side, showing that they are quotations from Daniel, Genesis and Colossians. They read, "The An-saw a man's hand, with about three lieve that I have been caught with masks and wigs; but that they will knew not whom, these tickets giving a right of admission to my seances on paying the table between myself and the wind the will not believe that I have been caught with masks and wigs; but that they will knew not whom, these tickets giving a right of admission to my seances on paying the hard and could see everything that they will not believe that I have been caught with masks and wigs; but that they will knew not whom, these tickets giving a right of admission to my seances on paying the hard and with masks and wigs; but that they will not believe that I have been caught with masks and wigs; but that they will knew not whom, these tickets giving a right of admission to my seances on paying the hard and could see everything that they will not believe that I have been caught with masks and wigs; but that they will knew not whom, these tickets giving a right of admission to my seances on paying the table between myself and the with masks and wigs; but that they will knew not whom, these tickets giving a right of admission to my seances on paying the passed. Mr. Duguid appeared to go off the table between myself and the with masks and wigs; but that they will knew not whom, these tickets giving a right of admission to my seances on paying the table between myself and the with masks and wigs; but that they will knew not whom, these tickets giving a right of admission to my seances on paying the paying and the will not believe that I have been caught. and Colossians. They read, "The Ancient of Days," "The Image of the Invisible God," "The Head of all Principality more. The hand took the pencil, and bands of the least scruming and most inches of wrist and arm, certainly not mice of Spiritualism, and even into the hands of the least scruming and most inches of wrist and arm, certainly not hands of the least scruming and most inches of wrist and arm, certainly not hands of the least scruming and most inches of wrist and arm, certainly not hands of the least scruming and most inches of wrist and arm, certainly not hands of the least scruming and most inches of wrist and arm, certainly not hands of the least scruming and most inches of wrist and arm, certainly not hands of the least scruming and write inches of wrist and arm, certainly not hands of the law inches of write and arm, certainly not hands of the law inches of write and arm, certainly not hands of the law inches of write and arm, certainly not hands of the law inches of write and arm, certainly not hands of the law inches of write and arm, certainly not hands of the law inches of write and arm, certainly not hands of the law inches of write and arm, certainly not hands of the law inches of write and arm, certainly not hands of the law inches of write and arm, certainly not hands of the law inches of write and arm inches of write and arm inches of write and arm inches of write and write and write arm inches of write and write and write and write arm inches of write and write arm inches of writ None of the other sitters knew any lan- three minutes. guage but English, and so could not tell "The usual signal being given, the what was the rendering, but towards hand suddenly vanished and the gas was direct writings:

"When death comes it is conquered, though before its coming it is continually feared. Virtue is content with a little, but nothing can satisfy vice. Venus approaches with bewitching smiles, but sorrow comes as soon as she

A short time since I had the pleasure of receiving a statement from Mr. had the medium done so, he could not Oxley, testifying to the genuine character of these phases of Mr. Duguid's producing such a drawing in the incredmediumship, and as this statement has direct relation to the matter on which I am writing, I think it appropriate to in- trol,' Jan Steen, when I questioned him

TESTIMONY OF MR. WILLIAM OXLEY. "I was introduced to Mr. David Duguid by the late Mr. Eadie, of Glasgow, in the spring of 1875, and for several years had the pleasure of sitting at the 'Hafed Circle,' as it was called, when on my commercial journeys to the North. I have many so-called 'direct' drawings, and one oil painting, thirteen inches by six inches, all of which I preserve as souvenirs of-to my mind unquestionably-discarnate human spirit agency. In these days of psychical research and experiment, the result of which is, as a rule, to leave the researchers where they began, it is refreshing to the unsophisticated student of spiritual laws and action to look on these, among others, early outcomes of the great spiritual movement, knowing that they are the work of beings who are in states of self-conscious life in other conditions than ours; who one and all persist in the declaration that they were once men and women who lived on the same earth that we now inhabit. After more than thirty years' study, research and experiment, during which

is, the work of spiritual beings; and, as such, the question of personal and individual life beyond the grave is satisfactorily solved, and in this all-important work my old friend, David Duguid, will ever be remembered as a faithful and loyal instrument of the spirits, against whom not a breath of suspicion can be raised. The evidence of this to myself, by what I have seen and heard in his seance-room, is simply unques-

tionable. More it is needless to say. "Soon after my introduction to Mr. Duguid I was presented with the oil painting before referred to. It is a real or imaginary loch scene, with a bold foreground, trees at the side, and mountion, the sitters, were told by the con- tains in the distance. The drawing and communications. A number of card exhibits a want of finish which is not their names on the back of each. The framed, and has the following inscriphands of the medium were firmly tied tion: Oil painting by Mr. D. Duguid, plete. As copied by the lithographer, hour, in presence of Messrs. Nesbit. very few of the pictures printed in the book can compare with the originals. Bowman, Eadle, and Oxley, on Thursday evening, March 25, 1825. The evi-Upwards of one hundred illustrations dential value of some abnormal power were obtained in the manner indicated. at work, consists in the fact of the out-Two sitters who were present were close line and part of the coloring being done personal friends of mine, whom I had in total darkness, and it was only to reknown for several years, men of probity, lieve the tedium of such a condition

"After this, I was favored at different Bible" said that some of the drawings times with a series of drawings, ranging over two or three years, some of which and Mr. Duguid admits that he had are copied, and form the frontispiece looked over the pictures in "Cassell's for a work entitled 'Angelic Revelations,' which I was then engaged in editing and printing. The first of these, ishing point, and then bids us follow, which is the best of the series (number- and draw inferences concerning the un-The tests adopted made it impossible ing fifteen altogether), was produced on seen. that the medium's hands played any April 30, 1875, in a most extraordinary experiment," said he: and then he talked

had been familiar with.

MESSAGES IN MANY LANGUAGES.

Messages or quotations in as many as five languages have been found on one card, all of which were afterwards translated. I have taken them to scholars, who had no difficulty in reading the Greek, Hebrew, and Latin sentences set down. In 1872 a direct card was produced, of which the medium afterwards painted an enlarged copy in trance, which lung, till lately, in the Spiritual stay meeting-place in Glasgow. On this we arranged ourselves, and Latin sentences are to its one of them, into which she had to be that you had stopped the press in order to its amore in sorrow than in anger that I read in last week's "Light" one of them, into which she had to be that you had stopped the press in order to its amore in sorrow than in anger that I read in last week's "Light" one of them, into which she had to be that you had stopped the press in order to earlied. I fully appreciate that lady's kindness, but, unfortunately for me, she to the rescult and warning people was not in a condition while I was in card, all of which the medium afterwards down. In 1872 a direct card was produced, of which the medium afterwards painted an enlarged copy in trance, which lung, till lately, in the Spiritual sits' meeting-place in Glasgow. On this we arranged ourselves, and I sat with and Power." Under the Greek and then one or two brushes, and very rap-Hebrew are several sentences in Latin. idly manipulated the tools for about

the close of the painting of the large turned on, when a very fair drawing in sheet, which was nailed to the wall of colors was seen of an interior view of Mr. Duguid's parlor, the latter found 'The Temple of Wisdom' (allegorical), one morning on the extreme edge of the with a crowned figure seated in the bottom part the following translation of sanctuary, and a great number of figures ranged on each side watching the entrance of a figure through the portal, guarded by two angelic forms. When exposed to view the colors were still wet, and I had to borrow a box to preserve the drawing from damage when I the Latin lines, written in pencil, evi- ranged on each side watching the endently by the same hand that had exe- trance of a figure through the portal, cuted the various Latin and English guarded by two angelic forms. When took it to my hotel. What better proof published in pamphlet form as soon as foul play. What happened after I be of occult power than this can be desired cannot imagine. I plainly saw Messrs. Bowman and Nesbit, and Mr. Duguid, the whole time, and not one of them moved during the painting, and, even

> ibly short period of three minutes.
> "Strange to say, the medium's as to the meaning of the symbolic pictures, could only give rigmarole replies which darkened rather than enlightened the listeners; but I can say that the allegorical pictures, interpreted by the laws of symbolism as I understand them, were in orderly sequence and in strict accord with the principles underlying the system of thought contained in the work alluded to, then in progress, of which I have good reason to know that Mr. Duguid, and those meeting with him, had little or no knowledge, and it is this factor that causes this series of 'direct' drawings to be so unique. On several of them are found Hebrew characters, quite correct and known to some members of a certain Occult Society, other instruments, nor even reached by which characters have been translated others to an extent as witnessed by me," to me, and I have yet to learn that Mr.

Duguid has any knowledge of Hebrew. "WM OXLEY." D. D. HOME AND DAVID DUGUID.

About the year 1866, Mr. Duguid was ceived by the man Spiritualists who 9th, from Mr. Rahn, begging me to ar-had heard of his fainting in trance. There he met Mr. and Mrs. Everitt, who, three months.

close friend, the friendship ripening and keeping warm to the close of that noted medium's life. When in London, dessrs. Duguid and Home had sittings with many people high in the social scale. When Home came to Scotland, David was his constant companion, and Home pointed out the house in Kelvinside where he was brought up before going to America, though we find no statement of this Glasgow residence in his "Incidents of My Life." Home gave David, on several occasions, some of the most convincing tests of spirit presence he had ever received, the features and characteristics of his departed children being portrayed with perfect accuracy.

THE FIRE TEST. D. D. Home was giving readings in Glasgow and neighborhood in January and February, 1870. Seances were given by him at intervals in the house of Mr. Hay Nesbit and others. At one of these gatherings. Home took the redhot coals from the fire and placed them, without any injurious effect, in the hands of some of the sitters. Mr. Duguid asked that the pieces might be placed in his hands, but Home in trance said he could lift them out of the fire for himself When the circle had broken up and Home, for a little while, had retired upstairs, Mr. Dugnid, in his normal state, felt a strong impulse come upon him, experience of phenomena which I have witnessed on several occasions since. When David has been entranced, I have had the glowing pieces placed in my same thing in the case of my friends re-

peatedly. SPIRITUALLY DISCERNED.

It was Tyndall who told us that, even in relation to physical experiments, the capacity to go beyond the vanishing point of matter, and to so fall back upon what he called "the picturing power of the mind" as to make the imagination a trustworthy guide beyond that point, makes all the difference between the mere man of routine and the man of genius. In his delightful lecture on "Crystalline and Molecular Forces," he describes an experiment up to the "You imagine where you cannot

tion of the drawings. The same thing has frequently occurred in connection and set at some distance from Messrs. Nesbit, Bowman and holds on only to the region of sensible among friends, and friends of the cause ful treatment of me. As for myself, I another gentleman. One of these put facts may be an excellent, observer, but you represent so wonderfully." has frequently occurred in connection another gentleman. One of these put facts, may be an excellent observer, but you represent so wonderfully." with the direct paintings; many of the half a sheet of plain note-paper, folded he is no philosopher, and can never scenes painted on the cartes are known in three, in a sealed envelope, and each reach the principles that bind the facts to him, and have probably been trans- of the three gentlemen, standing, held of Science together." What difference ferred from his mental atmosphere. it by the corners between his thumb is there between that and Paul's superb president of the First Society of Spirit

gs were procured in the same manner its contents.

"I was not the envelope or the illustrations to "Hafed." In the rele at Manchester the sitters were at which these drawings were given; but at several of them I had some plain agot by Mr. Oxley on his visit to lasgow, and so, at each several visit to other's name; and the card selected when the server of the thinking self—beyond the incident called "death," shall we be incident called "death," shall we be that at several of them I had some plain rightly exposed to reproof? In any case, we could not rightly be exposed to the last I was due in Paris on October 15th, I came direct to Havre, without passing through England. On reaching Paris, we could not rightly be exposed to the last was met by Madame Leymarie, and last of the card release. ntes, after the usual signal, the gas was no inference too splendid, no hope too

hands of the least scrupulous and most cowardly and brutal of those enemiesthe "fraud-hunters" and the "spirit-grabbers." From what I have heard, my apartment. Three successful seances Spiritualism in England is hardly in so were given in my room on the dates prerigorous and healthy a condition that it viously fixed for seances at the palace, can afford to allow its leading organ to and a fourth was fixed for the 31st ultimo.

do that kind of thing. to that kind of thing.

It is my intention, and also that of my ing, about half of whom were young men, business manager, Mr. Macdonald, im-mediately to make an affidavit of what Leymarie at their head. I noticed when possible. In the meantime, I request came entranced will be related in the ou—as I think you will acknowledge to affidavit of Mr. Macdonald; suffice it here be only fair—to allow me to state as to give a brief account of the outrage, briefly as possible in your columns how and to say that it occurred just after the t is that I came to Europe, and how I seance had begun. have been treated here.

In the spring of this year I received happen at my seances is the appearance from Mr. Herman Handrich, secretary of two forms at the same time in front to the Swiss Consulate in New York, a of the cabinet, brother and sister, who letter dated March 12th, informing me both speak. The brother addresses the that he had been commissioned by Mr. sitters in some such sentence as this: Max Rahn, editor of "Die Uebersinnliche Welt," on behalf of the "Sphinx" and can return, you shall also live;"
Society of Berlin, to find a materializing after which he sinks into the floor, remedium who would go to Europe, and peating the words "there is no death," visit Germany and Russia under his (Mr. until his head sinks out of sight. On the Rahn's) guidance; and asking me to accept that work, as being "the only reliable medium for your grand phase."

Jist ultimo these forms appeared, and cept that work, as being "the only reliable medium for your grand phase."

Just as they were about to dematerialize young Leymarie and his friends sprang

I accepted; and Mr. Handrich, who is known to a large circle of literary friends nothing, however; so they tore down the in Europe and America, kindly sent me a copy of his reply to Mr. Rahn, in which inet, and jumped at me sitting entranced he says of me: "Mrs. Williams is a medium just as independent as she is appreciated above all others. The phenomena as to full form materializations consciousness, and their evident intenhave never been surpassed through any tion was to strip me naked, and expose other instruments, nor even reached by me in that condition to the audience, as

By a subsequent mail I received a letter-from Mr. Rahn, dated April 1st, fortunately strong enough to resist sucthanking me in the warmest terms for cessfully, although not without a violent my resolve to leave my work and my struggle, as my bruised and soratched home in New York in order to go to arms and shoulders still testify. called to Londou in connection with his Berlin in the interests of the truth; and business, and was there cordially re- I received another letter, dated June, was made on me three of the conspira-

hem in. Mr. Macdonald nearly suc-Highest Honors-World's Fair. ceeded in capturing a wig which one of the grabbers had left under his chair, but it was torn from him after a struggle. The other sitters expressed the greatest indignation at the dastardly PRICES
CREAM
BAKING
POWDER
MOST PERFECT MADE outrage, and some of them offered, i needs were, to accompany me to the police bureau, where the young men at

first declared they were going to take How these young ruffians behaved after this—how they threw my things about, shook their fists in our faces, danced around, raved, cursed, howled demanded money, and so on, will be told in our affidavits. I shall, therefore, only say here that after they had all been paid back their entrance fees, under threat of immediate arrest, they took from me, almost by force, a farther sum of one hundred francs, which they declared had been paid by friends of theirs at my previous seances. Then the woman of the house demanded and received a hundred francs as "compensation" for the disturbance in her place: and, to cap all, the young blackmailers then of-fered to hush the whole matter up for the editor of the "Revue Spirite," saying

a hundred francs more.
You will allow, I think, that my expement and go to Paris first, so that she might see me before going for the winter rience of the editors of Spiritualist jourto Nice, as I was, she said, "a better and nals of Europe has not, so far, been very stronger medium than Eusapia Pallafortunate. One of them, after most cordially promising help and protection, dino," and offering her drawing-rooms for my seances during my stay in Paris. disappears and leaves me in the lurch, On August 15th, Mons. Leymarie wrote | while a foul conspiracy to ruin me is me a very cordial and pressing letter, concocted in his office, and carried out enclosing that of the Duchesse de Pomar in the very house where his wife had to him, and saying that if I came to Paris taken me, their invited guest, profess-I would always be a welcome guest at his ing that I would there be among friends. table and that "Madame Leymarie Another editor inserts anonymously in own hands and on my head, and seen the would greet me as a sister in the holy his paper, in the most conspicuous manner, without any attempt at verification, On the same date Mons. Leymarie and with what might easily be mistaken wrote to Mons. Bloche, a mutual friend in for indecent haste and undisguised glee, New York, offering his services to me if a statement that I had been proved to be a fraud, and a warning against me-I would go to Paris as the Duchesse desired, and saying that he would use his things calculated to do me great harm influence with the press to make me here, and which might have done me a known in France, "although her reputation is established" in America. serious injury with my friends in America ica had my reputation as an honest me-On September 21st, in reply to my acdium been less firmly established there. ceptance of the proposal, Mons. Ley-But, indeed, those who know my mediumship are aware that no amount of wigs, masks and dolls would account for saying that I might count upon him, and the phenomena that occur at my seances mentioning several houses in Paris where —the deep bass voices, for instance—even were I allowed to fill my pockets On September 22d, the Duchesse de Pomar wrote me a long letter, saying with such things before entering the that I should choose whichever room in cabinet.

In my opinion the roughs of Paris, seances, and reiterating her promise of hospitality and protection. "Be sure of and all their aiders and abettors, owe hospitality and protection. "Be sure of a very full apology not only to Spiritualism, but to Science also, for their shamefor Spiritualism, and to cause you, sir. farewell addresses were presented to me; when you know me better, to regret your one of them signed by Henry J. Newton, hasty action in the matter; but I feel so thoroughly disgusted with the treatment I have received that this wish is almost tees and officers of that society; the counterbalanced by a desire to get away from a part of the world where mediums are still served in so cowardly, brutal

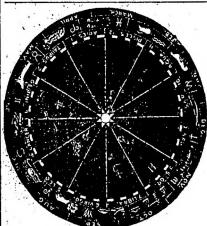
One thing, however, is certain—that I shall never again trust to specious prom-"hospitality and protection," whether from Paris, Berlin, St. Peters-burg, Rome, or Vienna. Let your European cities find mediums at home to outrage and insult, since that is your idea of investigation. Yours truly,
M. E. WILLIAMS, London, November 5th, 1894.

"PABULUM OF LIFE."

turned on, and there lay the same marked card, with the drawing upon it. "On one occasion, March, 1876, I had "On one occasion, March, 1876, I had "Sir:—It was more in sorrow than in only able, much to her regret, to attend only and the regret of the desired only attended to her regret, to attend only attended to her regret, to attend only attended to her regret, to attend only attended to her regret onl A multitude of unsolicited testimonials

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carth and sun, and the regularity of its phases, for all time, in like manner.

4. The study contains a book on the occult meaning of the positions and relations of the stars that may be found, as they operate upon the earth, and influence the lives of those who do, and those who do not do their duty, while here.

5. The work contains the Zodiac, and explains its signs in a manner that calls charity to the soul for all mankind.

mankind.

6. The signs of the planets, the harmony and inhar, mony of their polarities is a feature of the study.

7. The effect of the planets upon human life, and the tendency to yield to their vibrations, is clearly stated. stated.

8. The comparative force and energy of the aspects of the planets to the earth, is fully illustrated and ex-

plained.

9. The co-ordinating qualities are touched upon in the reading, affinity existing between some magnets

where in byggine days. I was, however, fortunately, strong enough to resist successfully, although not without a violent struggle, as my bruised and soratched arms and shoulders still testify.

At the same moment that the attack was made on me three of the conspirations selved and held Mr. Macdonald; but he saw some of the others throw things into the little closet that served me for a cabinet and flalso was aware that the ithing story and malesty.

FORSTER, DR. W. M.

MEDICAL CLAIRVOYANT OF THE PACIFIC COAST,

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