



Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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PHENOMENA

In the Lone Star State,

Which Is Coming to the Front.

MARVELOUS MANIFESTATIONS, GIVEN UNDER STRICT TEST CONDITIONS—MESSAGES WRITTEN IN A BOX—EXTRAORDINARY RESULTS.

TO THE EDITOR:—Thinking an account of some phenomena occurring here in the Lone Star State would be not uninteresting to the readers of your progressive paper, I shall give it as briefly as possible. We have with us Mr. M. M. Henry, who scored such a success in London, England, only recently coming to this country. He gives slate-writing and dark seances, but it is his light seances and tablet-writing of which I have to speak, being so wonderful in phenomena and of such a convincing nature. The cabinet used in the light seance is simply a plain curtain across the corner of a room: behind it is a table, on which is placed a small bell, tambourine and either, also a plain, strong box in which we place a neatly blank tablet, a small, clean slate, lead and slate pencil. Then the lid of the box is closed and locked, the key being retained in our pockets. The box is then securely sealed and the seals privately marked, and the box placed on the cabinet table. Next we tear two strips from ordinary muslin, and tie them around each of its wrists, four or five tight knots being tied in each of the bands; then the ends of the two strips are tied together between the hands as tightly and securely as the others.

The medium, in company with two investigators, take their seats outside the cabinet curtain, his hands, in addition to the tying, being securely pinioned by those sitting with him.

EXTRAORDINARY MANIFESTATIONS.

A second or front curtain is then drawn before them to cut off the strong rays of light, leaving only their heads protruding through three slits in the curtain. A fourth person is requested to hold the feet of the medium, upon doing which the manifestations begin in the cabinet behind. The bell rings, the tambourine and either are played upon around the cabinet and over the curtains above, and materialized hands are shown. Handkerchiefs are called for, passed to the cabinet, taken by hands in open view, and in a few moments returned again to the owners with beautifully and artistically-executed portraits upon them; each picture being made up and blended of several different colors. After a number of repetitions of the bell-ringing, tambourine and either playing, and showing of hands in different parts of the cabinet, the seance closes, and the medium found as at the beginning. The hands securing the hands are then examined and found to be unmoistened; the knots being in the same condition as originally tied, the bands still tightly drawn about the wrists.

I will state right here that Mr. Henry's wrists are unusually small for the width of his hands.

THE BOX NOT TAMPERED WITH.

The box in the cabinet is next examined, seals and all found to be intact. The seals are cut off, key produced and box unlocked; when, lo!—wonder of wonders—the tablet is found to contain eight to ten pages of closely, accurately and neatly written messages in pencil, signed by full names of our spirit friends. The slate also contains writing in slate pencil.

While the evidence and proof of the beautiful messages obtained in the circles is absolute and conclusive, I do not think them quite so wonderful as what we have obtained through him in private way. We write questions directed to certain spirits, seal in envelopes, and in addition place gum labels on top of the ordinary seal, and over all write our names. These questions and an examined blank tablet and slate, together with small pencils for same, are placed in the box, which is then locked and securely sealed, the key being retained by us. The box is placed under our bed, the door bolted inside, and we retire, the medium sleeping in a room across the hallway. Next morning upon arising the box is examined, found to be intact, seals cut and unlocked, and we find upon the tablet lengthy and accurately exact replies to our sealed questions, signed by the precise spirits interrogated.

We have tried this repeatedly, and always with the same result. Once we varied the order, placing the sealed questions under our pillows, and obtained fourteen pages of closely-written manuscript.

Others besides ourselves, and, like us, strangers to the medium, have tried the same test, and with the same satisfactory results. One man, bringing sealed questions, written by himself and wife, was told to keep his questions, and in company they walked back to the gentleman's home, his wife holding the questions in her hand. Mr. Henry sat down and wrote out two communications, addressing the lady by her full name and signing the messages with the full names of the precise spirits asked to write in the sealed envelopes, one communication being from her father, whom the medium described as afflicted with a certain infirmity of one side, which was acknowledged to be correct. I was not myself aware of this fact, not even knowing her father's name, they being comparatively strangers in this place, and I am as well and perhaps better acquainted

with the family than any one else in the community.

Thus it is that Truth, the victor amidst the many obstacles it has to encounter, marches ever onward.

Cusseta, Texas. H. C. FULCHER.

A VISIT TO GOD'S HIGHLANDS.

One chill evening I was sitting In the firelight's fitful glow, Tossing with fancies flitting 'Round my heart as cold as snow, When a dream of bliss stole o'er me Like a flood of noonday light, And an angel stood before me Clad in robes of misty white.

On my brow she placed her finger, Softly soothing me to sleep, Saying, sweetly, she would linger 'Till I sank in slumber deep, And would lead me far away Where immortal spirits stay, And an hour would entertain me On the shining hills of day.

In the shadowy presence holy, Dimness gathered round me slowly, And no sound the stillness broke, Save the low and harp-like singing Which the Spirit-lips were fluting 'O'er me till in heaven I woke And my guiding angel spoke: "Knowest thou yonder shining angel, Who is Love's devout evangel?"

Azure eyes, with fondness beaming, Looked upon me from afar, As I saw an angel gleaming Bright as evening's proudest star. Swift as light she came to meet me, Whispering in my startled ear: "Thy mother, child, who greets thee In this lovely, heavenly sphere."

Mother! name I'd ever cherish, But had never known her love, For in early time she perished 'Mid earth's storms, and went above; And within the country churchyard I had wreathed a grassy mound 'O'er with flowers, for they told me Mother slept within the ground.

But where purest angels hover In the realm of bliss above I had found my dearest mother, I had found a mother's love! Tenderly she spoke of sorrow Which had chilled her orphan child; But she whispered: "Thy to-morrow Shall with peace be reconciled. Be brave-hearted, do thy duty, Then come up to realms of beauty."

Voicesless she whispered to me: "Wouldst thou roam our Spirit-land? Come with me and I will guide thee— And she clasped my trembling hand.

Over scenes of dreamlike beauty, Bathed in glory—circling light, On we passed; the air was sweetness, All was radiant and bright.

Soon we reached a shining river And while resting by its wave, "Shall I tell you," said the spirit, "Of a toiling, fettered slave?"

"When the earth had beauty bloomed, And had decked her breast with flowers, Down the path of ages gloomed SOUL, a stranger to its bowers.

"A companion there it found, 'Mong all other beautiful things, So the twin were quickly bound, And Soul folded close its wings.

"Soul—the shining heavenly saint— Body made a toiling slave, And it panted, pale and faint As a struggler on the wave.

"Custom came with shining chain Wreathing it; for life it gasped: But its tears and cries were vain— Body's fingers clinked the clasp.

"In its dark and gloomy cage, Cooking, sweeping, lighting fires, It has toiled for many an age To abate the base desires.

"Still benumbed with toil and sin, Silent as a pulsing star, Longs the soul to enter in To the goal it sees afar.

"Like a wing-clipped dove it pines, Leaning from its prison bars Out to watch the cheering signs, Countless almost as the stars.

"Be it time to teach the slave, As we teach it unto thee, To reform the exacting knave, Body, ere it can be free.

"Heaven-commissioned child, I send thee Back to toil again on earth; Holy angels will lend thee, And thou knowest well its worth; Be brave-hearted, do thy duty, Then come up to realms of beauty."

Slowly then the vision faded, And Earth's curtains Eden shaded. EMMA ROOD TUTTLE.

JOYFUL TIDINGS.

Joy to the world! The truth has come; Let earth receive the light; Let every soul the truth embrace And banish gloom and night.

Joy to the earth! Now reason reigns; Let men their songs employ, While angels lead their hearts to cheer, Repeat the sounding joy.

Joy to the world! Let all mankind, Brothers and sisters dear, Join in the song, its notes prolong, And cast away all fear.

Joy to the earth! The mist is rent, Sweet angel bands are here, To guide us home, no more to roam; Farewell to doubt and fear. MRS. CATHERINE M. HOWARD.

MATERIALIZATION.

Is This Phenomenon True?

Wonderful Manifestations in Early Days.

A MEDIUM WHO DESIRED TEST CONDITIONS—TWO LITTLE GIRLS MATERIALIZED—ADDRESSES MADE BY DIFFERENT SPIRITS.

Reading in your valuable and very interesting paper much about what is said of materialization and its frauds, I would like to add my mite for the cause of truth. I cannot see why, among the Spiritualist ranks, they may not have frauds, or those who will deceive and gull the people, as well as any other class—their associations, churches and institutions. The world is full of fraud and deception at the present day, in order to get the mighty dollar, so as to keep up in the race for popularity in the eyes of society, whether it be a Spiritualist, churchman or the world's people.

We will grant that the true Spiritualist will not, or does not, enter this mad race of life to please society.

PUNISH FRAUD.

Any person claiming to be a medium who knowingly will trifle with the feelings of those who have had a husband, wife, father, mother, child or friend, who has passed over to the other side in Spirit-land, and any so-called medium who uses deception or fraud, for earthly gains, or otherwise, deserves the condemnation of every true man and woman, whatever. Let them enjoy, and the most severe punishment should be meted out to all who will enter into this nefarious business of deception in a subject so sacred.

We will grant that oftentimes a true medium has suffered ill treatment from enemies opposed to Spiritualism. But too often it has been the case of some major domo or manager, with the authority of the so-called manager in the Spirit-world, that those present must keep their seats and take what they see fit to give (with no test conditions), for the dollar they have paid in hope to see some departed friend.

I have seen the different phases of Spiritualism, since the advent of the tiny rap at Rochester, which gave to mankind of this world the blessed truths and a new hope of immortality.

FRAUDS PERPETRATED.

When materialization first made its appearance years ago, I spent much time in trying to solve the problem, if it were true, and I followed it up until I got tired, and was no better satisfied than when I commenced. I saw those who were nearly wrecked; families broken up and separated; mothers whose hearts were torn and bleeding with sorrow for their lost ones, and their bright hopes of immortality swept away, by fraud perpetrated by the so-called medium, who had entered the household and gained the confidence of the mother, when it was discovered to be all a deception, and by those not enemies to Spiritualism.

IS MATERIALIZATION TRUE?

I will relate a story which will, perhaps, interest all the readers of THE PROGRESSIVE THINKER, which is doing so much to enlighten the world, of a truer life, and I will leave the verdict with you all, as to what it was.

Some twenty years ago, living in Boston, some gentlemen came to me and asked the question: "Can you, in your experience with materialization, credit it to be true and genuine?" I answered: "No! But when a medium is found who is willing to be tested in a fair and honorable way, in the most simple and practical manner, whether it be by a professor or mechanic, I will then have some confidence, and can give a more intelligent answer."

These gentlemen, who were reliable and honorable and well-known, asked me if I would join with them, and take charge of an investigation of the new phase of Spiritualism, as to its truth and genuineness; that whatever I needed, they would pay all the expenses to carry the work on, as well the medium for her time.

I answered, yes, providing they all come under a system of rules, and that each person be honest in their motives to get at the highest truth, and solely for the purpose of investigation and knowledge, and not to call out for their friends to appear, but take what might be presented to us.

Six gentlemen and their wives made up a party of twelve, which was to devote one evening a week regularly for three months. Each person took a solemn oath to the agreement, and when present at the investigation, were a rose to remind them of their promise.

A PRIVATE BOSTON MEDIUM.

I visited a lady then living in Boston with her family, who was a medium for the new phase, but not for the public. I had learned of the fact through friends. During my call I made known to her the object, and inquired if she was willing to be tested, if done in an honorable and courteous manner by those who were present, and telling her of the plans proposed, the length of time required, and that the gatherings would be held at her residence, not requiring her to go out, and how much per night did she want for her services? She answered:

"I want nothing, and am willing to be tested in any way you may see fit, and I

am glad to do anything for the truth, and to get at the genuineness of the mystery, and likewise an independent voice, loud and distinct, says, 'Yes, go on, we are with you.'"

SEANCE IN LIGHTED ROOM.

First, the gatherings were to be held in a lighted room for the investigation. As independent voices in speaking and singing were heard, and great numbers of spirit forms presented themselves, every caution was to be taken to

PREVENT ANY FRAUD OR DECEPTION.

In the way of trap doors, accomplices, hidden material, or through any hot-air registers that might be in the room. The cabinet was simply a small alcove, some four by five feet between two parlors, under a flight, heavy drapery of double curtains looped up at each side of the alcove.

TEST CONDITIONS.

I had first a committee of the ladies, who made a covering for the carpet (and fitted) out of heavy cotton cloth, which was nailed down every eight or ten inches, and in the alcove, as well, so all traps and hot-air registers were cut off. A committee of two ladies had made a suitable undergarment, out of black material, and on the first meeting the medium was taken to her chamber and entirely disrobed, then dressed by the committee, having not a particle of white about her. The committee led her to the alcove and seated her in a wooden chair, after having put her into a bag made out of mosquito netting, which was white, and the bag was tied at the neck and sealed with wax. She was then tied into the chair by strong thread. The doors were all locked to the rear room, and windows, and all sealed by private marks, the keys being placed on the mantel, in view of every person present. The room was lighted by gas, with an orange-colored shade, throwing a strong light over the floor, while the white carpet reflected the light upward, like a paper under a lamp. The chairs were placed around in the shape of a horseshoe, the ends next to the alcove; one door only in this room, locked, sealed, and the chairs set against it, and windows sealed.

Now the medium was begged and tied to the chair, and the party seated in the front-parlor. I had a druggist prepare a plaster that would not injure the skin, and this was placed over the mouth of the medium, by her own consent, and her spirit guides. The next move was to nail mosquito netting of white in front of the alcove, from the floor to the ceiling, and sides, thereby cutting off the medium from the party, and any physical being, to get into the room where the circle was seated, would have to pass through this netting.

I will leave to any candid person, whether they be a Spiritualist or an unbeliever, if all fraud was not cut off; but the question was: With all that had been done, will any spirits come forth, or any voices be heard, or singing? Instantly it was answered, in a powerful and audible voice:

"Yes! we can do all the better for what you have done. Your motive is honest for the truth."

Then the curtains were unlooped, and before they came together, out

SKIPPED TWO LITTLE GIRLS

dressed in white, and passed around the horseshoe, making their address to each person, and bowing their heads as they reached back to the curtain, dematerializing, which curtain was open enough so that the medium could be seen all the time. Each person had the privilege of examining the netting, and not a thread was found broken or a tack drawn. For two hours the manifestations went on, and some twenty or more different forms of all ages and both sexes, came, talking and singing, in as clear a voice as any of earth's children could, although some could only whisper, and others could not speak. Soldiers in full uniform came, and also the prisoner of Andersonville, nothing but a skeleton, as it were.

THE NATIONAL FLAG.

It was taken by one soldier and wrapped around him, and he sang the song "Rally round the flag, boys," standing in the midst of the party. Professors of science, orators and friends of those present also presented themselves.

A pitcher of water on the mantel was taken by a spirit form dressed in black, with long, white, flowing beard, who filled a goblet, and placing it on the floor, blessed it, kneeling, and looking heavenward, with prayer. Then he went to each person, dipping his hand in the water, and placed it upon their head, giving to each one a motto for living a true life. You could take the form by the hand, and it would melt away. A lady who had died from hydrophobia only two weeks before, being of the Advent belief, and a most worthy woman, requested that they sing one of the gospel hymns, starting it herself, and sang it through with the party joining her, and before leaving, said:

"I see my error now. I was mistaken in my earth-life, and the truth is now bursting in upon me."

These are only a few of the facts that took place during the three months of investigation.

Time and space will not allow me to present more. After the examination of the netting from time to time, and not a thread broken, or a tack removed, the word by the guides: "It is ended; and in the future, we will show you what we can do where harmony, order and system prevail. Good-night."

The netting was taken down, and the medium found unconscious. Nothing had been disturbed; not a seal broken.

The doors were unlocked, and she was removed to the window, which was opened, and it was quite a number of minutes before she regained her former self. When the plaster was removed from her mouth it took the fine hair with it. You may judge whether it stuck. During the investigation we had found clothed in their natural dress, which stood in our midst, and lectured on science, and other matters, for a space of ten or fifteen minutes.

These twelve persons ever after knew there was truth in materialization, and no doubt the time will come when, with honesty and the proper surroundings, we will have the immortal form stand in our halls and speak to us of the beautiful truths of immortality.

In closing, let me say one thing to those who claim to be true Spiritualists. Do not be too hard on those who do not believe as you do, you having received the true light; do not condemn those of the different churches or denominations.

You will find some of the best people among them, who are willing to listen to the truths of immortality, even many clergymen. You will find good in all, whether they be Protestant or Catholic. You will find everywhere the bigot and those who cling to their belief with tenacity, some, even, when they know they are wrong. But it is so hard to give up the old ship. Then there are those who for power and fame will sacrifice anything for their own selfish purposes. You see it in our politics, both in the Protestant and Catholic churches; but the world is growing more liberal every day, through the ministrations of the little seed sown at Rochester. In ages to come, may we be, with a land so bright, one vast, united America, and with all the world, with the Anglo-Saxon tongue, one family divine, the home of truth and freedom; a Government that shall be the strength of the weak and failing; a church pointing the true way to heaven; and may our gallant flag, the symbol of that eternal banner, God's boundless sky, whose bright stars shine o'er all the earth, whose rainbow stripes arch the globe itself, wave over a constellation of bright, rejoicing States forever! Respectfully,

GEO. E. MANSFIELD.

Greenfield, N. H.

THE GOOD TIME COMING.

There comes from out the ether space a voice.

Which says: "Look up! and all mankind rejoice!"

For out the whirl of passion, turmoil, strife,

Shall rise the day-star of a better life.

Through selfish greed, which ignorance unfolds,

And piled up wealth the God of Mammon holds,

Dire want, the struggling millions have to share,

And with the dogs eat crumbs from Dives' fare.

Blindly those plunge who heed not others' needs;

Caring for none, so he himself succeeds

In piling gold, which rightfully should go

To help the toilers, and assuage their woe.

Is ream of sorrow widens as wealth swells

Its golden coffers—while unseen there wells

From slumbering forces the unchained bolt of Thought

Which pierces vaults of steel, wherein so dearly bought

Their God is throned. Their hoard of ill-got wealth

Takes wings; and what was gathered up by stealth

From millions, now the millions justly share.

No rich or poor remain; all equals are.

This is the Law: When Right is overborne

Byond endure, Wrong of its pow'r is shorn.

The greater evil will, when understood,

Lead to revolt, and bring in greater good.

So wealth's combines but hasten on the day

When mighty Thought shall swell and sweep away

The flimsy barriers which the rich enfold,

And MAN BE GOD, instead of Mammon's gold.

And as the spirit doth Time's vista scan,

It sees, not far away, when man to man

Shall yield due homage to each nobler self;

Esteemed for WHAT HE IS; and not his pelf.

And at this time, through ether space this voice

Shall ring, "Look up! and all mankind rejoice!"

Then selfish greed no longer shall cause grief.

For BROTHERHOOD OF MAN has brought relief.

D. P. KAYNER, M. D.

Prescott, Ariz.

Fox River, Ill., was called by the Indians, Annesmoking, "Place of the Young Foxes."

Chautauque Lake was named by the Indians. The word means the "Marsh at the Foot of the Hills."

The Kentucky River was first named the Louisa, in honor of the Duchess of Cumberland.

Keweenaw Point, in Michigan, was so called by the Indians. The word means, "A Portage."

Saranac, the name of the New York stream, means, "River that Flows Under Rocks."

WHAT JESUS MEANT.

How to Advance Spiritualism.

PERTINENT THOUGHTS AND SUGGESTIONS—CREDULITY—SUPERSTITION—IGNORANCE—ALL ARE EQUALS.

There is hardly a Spiritualistic meeting held where the speaker calls for questions on which to speak where one or more such questions are not asked as to "What Jesus meant" when he said thus and so. The controlling influences for the speaker will usually make an effort to answer for Jesus, assuming not only that the question was perfectly proper, but also that the controls or the speaker are sufficiently well informed as to what Jesus meant, and capable to give an intelligent and rational answer. The intelligent outsider, one who has studied the Bible, its history and origin, its credibility or incredibility; who has delved laboriously, honestly and faithfully into the history of the past; who has burned the midnight oil for the purpose of ascertaining and gathering all the facts obtainable in relation to that book, and who has come to the irrefutable conclusion that there is not a scintilla of evidence that such a Jesus ever existed, looks around the meeting which he has attended, with a desire to learn something of Spiritualism, and wonders what sort of a place he has got into. Has he struck a new sect of Christians who have set up another new creed or dogma, based on that old book? Are they people who have accidentally discovered some new facts in nature—Spiritualistic phenomena—but who cannot interpret its true meaning, and—like everything in the past—have to relegate it in some manner to that old book, and try hard to make the facts harmonize with the book? Who might have exchanged their old beliefs for facts, but still hold in their grasp the old ideas, as derived from that book? But, alas! he finds that there is nothing presented for him there, and he leaves the hall with a sigh of disappointment, thinking that there is "nothing" in Spiritualism for him, because he is not endowed with credulity, must have facts, and none have been presented to him there. Can the intelligent Spiritualist wonder when he is looked upon as a monomaniac, as non compos mentis on that question, by his associates in life, who know that in other matters he is intelligent and competent?

We are conducting our Spiritualistic meetings mostly on the plans and usages set up by the orthodox church. We follow their rituals as near as possible. In the meetings we are as bigoted and intolerant of doubt, and put faith and old conceptions to the front with as much pertinacity as the churches.

There are only too many among us who would try others as heretics, if that could be done. Truths, facts, realities, as understood by the advanced Spiritualist, must not be presented to many audiences, unless they are trebly sugar-coated, for fear that we may offend some one who has put a narrow stripe of Spiritualism on to him, but still wears the full colors of the orthodox church, with that small exception. The result of such a policy is that we drive those who need most, the intelligent, those who think, progress, and make the world advance, from us. It is disastrous to Spiritualism to look backwards too much, to live in the past. Progression and not retrogression must be our watchword. Progression is the watchword of the universe, and it must be that in anything which needs to, or tries to, advance. We must cut loose from the ignorance, the slime, the darkness of the past, and turn towards the light of progress with the advanced and progressive of the world, or we will be left behind. We must come forth from the chrysalis in which we have existed in the mould and damp of dark places, and come out as full-fledged butterflies, trying our wings, and turning them toward the light of intelligence and progression. We must call those bats and owls who luxuriate in the darkness of the caves, and show them the light which exists, and endeavor to show them its brightness and desirability as a place of abode.

It is wrong for intelligence to cater to credulity, to ignorance, and to those who would put us back again into the old conditions: into the old ruts of superstition and faiths, for the purpose of increasing our numbers. It is the duty of advanced Spiritualists to proselyte among the intelligent, the respectable, those who have brains, courage, truth, and the power to push what they know to be true, to the front.

It is time that our platform speakers realized the truth that this is a universe of fact, and that there is nothing true but natural, and proven, or probable fact. Universal fact—nature—and truth are synonymous. Whatever is not a natural fact has no existence. It is error, and error as an entity has no existence, while truth is all entity or existence. It is a lamentable fact that Spiritualism is still studied as a faith, and proclaimed as such by many, instead of as the fact which it is. How often have we heard it announced from the Spiritualistic platform that there is but little difference between Christianity and Spiritualism? How many speakers are there now on our platform who have not gotten away from orthodox, and whose whole aim is to harmonize Spiritualism with the Bible, and the Bible with Spiritualism? They will tell their hearers that there is hardly any difference between the two; that all that is

needed is a proper understanding of the Bible. Many who have some idea of Spiritualism, and, in fact, call themselves Spiritualists, find a congenial home in the liberal churches, because it is considered more respectable. If the last is true, what a commentary on Spiritualism it is, and in many instances it is only too true.

Much of the stuff presented as Spiritualism is far from intelligent. Orthodox Spiritualists do not seem to realize the fundamental difference between the two systems. In one, oppression, retrogression, the complete yielding of the will of the individual to the will of a central authority, the perfect renunciation of thought, intelligence, progress, and the entire yielding up of the individual to the dictates of others, or eternal damnation. In the other, perfect mental freedom, the commandment to every individual to use his or her brain power and intelligence to the fullest capacity, in order to progress and discover facts, no matter where they may come from, so they are facts; no matter where they may lead to, so they are true; no matter what cherished belief they may overthrow, so they lead to an advance; perfect and untrammelled freedom to soar, to grow, to expand, to discover, instead of the command to remain where you are; that any advance is sinful, etc., etc. There is an unbridgeable gulf between the two conditions, and it is surprising that apparently intelligent individuals cannot realize the difference. The old has taken the greatest pains, surrounded its systems with safeguards, even unto death, trying to prohibit and prevent one ray of light to enter the darkness in which its followers are kept; the other throws the portals open wide, to admit as much light as possible, and gives the command: Find truth; search for it without limitation; it is your duty to do so, and when you have found it, proclaim it to all living beings. This is the difference, and those who do not realize it have eyes and ears, and hear not. In Spiritualism there are no vested rights. No privileged classes, nothing counts but brains and truth.

All are equal. There are no bars appointed. All possess the ability to progress in some degree, and this will be proven by nature when the evil results forced upon humanity by these birds of darkness shall be eliminated in her own good time.

Spiritualism puts nothing before it to obstruct the car of progress, but it continually urges its devotees to push it forward, to find the truth, proclaim it, and apply its results to all living beings and for their benefit here and hereafter. Woe to one who is instrumental in spreading falsehoods, or suppressing truth. There will be a time of reckoning, and may God have pity on such. Imagine where the world would be now if there had been no oppression: if the principle represented by progressive Spiritualism had been permitted to be carried out; if the oppressors of mankind had not cruelly and despotically tried to eliminate every germ of advancement and progression with fire and sword, with oppression and death. Look at the results of the partial freedom which has been wrenched from the church by this principle of progression which is inherent in nature, during the last fifty years, and realize, if you can, the conditions possibilities, and benefits which the present race has derived from it.

See what chemistry alone has done for humanity, as soon as the heavy hand of superstitious oppression was taken from the throat of progression only to the small extent to which it has, and from that realize what will be done in the future, when that birthright of humanity—of which they have been robbed by superstition and intolerance—intelligence, shall be permitted and developed.

Mother Nature has a storehouse full of such benefits as we cannot imagine, and all it needs to partake of all these benefits is intelligence, the key which will unlock all these riches—and make man a being such as the wildest imagery cannot now depict.

Book after book might be written on this theme; and thus I ask Spiritualists again, one and all, not to look behind, but fix their gaze upwards, toward the light. Make progress their motto. Drop the old, and follow the new. Let those who still live in the darkness dispute about the past, but let us advance.

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SATURDAY, FEB. 23, 1895

Magnificent Ruins.

For probably three thousand years a tenantless city has existed in the wilds of Southern Central Africa, of which the civilized world had no knowledge until within the last few years. Not until the British South African Company made its great discoveries in Mashonaland was there any information of this wonderful city of the bygone centuries.

Mention has been made in these columns from the time of these remarkable discoveries, which induced the Royal Geographical and Archeological Societies of Great Britain to send Mr. Bent, there on a tour of exploration in 1892; but our eye has just fallen on an article, thanks to the kindness of a lady friend, in the Review of Reviews, which heretofore had escaped our attention, that supplements Mr. Bent's revelations. It is an account of a tour through Mashonaland, following closely on the trail of Mr. Bent, by Mr. D. C. Waal, a resident of Cape Town, of German descent, accompanied by Cecil Rhodes, a gentleman of prominence from Cape Colony.

Accustomed to our diminished maps of eastern countries, we can scarcely realize that Fort Salisbury, virtually the capital of Mashonaland, can only be reached by a journey of near 2,500 miles after leaving Cape Town. An air line from Good Hope to the mouth of the Nile is equal to 4,600 miles.

Describing the magnificent ruins whose granite blocks still retain their places in the Cyclopean walls, Mr. Waal goes on to say:

"There is no doubt Limbabi is one of the most wonderful relics of antiquity in the whole world. It is a great empty city, built around a rock or citadel in the center of the ruins, like the rock of Edinburgh Castle and the Acropolis at Athens. The circuit of the city I did not measure, but I should say it must have been five miles. It is wonderful. If the chartered company will keep it as it is, it will be as good as a gold mine to them. Mr. Bent seems to have limited his researches to excavations in search of utensils and relics of the city builders. It is difficult to say how thickly people were packed in Limbabi, in the days when it was a great city full of life and trade, but there must have been a population of 50,000, or possibly 100,000, gathered around the rock citadel.

We walked up and down the desolated streets, and reached at a race so civilized, so wealthy and so powerful should have so utterly passed away without leaving even a memory of the inhabitants to whom it belonged. Its central point, both in interest and situation, was the Temple of the great Phallus, which in the opinion of many experts identifies these forgotten city builders with the Phoenicians. It is a building as large as the Coliseum at Rome, though not so high. The walls are from nine to twelve feet in thickness, and all the interior is in perfect preservation, with the chambers leading to the houses of the priests and the great Phallic emblem, upon the top of which we all could have camped. These people, whoever they were, were gold smelters. The remains of the furnaces in which they smelted the gold can still be traced. It is a unique spectacle, a whole city remaining through the ages tenantless and so entirely forgotten that even a tradition of its existence has not been left."

The bible worshiper rejoices as he reads this description of the ruins of that ancient city, Tarshish, which Solomon's ships visited every three years, bringing back gold, and ivory, and apes, making the Hebrew king excel all others in riches and wisdom, while all the kings of the earth sought his presence, and added to his wealth, he reigning supreme over all from the Euphrates to Egypt. See II Chron. 9:20 to 28. Yes, this is the Bible story. But note:

Bent and wife, in their explorations of these ruins, found positive evidence in their excavations, that this was a Phoenician mining city. They found remains that left no question on this subject. They even found ingots of tin with marks stamped thereon by Phoenician workmen, glass beads used in their commerce, and, awful to relate, a phallos with a winged globe, a sort of trademark by which anything Phoenician can be quickly detected, identical with one in the Museum of Louvre known to all

the world as Phoenician. He had shown that the Temple itself, of such magnificent proportions, was a Phallic Temple. This M. De Waal fully confirms.

Now tell us, good, scholarly, Christian reader, whose junior God is a sort of side-issue descendant of this wisest of men, was this son of David a Phallic worshiper? Did he utilize Phoenician symbols in his mining expeditions? Was he a worshiper of Astaroth, the queen of heaven, as were those people on the sea, with their capital at Tyre? Did Solomon really occupy all that vast region from the Euphrates west to the Mediterranean, and south to Egypt, at the same time with the Tyrian king?

Is it not possible in compiling history from Assyrian records the Tyrian story was copied, adapted, and applied to this little band of robbers located in the Lebanon mountains, whom it was difficult to overthrow because of their hiding-places in caves, in underground passages, and secret recesses in the rocks?

And while about it, do tell why Solomon, in building this great African city, followed exclusively the Phoenician style of architecture, and why was no Jewish coin found, while coin from other countries of ancient stamp were found among the debris of the temple? The inscriptions on rocks found in the country, and on vases, carry us back to a date when Phoenician characters had not yet assumed the form which they bore a thousand years before our era, proving the very great antiquity of these ruins.

Fulfillment of a Prophecy.

In the "Arcana of Nature," written by spiritual control, through Hudson Tuttle, nearly forty years ago, and placed in the hands of the printer thirty-six years ago, it is said:

"We are now ready to inquire where man originated? Mankind, when first they became historically known, were distributed over the greater part of the Eastern hemisphere; yet they appeared to have originated in a common center, and traditions of different nations indicate that this centre of dispersion was located in the high central regions of Asia. Here the dog, the horse, the ass, camel, ox, sheep, goat, cat and gallinaceous fowls were first domesticated, and in or around many of these still exist in a wild state. Here must have been the seat of man's first development, or these high lands must have afforded protection to a portion of human beings, when a more ancient zoology was swept away by convulsions, of which mention is made by the traditions of all nations. The latter is probably the correct opinion; for we find this region skirted by lofty mountains, such as a people fleeing from destruction would naturally seek; and these still bear the sacred names which a grateful people would bestow. To the south of these highlands, far into the Indian Ocean, everywhere is written the greatest and most prolonged convulsions which probably gave rise to the myth of the deluge. On the islands of the Indian Sea, which appear to be crests of mountains rivaling Bhawalaghiri in height, and which may have escaped these convulsions which destroyed the then existing fauna, we find the *pithecus*, orang-outang in stature as large as a man, and in strength equaling eight or more, which from its strong resemblance has received the name of 'wild man of the wood,' and which of all brute creation approaches nearest of man. The seat of man's original development should be placed on the submerged continent, the tops of whose mountains these islands alone represent."

In an enlargement of this idea in a work on the "Origin of Man," which soon followed the "Arcana," it is said that as man originated in that part of the globe now occupied by the Indian Ocean, the fossil remains of the species which formed the connecting links between him and the higher animals should be found there.

Thirty-five years ago there were no facts in received science to support this statement, and not until recently has it been confirmed.

Dr. D. G. Brinton writes to "Science" under the title "The Missing Link Found at Last," that Dr. Dubois, a Dutch army surgeon stationed at Batavia, Java, has found three fragments of skeletons, in the pleistocene strata of Java, which introduce us to a new species between man and the higher apes. It is like, yet lower than the famous Neanderthal skull, pronounced the lowest heretofore discovered.

It is peculiar that Dr. Dubois appears to think that this discovery illustrates the Biblical account of Adam and Eve, for he congratulates himself that it leads to the theory that man originated on the southern slope of the Himalaya mountains, which is not so far from the Garden of Eden! Rather ambiguous, as the garden never was geographically located! In Java, Borneo, and the islands of the Indian Sea, is where the fossils of the "connecting links" were to be found, if found at all, according to the statement of the spirit authors of the Arcana. Probably nowhere can be found a more perfect confirmation of a scientific statement, or in other words, fulfillment of prophecy.

Combining for the Spoils.

The New York Sun estimates 40,000 of the population of that city labor regularly each night. What is true of New York is true of the whole country in the same proportion to population. Nights are for rest; days are for toil. There is no room for controversy on this question. The preachers are anxious to enforce God's law made by Constantine. It would be supposed a being with omnipotent power and infinite resources could enforce his own law. If not, why not? Why don't the clergy turn their batteries against night labor, and whoop it up for all it is worth? Ah, we see; it would not increase their salaries, nor add a single contributor to the church fund, so the laborer may go to destruction for all they care. It is Sunday rest and a longer purse, they want, and it is for these they are now combining.

THE NATIONAL ASSOCIATION.

An Open Reply to Hon. R. B. Westbrook.

DEAR SIR:—My attention has been called to your open letter to me in THE PROGRESSIVE THINKER of February 9th, 1895.

I am pleased to know of your personal good will, and presume that it is my official acts that you do not approve. This view is strengthened by our private correspondence.

My opinions on ordination may be "obnoxious" to you, and you may consider them "subversive to the best interests of Spiritualism." That is but your personal opinion, however, and you cannot expect me to be influenced thereby, unless I have confidence in your judgment, or some good reasons urged in support of your views. You will pardon me, I hope, when I say I have seen no great evidence of superior wisdom on your part, and so far you have brought forward no argument, evidence, or reason to change my course, but only threats. Now, once for all: I cannot be frightened, nor dictated to, by you, no matter how great your friendship for me, or wisdom concerning the "best interests of Spiritualism." If you are qualified to dictate, or advise in this matter, or have any good reasons why I am wrong, bring forward your proofs and arguments, and I will carefully consider them.

What views of mine are subversive? Are they my utterances upon the platform? It must be so. But I never have talked ordination, neither urged nor advised it, in any of my lectures. I have mentioned the subject once only; in Boston, on January 1st, 1895; and my writings, addresses and private correspondence will show that I have repeatedly stated that the National Spiritualists' Association never has ordained any one, and that it does not intend to do so. I have advised societies to be extremely cautious in selecting persons to be ordained, and have uniformly opposed the indiscriminate granting of ordination certificates. If these views be subversive, then the public will condemn them. If they are endorsed by the Spiritualists of the nation, my judgment stands approved.

My position is, that ordination should be under State jurisdiction; principally because each State determines the laws under which ministers perform their duties, and have certain rights and exemptions. This, as a lawyer, you ought to fully understand.

Now, because of this difference of opinion between us, you propose to destroy an organization to which you do not belong, in the construction of which you had no hand, in which you have no investment or interest; because you think I am using it to teach what you believe to be error. Now, that will not serve your purpose if you succeed. Men who differ with you, will differ still; and also have the independence to speak their minds without your consent.

Let me suggest that you procure the passage of a law to prohibit the publishing of any opinions on ordination of Spiritualists speakers, unless approved by you. If you cannot do that, it appears to me that you will be under the necessity of showing by evidence and sound reasoning that you are right and we are wrong; in which case an intelligent community would decide against us, and in your favor. Allow me to kindly remind you, also, that the latter course is mainly and honorably, and to express surprise that you have not attempted it ere this. Instead of so doing, you have made improper haste to attack and criticize the manner in which the National Spiritualists' Association has been organized and conducted, and that, too, without fully informing yourself of the facts. You have thereby fallen into the grossest of errors and the gravest mistake.

You could have easily obtained correct information, had you cared to do so. I am not advised of your sources of information, but will simply state that you are wholly incorrect in your alleged history of the Chicago Convention. Let me ask one question: Were you present on that occasion? If not, what right have you to say that no delegates to that body had proper credentials? I was there, and, as chairman of the Committee on Credentials, know that such credentials, properly made out, accompanied the list of names to which you refer. Rev. E. B. Fairchild succeeded me on the committee, and every delegate seated by him was also armed with proper credentials. This shows that the Chicago Convention was a representative body, any statement to the contrary notwithstanding. You will please take notice that these credentials are all on file at the National Spiritualists' Association office in Washington. The list of societies you refer to is also on file there; they never have asked to see. About thirty States were represented at that convention, and I believe it was conducted according to law, and had ample authority to do the business for which it was called. You were not there, and have not seen its records, and it is fair to presume, knowing nothing about what was done beyond what you can gather from the report, which you admit is incomplete, because it does not contain matter which would embroil it, and make it too voluminous, and much of which, at least, is never published.

Failing to find the information you seek in this report, why do you assume to know what was done, and make damaging statements, confessedly without authority? Is this the way to gain our confidence and esteem, and induce us to accept your advice? Were you not there to give us the benefit of your counsel and wisdom, so that we might not make mistakes?

When did we ever assume the Board of Trustees to be the Association? How can a board meet to do business without meeting in Washington, or some other specified place? How can a corporation exist without a domicile, a place known as its principal office? Is not such office necessarily in some particular place, and, if so, why not Washington as well as elsewhere?

Do you mean to say that it requires a special act of Congress to enable a corporation organized under the laws of the District to have members, or property,

or to do any business outside of that District?

If a corporation in New York, Michigan, or any other State, sold its stock to persons outside the State, and established branch offices, or transacted business outside the State in which it was incorporated, would you say that it required an enabling act of Congress to make it lawful so to do? This is a fair inference from your letter.

Suppose a corporation to form and to establish branches, sell stock, and do business in thirty States at the outset, and proceed at once to extend the same to the remainder as fast as possible; would you call that a national or local concern, and why?

Don't you know that any organized or corporate body may be national in its range of membership, business and property, without a special enabling act of Congress, and that, in that sense, there are many national organizations to-day, incorporated and domiciled under State laws, having property, members and business in nearly every State in the Union? What do you mean by asserting that our charter is worthless, because signed by five persons, two of whom are outside the District, when the law under which we incorporated provides that a "majority of the incorporators shall be residents of the District of Columbia?" If that does not mean that two out of five may be outside of the District, what does it mean? Is not five a congregation, in the sense of the law? If not, how many are necessary? How much property are they required to own before the law recognizes them as a congregation? Do you hold that the incorporators alone are the association, and none others? What law prohibits members, property or business outside the District, provided the society be domiciled within the District, and has its principal office there?

When has the National Spiritualists' Association, as a body, met outside the District to elect its officers, or to do any corporate business required to be done at the domicile? When has its board met as a board, or done business outside the District? How do you know that its "trustees reside at such remote distances that it is impossible for them to attend?" What do you know about their ability or willingness to pay railway fares for that purpose? What do you know about it, any way?

The trustees met once in three months at Washington, and issue instructions to the president, secretary and an executive committee of five for the conduct of the association business for the next three months. No one of the board can act alone. I am subject always to the will of the board, whose servant I am. Your charge of popery therefore falls to the ground.

Every step that we have taken has been by the advice and approval of capable counsel, consisting of three eminent jurists, all living in the District of Columbia, and therefore as likely to know the law of their own domicile as even a "Philadelphia lawyer."

Under these circumstances, we must decline your generous offer of gratuitous advice. We shall continue to select our own legal advisers, regardless of your kind offers, and should you insist upon further intruding upon us with unsolicited advice, we shall take steps to investigate the real occasion of your solicitude.

From the tone of some of your private letters, your published attacks upon mediums, and manifest disinclination to be identified with the movement, we think the search will not be very arduous or difficult.

You say "as a lawyer," that "its charter can be revoked; its officers can be enjoined from collecting money; and restrained from issuing charters."

Now, if you are as anxious to destroy the National Association as you seem to be, why waste your energy writing letters to be published in the papers, thus exposing your motives and ignorance? Why don't you proceed?

If it is true that we as an association are acting contrary to law, no one would be more thankful than his chief executive to find out wherein, that we may at once correct our error.

In response to your insinuations as to my personal motives and interest in this matter, I have nothing to offer. Such insinuations are unworthy the attention of a gentleman. What I have done, and am doing, and my compensation therefore, is easily learned. I have a salary, and no more or less. My record is known, and I do not seek to compare it with yours. There is too little in common to make it worth while.

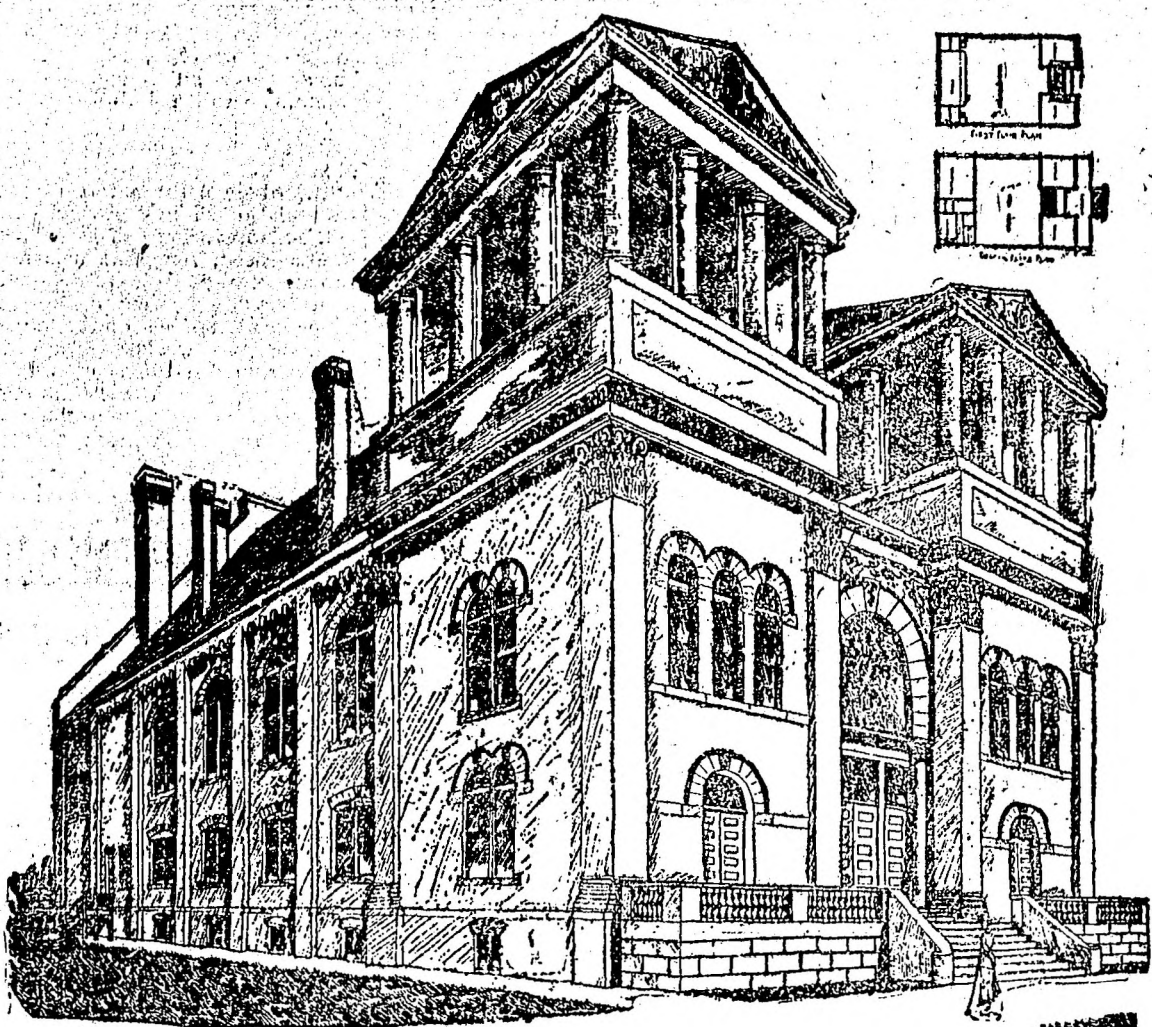
As to your unsolicited advice:

1. We most respectfully decline to surrender our charter. It is wholly satisfactory to us, and is sincerely regretted that it does not please you. However, as you have no interest in it, or voice in the matter, we cannot undertake to please you at the expense of so many others, who are interested and satisfied.
2. We shall continue to issue charters, making other local and State societies a part of the National Association, and hope to live to see the time that Spiritualists will act in harmony, for the general good. When that time comes we shall hope and expect to avail ourselves of your wisdom and counsel in furthering the good work of the Spirit-world, instead of antagonizing it, as you do now.
3. As to your third proposition, all who unite with us now do so voluntarily, of course, and a little thought will satisfy you that it must be so. Any suggestion that we propose to do otherwise is not warranted by the facts, or by any power that we possess, or claim to have.

Whether voluntary co-operation by Spiritualists is possible is an open question. I admit; especially if they can be influenced by such letters as you write for publication, but we shall still have faith that a discerning public will penetrate the motive and spirit so manifest in every line of your letters, and accord you the place you deserve in their estimation.

And now, a few words of advice to you:

1. If you expect to have any influence with the public, try to exhibit less haste, and first learn the truth of the matter you attempt to discuss.
2. Do not use such terms as "popery," "chief cardinal of the propaganda," etc.,



A Spiritual Temple to Be Erected in San Francisco, Cal., at an Expense of \$40,000.

SPIRITUAL TEMPLE.

It Is to Be Erected in San Francisco, California.

The new Spiritual Temple, for which a special committee has been collecting funds during the winter, will probably be located on Delmar and Spring. The

structure will cost \$40,000, and will be attractive and commodious.

The building is to be 120x75 feet in area, two stories high, and will be built of buff brick and stone trimmings. It has an elevation of a few feet above the walk, and the three entrances will be approached by elegant stone steps.

The lower floor is to be given over to the Ladies' Aid Society, committee rooms, etc. The upper floor will contain the auditorium, with a seating capacity of 1,000.

A. B. Corwin is the architect. We are glad to know that San Francisco is to have a Spiritual Temple.

They are meaningless in connection with the officers of a corporation for business purposes, organized under the civil law.

3. If you expect to influence the officers of the National Spiritualists' Association, approach us in a more friendly spirit, and use argument, reason and evidence, and above all keep truth and facts on your side, and you will find these to be more effective agents than any amount of threat, misstatement and bombast.

Yours for the success of the National Spiritualist Association,
HARRISON D. BARRETT,
President National Spiritualists' Association, Grand Rapids, Mich., Feb. 8, 1895.

Any Way to Rope 'Em In.

"Rev. W. J. Potter, at the Methodist Ministers' Association, read a paper on 'Sunday Evening Services,' in which he advocated novelties and new attractions to induce the people to attend church. He did not care if the plan was sensational so long as it led sinners to the church. To an objector Rev. Potter said: 'Bass bands and advertising are good things for religious meetings.'"

Though ancient as an item of religious news, yet the sublimity fact is there, that old methods for attracting the ungodly to church must be supplemented with modern art. Interludes of negro minstrelsy between devotional and polemical exercises would attract just that class for whom the preacher should labor. Our vote is for bass bands and minstrelsy, with an occasional recitation of extracts from Talmage's sermons to awaken interest in church service.

Lectured in Milwaukee.

M. M. Bostwick, Esq., of Janesville, Wis., gave a lecture before the Liberal Club of Milwaukee, on the evening of the 3d inst. His subject, "The Nervous System a Guide and Safeguard," was admirably presented, and well received by the large audience.

Mr. Bostwick is a lawyer by education and is destined to prominence on the liberal platform.

Still Preparing for War.

Now, it is stated, the various Sunday-school military organizations are to be united, and incorporated under the name of the United Boys' Brigades of America. The incorporators are D.D.s, representing the Methodists, the Baptists, the Presbyterians, and others representing other sects, with an editor to represent the Ram's Horn, which ought to be its organ. It is said there are now full 1,000 companies, and still they come. These boys will constitute the church militant of the next generation.

A New Date.

The latest date fixed for the second coming of the "risen Savior" is 1898. Boys who wish to go up should have their ascension robes ready and in waiting. Make them loose, so they will do for night robes in case the trip shall be abandoned.

It Is Their Habit.

The preachers are now in deep distress, as is their annual habit in mid-winter, because of Sunday desecration in sleigh-riding, skating on the ice, and for dancing, card-playing and theatre-going on other days. God is terribly wrath and wronged because of these awful sins, to which may be added laughing when they should be weeping, reading when they ought to be praying, and spending money for entertainments which should go into the church fund for the benefit of the priests. The almanacs should have in their weather prediction columns: Look out for attempts to work up great revivals about these days.

The entering wedge of a fatal complaint is often a slight cold, which a dose or two of Ayer's Cherry Pectoral might have cured at the commencement. Therefore, it is advisable to have this prompt and sure remedy always at hand to meet an emergency.

The National Association.

There is a spicy discussion going on in THE PROGRESSIVE THINKER in regard to the National Association, between President Barrett and Dr. Westbrook. THE PROGRESSIVE THINKER will not suppress discussion. Not being subsidized, and only being controlled by its editor, it proposes to allow all sides to be heard. To stifle or suppress discussion on this question as we have been advised to do by some friends of the Association, would be going back into the dark ages, and be a fragment of the Inquisition still inherent in human nature. Last year THE PROGRESSIVE THINKER did more to advance the interests of the National Association than all the other papers combined, but when the latter shows petulance and irritation at this discussion and wishes to suppress it, then it shows some weakness. Take for example this city. There are two societies here which belong to the National Association. They have probably 500 members. There are 10,000 Spiritualists at least in this city, leaving 9,500 who are working out their own salvation on independent lines. Among them are leading scientific minds and millionaires. What is true of this city, is true of others. Now you cannot, by any possible means, nor by any method whatsoever, organize the great mass of Spiritualists. Supposing 1,000 societies (altogether too high an estimate) should unite with the National Association and each have 1,000 members (too high an estimate by far) there would still remain 9,000,000 unorganized, working efficiently in the future as they have in the past. Spiritualists should never lose sight of the fact that the present greatness of our cause has been accomplished without a National Organization. Let those who desire to work under a National Organization, or a State Organization, or in a general way as individuals, or by any methods whatsoever, do so, and the cause of truth will be subserved thereby. Don't become intolerant, we say to each Spiritualist, and insist that your method must be adopted by others. Give to others what you demand yourself—perfect freedom of action in all matters of opinion. But it is highly important, if a National Association exist, that it should be founded on a correct basis, on a solid foundation of truth, and for that reason we have opened our columns to Dr. Westbrook's criticism. If he errs in his statements or conclusions, so much the better for the National organization. The great unorganized body of Spiritualists, who outnumber the National Association 200 to 1 at the present time, will rejoice to know that the columns of THE PROGRESSIVE THINKER are open for discussion, and that it is not subsidized by any member of the National Association, or any other organization or body of men, and that it extends a fraternal hand to all agents that can promulgate the truth, whether it be the National Association, or the hundreds of other agencies working along independent lines. What the great mass of Spiritualists want is the truth, even if it does come through a spicy discussion.

THE EDGERLY-HAYES WEDDING.

A wedding which has been the subject of quite an amount of unjust criticism occurred here last Sunday. Inasmuch as the circumstances connected with it have been generally distorted and misrepresented, I deem it proper in justice to all who are interested to make an explanation. On Sunday evening, Feb. 3, at 6 o'clock, at the home of Brother Rufe Williams this city, Mr. Oscar A. Edgerly, of Newburyport, Mass., and Miss Lillian A. Hayes, of St. Paul, Minn., were united in marriage, in the presence of Mrs. A. N. Hayes, the mother of the bride, Mr. and Mrs. Rufe Williams and others.

Now let it be understood in the start that it was not a "secret marriage" as has been reported, neither was it a "case of elopement" as published in the Chicago Record. The facts in the case are as follows: The contracting parties became acquainted some years ago during one of Mr. Edgerly's lecture engagements in St. Paul. The acquaintance culminated in an engagement, and the wedding was named for some time in June next, but owing to a change in the programme of Mr. Edgerly's work, it was decided to have the wedding occur during the present month.

The wedding took place here instead of St. Paul, for the reason that the groom was unable to go there at this time, on account of his engagement with the society in this city.

The bride is an accomplished and popular young lady of St. Paul, Minn. The groom needs no introduction as he is known throughout the country as a capable lecturer, and refined gentleman.

R. H. WILLIAMS.

Prof. Payne.

Prof. Payne, who has been holding "materializing" seances for some time, now finds himself under arrest, and February 20th, at 2 P. M., his case will come up before Justice Blume. We have been informed that some of his confederates will be there as witnesses against him. This is a sad ending—predicted by many level heads. But the bad feature of the whole affair is that other mediums and speakers have cordially endorsed him.

Mrs. M. E. Cadwallader.

Mrs. Cadwallader, of Philadelphia, has been in this city for several days. She has done some efficient work for the National Association, and seems to increase the vibrations in spiritual matters wherever she goes. She is a pleasant lady to meet.

The water of the oceans, notwithstanding numerous local influences, is nearly of the same composition in every part of the world.

HENRY HERMANCE.

THE ENCYCLOPEDIA.

I have received the "Encyclopedia of Death, and Life in the Spirit-World." After reading it, I can truthfully say it is the grandest and greatest work I ever read.

It is so clear and comprehensive, the average mind becomes deeply interested while reading its pages. It should be in the home of every Spiritualist; they should wait no longer in procuring so priceless a jewel. Brother Francis, you have created a star in the literary firmament, whose brightness casts a halo of glory around every mind attracted by its hallowed influence. That star is the "Encyclopedia of Death, and Life in the Spirit-World."

KANSAS COMES TO THE FRONT.

An Address that Defeats the Medical Bill.

Good News from Kansas.

To THE EDITOR:—The Kansas Legislature has a number of bills before it to regulate the practice of medicine. The opponents of the bill managed, the other day, to get a joint meeting of the committee of the two houses together and went before them. I enclose a copy of a paper which was read there, which may be of interest to you. The Senate committee reported against the bill, and the matter is virtually dead. The House committee may get their bill before that body, but we feel sure it cannot pass.

Mr. Bowman, the author of the paper is one of our wealthiest citizens; he is a humanitarian, giving a great deal of good in his community.

Yours truly,

F. P. BECKER.

THE MEDICAL BILL.

The Address of T. E. Bowman.

At a meeting of the joint committee of the two houses of the Legislature, held in the Lieutenant Governor's room, on Monday evening, February the 4th, 1895, a large number of the people of the city were present, the whole room being crowded to suffocation.

Quite a number of physicians and prominent citizens were present to address the committee in opposition to the proposed bill.

Dr. Furber and Dr. Martin, of the Eclectic school, were opposed to the bill, and Dr. Harding, of the Homeopathic school.

H. H. Brown made an address against the bill, and three or four others.

Dr. Guibor, of the State Board of Health, was the only one who favored the passage of the proposed bill, and he stated he was not in favor of the proposed bill, but appeared before the committee at the request of the medical board.

Mr. T. E. Bowman, of Topeka, was the only one who had a written address, and it was as follows:

Gentlemen of the Committee:

It has not been my privilege to thoroughly examine any of the bills that are before you, and as these bills are not printed, they are not easily accessible to the public. From the abstract published in the papers of the city, which is supposed to be recommended by some of the members of the medical fraternity of Topeka, we are perhaps enabled to obtain a fair estimate of their intent and scope. These various bills, I suppose, all have one common title,—or should have if the title truthfully presents the purpose of the bill,—namely, "a bill to incorporate a Medical Trust, and to give to the members thereof a monopoly of the right to doctor all sick people in the State of Kansas and to collect money therefor." In what I am about to say, I would have it distinctly understood that I ask no protection for the quack doctors who dispense deadly drugs or use the knife, and I only wish that it were practicable to eliminate all incompetents who are endangering the lives of our community, those holding certificates as M. D.'s as well as others. With due regard for my medical brethren of Topeka, we desire to protest against the proposed legislation. Personally, and speaking only for myself, I can say that I have not wholly outgrown the idea that doctors are a necessity, and if I were sick certainly I should do so to send for some one of my friends among those very gentlemen composing the medical fraternity of Topeka who are asking you for the passage of this bill. In asking you for this legislation, they are doubtless prompted largely by a desire to protect the people from so-called doctors who are utterly ignorant of such knowledge of the human system and of the science of medicine as would make them safe men in whose care to entrust our lives and health. As men partaking of the infirmities common to humanity, we cannot, however, expect them to be entirely free from a desire to secure personal advantage through the operation of this proposed law. Among the many reasons why this legislation should not be enacted, we present for your consideration the following:

1. It is not asked for by the people. There has never been manifested any desire on the part of the voters of this State that their health should be entrusted to any certain schools of physicians, and that they should be prohibited by law from employing such physicians as they may desire when they are sick, or when they imagine they are sick, or when they are afraid they are going to be sick. On the contrary, the people of this commonwealth prefer to exercise their own liberty of choice, and under all these conditions to employ a doctor of the old school, a homeopathic doctor, an eclectic doctor, a Thomsonian doctor, a faith cure, a mind healer or any other kind of doctor, or no doctor at all, as they may choose. The parties asking for this legislation come before you somewhat in the capacity of an association of individuals who ask for the privilege of a trust giving them a monopoly of treating all the sick people of our commonwealth. If this legislation should be granted, it could not help but result in large financial gain to the gentlemen who hold their regular certificates of M. D. given by these authorities which they designate as "degrees." Our claim is that the science of medicine is thus far in the history of the world too much in its experimental stage for any person, or for any body of men, or for any school of medicine to arrogate to themselves the claim that they possess all the knowledge that is attainable and are so worthy of the confidence of the people of this or any State that the people should make them the legal custodians of their health and thus prohibit them from employing other practitioners or counselors than those who belong to this school. Proof of this claim is established by the history of medicine in the past and by the testimony of many men living and dead eminent in the medical world.

Much less than a century ago, the doctors of the civilized world were treating their patients for all kinds of diseases by bleeding, vomiting, drugging them with parched, with fever, and using other outrageous methods, which unfortunately are still practiced by some doctors in good and regular standing, which help to shorten human life.

These same schools of medicine have discarded not only those methods in use a century ago, but they have largely discarded the use of methods which were popular with them but just a few years ago, and are constantly changing their methods of practice in many particulars.

It is not probable that the methods of the present will not be practiced in the future, and there is every certainty that the schools of medicine represented by the gentlemen asking for this legislation will not give place to other systems in the not far distant future? Let us refer you to the testimony of some of the eminent predecessors of these gentlemen in the medical world. Dr. Oliver Wendell Holmes, who was eminent in medicine as well as literature, stated in a public address some years ago that "If all of the drugs were in the sea it would be better for mankind and worse for the fishes." The late Dr. Bigelow, of Boston, also eminent in his profession, practiced medicine for fifty years without missing a day during all that time that he did not get around and see his patients. His friends of the medical brotherhood gave him a supper to celebrate the occasion of his reaching his fiftieth anniversary of the commencement of his medical practice with such wonderful results in the way of continued, unbroken health. At this banquet, Dr. Bigelow during his speech said that he "Attributed his excellent health during all of this half century principally to three things—plenty of hard work, temperance, and abstinence from medicine." Hundreds of eminent physicians, after long lives of so-called successful practice, come to doubt whether the use of medicines which they have administered in their profession has done the more of good or the more of harm. You, gentlemen of the committee, probably every one of you, have instances this moment in your mind of your fellow-men, perhaps of your dearest friends, who have gone before, of whom you have an impression that amounts perhaps to a conviction that their death has been hastened by the use of medicines administered to them through the orthodox professions of medical practitioners. We hardly need to refer to the antagonism existing between the different schools of medicine, not only in the past, but which is continued down to the present day.

Among those prominent in efforts to secure this legislation are members of the Homeopathic school, who have always been outlawed by the Allopathic school of medicine, and their system is to-day denounced by them as having no foundation in scientific truth, as being in fact a humbug and a fraud. Besides this, there is to-day a marked antagonism between different men of the same schools of medicine, not only as to the use of certain medicines, and as to the persistence of certain kinds of treatment for specific diseases, but as to whether medicine shall be given at all, and it is certain that many of the most eminent physicians of the land, especially those physicians who are in a position to be independent, give but little, and many of them no medicine whatever, unless it be anesthetics. Large hospitals and sanitariums have been established for the treatment of diseases where all medicines of every kind are banished and depending upon the kindly influences of nature, first placing their patients under healthful surroundings and conditions, some of these institutions also making first importance. These sanitariums are mostly conducted by doctors in high standing among the regular schools of physicians, who have adopted these methods after long years in the practice of the administration of drugs. The success of these institutions in helping the feeble and sick to restoration to health has been so great that they are rapidly increasing, and many of them have grown to be immense establishments. All of you doubtless have personal knowledge of these sanitariums; such as the one at Battle Creek, Mich., under the charge of Dr. Kellogg, for many years, and perhaps now the head of the State Board of Health of that progressive State; and in New York there is the large sanitarium of the eminent Doctors Jackson, at Danville, and the large establishment at Clifton Springs, both of these largely patronized by people of the State of Kansas. What would be the testimony of these eminent physicians at the head of these institutions as to the propriety and wisdom of your giving these dispensers of drugs, including alcohol under the various guises of whiskey, beer, wine, and in other seductive forms, a monopoly of the practice of medicine in the State of Kansas, and divesting ourselves of all right of choice, making them the lawfully appointed custodians, not only of your health and mine, but of every individual in our State?

3. This proposed legislation is utterly hostile to the spirit of personal liberty and the personal rights of individuals. This feature of our argument is so plain that to make the statement is to make the proof. There is manifestly no shadow of moral right or of political right possessed by any set of men in the State of Kansas to dictate to others whom they shall or shall not employ when they are sick, the very idea of the assumption of such authority is obnoxious to all lovers of individual freedom. There has sprung up within recent years quite a number of different schools of practitioners who treat the human body entirely without the use of drugs. Among these, I will mention the mind healers, faith cures, Christian Science healers, magnetic healers, and healers through mechanical manipulation of the body by rubbing and kneading, called massage treatment, and also the Swedish movement cure. Some of these methods have been marked with such success that they have come to be recognized and to some extent adopted by the old schools of medicine; but there are practitioners who devote their entire time and make a profession of each of these

methods. These, not to mention others, including hypnotism, have all come to be recognized as having their uses.

This legislation, gentlemen of the committee, it seems to me is aimed particularly at all of these various schools of diseases. It is these various schools, representing the growing thought of today, more than it is the ignorant and mercenary traveling quacks, who are taking from the regularly-ordained physicians, of these supposed orthodox schools, their best patrons, as they all have their following, and not from among the intelligent, the educated classes. The people of this State certainly would refuse to obey any law, and would condemn any legislation intended to interfere with their rights to employ any of these various systems. Rev. Dr. Ray, for several years pastor of the First Presbyterian church, of this city, a man of commanding ability and large education, and during his pastorate here receiving a much larger salary than has ever been paid to any other pastor in the city, believed that he had received great benefit from massage treatment. There being no professional man in this city who gave this treatment, he called to his service a young man having no experience in this line, and taught him, as best he could, the art. For some time he employed this young man to give him regular massage treatment. Now, had this proposed law been upon our statutes at that time, our eminent and honored clergyman would have employed this young man in a line of work for which he would be considered a law-breaker, and subject to the penalties which some of our Kansas doctors are here asking may be legally visited upon such offenders.

4. This proposed legislation would violate the religious rights guaranteed to every citizen under the Constitution of the United States Government. The various schools of faith cures and Christian Science healers all represent the higher thought that we are first of all spiritual beings; that these bodies, while they are the holy temples of our divine selves, are not ourselves, but merely the houses in which we temporarily live, the machinery through which we act and do our work, and that when God created man, and breathed into him the breath of life, and man became a living soul, he gave him dominion over all the works of his hand, and that this dominion includes to a large extent dominion over our own bodies. There is no question but that such legislation in the interest of our doctors would infringe upon the religious freedom guaranteed to every person by the Constitution of our common Government. With some of these people, their choice to be treated for diseases through their own chosen agencies does not pertain merely to their bodies, but is a part of their religious belief. There has just been dedicated in the city of Boston a church that has been built and paid for by the contributions of the adherents of this faith, at the immense cost of \$200,000, this one church representing a cost in money nearly equal to the aggregate cost of all the churches in this city of Topeka.

These religious bodies have their places of worship here in the city of Topeka. To say to these people that they shall divorce their religion from their treatment of disease, that they must not send for their friend and counselor, in whom they have faith, as one who has power to aid them in laying hold of those high spiritual truths which they believe control the mysteries of life, is a manifest and outrageous interference with their religious liberties. With such a law, as proposed, upon the statute-books of the State of Kansas, perhaps would be the words of Lowell: "Truth forever on the scaffold; wrong forever on the throne; Yet that scaffold sways the future, and behind the dim unknown Standeth God within the shadow, keeping watch above his own."

The present health and longevity of our people is not such as to warrant our surrender of our personal liberty to the keeping of our professional brethren and the placing of our lives and health entirely in their keeping. With all the aid of their professional care, one-third of all the children born die in infancy, before reaching the age of five years. Scarcely one-third grow to maturity, and many of these are reared only to a feeble and sickly existence. Is it reasonable to believe that it is necessary to always continue to live out of harmony with the rest of God's creation? With the lower order of animals in their native state, sickness and premature death are practically unknown. Even with our domesticated animals, we expect to raise nearly all of the young that are born. Certainly man, the crowning work of God's creation, should live in harmony with the creation around him, should enjoy perfect health, and all should live to a good old age. To what extent the present deplorable conditions are attributable to self-inflicted abuses, to what extent they are due to heredity, and to what extent they are due to the abuses which we suffer at the present time at the hands of our doctors, we can only estimate. Certain it is, and so to this point I desire to ask your special attention, that a large part of the sicknesses and infirmities of life come to us through the sensuality of man. Appetite, greed and lust each contributes a large quota. The doctor of the olden time did, and the M. D. of the present is doing, comparatively little to lift the people from the plane. The medical profession furnishes its full average, not only of consumers of strong drink and tobacco, but of drunkards and victims of various narcotics. That their prescriptions of alcohol and other narcotics in their practice is responsible for much of the drunkenness of to-day is beyond question. While they are doing something, it is true, they are, compared with their great opportunity, and the vast responsibility of their profession, doing but little to lift the people to a higher plane of life.

A few years ago I visited the bedside of a friend in this city sick with inflammatory rheumatism. His room had windows opening to the east, the south, and the west. Every person intelligent in health matters knows that God's sunshine was to him the first necessity, but every one of the windows of his room was closed by an outside blind, tightly shut. His physician had not suggested to him the importance of the sunshine. Few of the physicians of the present day point out to their patients the causes of their sickness as far as they can, and help them to a knowledge of God's laws, but the general custom is to prescribe drugs and leave the patient without a word of counsel as to violated hygienic sanitary laws, thus leaving the causes which produced their sickness in full operation to bring about the necessity of again at an early time calling the doctor.

If any legislation can be of public good in this line, it should not only provide for the admission of only those to practice who have natural gifts for the calling, and education and training necessary thereto, but it should be based also somewhat upon moral worth and the ability to do conscientious work. If any individuals are to be given monopoly of the practice of medicine, they should give to the State, in return therefor, such valuable service as would be in some measure an equivalent for this monopoly. They should be required to give public lectures, free of charge, at stated intervals, on the subject of sanitary science, hygienic and physiological laws, and should thus be required to aid in acquainting the people, not only with the laws governing our being, but with their abuses, which now degenerate the human race. They should especially be required to help educate the people as to the course of sensuality in its various phases. I would suggest that this law contain a provision that no doctor should prescribe alcohol for any person under forty years of age without the consent of the father or mother. If the father and mother be living, and the consent of the husband or wife, if married. Multitudes of people, especially young men, are becoming drunkards through the prescription of alcohol by their physicians. If the person desiring such a prescription does not get it of one physician he goes to another. The fact is, the doctors are very much like the politicians—I do not mean you, gentlemen—I address you as statesmen—but the politician is supposed to give his constituents what they want. Many a mother and many a young wife curses the day when the doctor first prescribed whisky or beer for the son or the husband. If there is any way by which the public good can be served by lessening the dispensation of death-dealing drugs by doctors and patent medicine vendors, without infringing upon individual rights, I certainly would not put an argument or suggestion in the way. In the evolution of society we are struggling towards something higher and better, but in this matter, groping as we are for more light, we need to study the ground carefully before we attempt to move forward, remembering that it is

"Out of the twilight of the past We move to a living light; For nothing that is wrong can last, Nothing's immortal but the right."

If the good old rule, "When you don't know what to do, do nothing," is applicable at this time, it would be a safe one to follow. Intolerance, intolerance, and human blindness sometimes prevail in controlling the actions of good men. Our fathers loved liberty, but they believed that certain men and women were guilty of the sickness and sometimes the death of their fellow-citizens, and they hung these supposed guilty ones for witches. Others were banished from the colony of Massachusetts because of their belief in the pure, old doctrines of the Quakers. In the accelerating progress of human events, and in our increasing appreciation and better understanding of many truths, and especially of those spiritual truths, which shed the light of to-day, making possible, and the clearer light of to-morrow shall make more easily possible, we should be careful that we do not now, in this progressive State of Kansas, and at the close of the grand and notable nineteenth century, place any law upon our statute books which you gentlemen who may live to be returned as legislators to his capitol ten years from now, would look back upon with feelings of revulsion and regret—kindred to those with which we now look back upon the action of our fathers two centuries ago, when they hung the witches and banished the Quakers.

Mrs. Marion H. Skidmore.

A special meeting of the Cassadaga Lake Spiritual Association (auxiliary to the N. S. A.) was called for the purpose of taking action upon the transition of Mrs. Marion H. Skidmore, and the following preamble and resolutions were adopted:

WHEREAS, The relations sustained by Mrs. Marion H. Skidmore to the society since its inception, makes it fitting that we, its members, duly record our sincere appreciation of her worth, therefore,

Resolved, That the sudden removal of a worthy and efficient member of our society and community, leaves a vacancy and shadow that will long be deeply realized by all the members of our organization and its friends, and will prove a grievous and irreparable loss to our community, our camp, and the public at large.

Resolved, That the wisdom and ability which she has exercised in our midst by wise counsel, willing service and ready funds will ever be held in grateful remembrance by all who have been associated with her.

Resolved, That with tender, heartfelt sympathy for the deeply afflicted relatives, especially the bereaved husband and friends of the deceased, we express an earnest, ardent hope that even so great a bereavement and loss may be the power of light and spiritual love be overruled for this and our highest and lasting good, in patient resignation to the inevitable.

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"I DID MY BEST."

Nothing Created in Vain.

To THE EDITOR:—The article, "Why Are We Here?" which appeared in a recent issue of your paper, referring to a former article, "Let There Be Light," published December 8th, contains a few thoughts which attract my attention.

We may not always agree with the opinions of others, but we can appreciate their sincerity, and when those opinions awaken a train of thought or investigation they have been of infinite value, independent of whether "right" or "wrong" has been stamped upon their faces. A vigorous thought-exercise is beneficial; deductions can only be made by comparisons, and we will find that life from start to finish is a lesson of examples, and he who thinks becomes elevated. But alas! there are many who drift aimlessly through life with apparently no thought or purpose beyond the mere gratification of their physical desires, wholly unconscious of the great wrong they are doing to all that is worth cultivating, their Spirituality. We should cultivate the best that is in us, not only for our own good but for that of others as well.

To have no ambition or aspiration beyond the cut and make of our garments (so to speak) is death to the soul. An aimless, purposeless existence might well view with envy that class of humanity who have been privileged to come into the world to suffer.

We know that by affliction's rod The soul is lifted to its God.

And we know adventures quicken the vital traits, and bring us close to that wondrous power in and through which we find our purest consolation. Nothing can brace the mental powers and strengthen character like sorrows and responsibilities.

"The soul is like an instrument whose strings Steal nobler music from life's many frets; And all the rarest hues of human life Are rain-bow'd out in tears."

Therefore those who are looked upon as the favored ones of earth are more often to be pitied than envied; a complete soul-apaty is almost inseparable from a full gratification of worldly desires. The flower may be beautiful to your short-sighted vision, but could you see the ugly root which produced the flower and the hidden thorns which the sight, the flower's beauty would degrade surprisingly and you would have less desire to possess it. No life was made in vain; but it largely depends upon ourselves whether we make a failure of that life or not.

In man we find the instinct which governs the brute lifted and he becomes his own free agent, endowed with reason and a soul.

Contrary to the respected opinion of the author of "Why Are We Here?" our presence here cannot possibly be by our own desire, else the many who seem to be forever struggling against the tide would have yielded it otherwise, from our standpoint, our earth embodiment (the only one of which we have any consciousness) is reasonably the first individual expression of the spirit; and perfection—which is the soul's heritage—is only to be achieved by progression in spiritual spheres when freed from materiality; it could never be reached by continuous expression in material life; even the One Perfect Life knew but one incarnation; none before his time, nor since, ever attained perfection in the material sphere. If some of the higher intelligences tell us "we have always existed, and are the development of previous existences," etc., there are others equally advanced who teach the exact opposite; hence we should cultivate our reasoning powers to their fullest capacity and in these matters as in all others bring them to bear in forming conclusions.

Everything created is necessary to complete a rounded whole; and to those whose life seems a burden too great to borne and who ask despairingly, "Why Are We Here?" we would tenderly and sympathetically say: "You are looking through a glass, darkly, and struggling against what appears to be an invincible fate. Do you not know it is just what is needed for your higher good and development? No matter how undesirable your experiences and environments, they are most necessary to ennoble and purify the character and fit you for a work where you may do no more than serve as an example of encouragement to others.

Put on your optimistic glasses. The world is full of bright and beautiful things. Look about you! The masterpiece of a divine hand is written everywhere in the great mechanism of creation; not one star too many, not one firmament, not one blade of grass was made in vain. All, everything, is attuned to the perfect harmony of the whole. Can even the most obscure human being, therefore, with his wonderful possibilities mentally and spiritually, the crowning work of all creation, "man," have no place nor plan in the great work?

Man has no limit to his attainments. He is a god in embryo. Arouse yourself, then, to the divine within you, and no life can be a failure. If you ask bewilderingly "For what am I best fitted?" "What can I do to make something of my life?" We would say, if you are not specially gifted with some one talent, seek a work whereby you can do the most good to others. Look about you and see if you can lift a hand to help a fallen brother; the broken-hearted and oppressed are always in our midst. Are you doing your full duty to those depending upon you? Every kind word and act to the down-trodden and unfortunate is a gem of priceless value in your soul's diadem; and you are then developing yourself to a knowledge of "Why You Are Here" to that extent that life takes on rosy hues and happiness and contentment are reached that can only come to those who have the blessing of an approving conscience. "Whatever ye find to do, do it with thy might," and no greater pass-word shall we need, when our earthly garments are laid aside and we knock at the door of the higher spheres for admittance, than this: "I did my best."

GERTRUDE MARIE BUCKLIN.

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CLEANINGS

FROM THE ROSTRUM.

BY A. B. FRENCH.

Dedication.

Sketch of the Life of A. B. French.

William Denton.

Legends of the Buddha.

Mohammed, or the Faith and Wars of Islam.



GENERAL SURVEY.

The Spiritualistic Field—Its Workers, Doings, Etc.

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 lecture in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

R. writes that Mr. and Mrs. O. L. Concanon and Mrs. Mott-Knight recently gave a public session for the benefit of the First Spiritual Society of Kansas City, Mo. The attendance was large. The tests were very fine; skeptics and investigators, as well as Spiritualists, were pleased and satisfied. Mrs. Concanon made a good and lasting impression on all; and Mrs. Mott-Knight's state-writings were complete and convincing. Mr. and Mrs. Concanon's materializing seances at their rooms have convinced several skeptics of the truth of Spiritualism. They are going to Lake Helen, Florida, to do missionary work; but expect to return again. Mrs. L. A. Mabey is making good impressions by her lectures; and the city is becoming deeply interested.

The anti-Spiritualist war being waged against Moses Hull, of Chicago, and the Muncie Society of Spiritualists, by Elder W. R. Covert, of New York, at the Church of God, is growing. Two weeks ago Elder Covert conducted a series of anti-spirit lectures at Anderson, and issued a challenge in which he said he would give \$500 to any medium of this country who would publicly meet him and demonstrate that the so-called spiritistic phenomena were produced by the spirits of those who have died. Oscar Stevens, the independent slate-writer of Indianapolis, to-day announced he was open for Covert's challenge of \$500 at any time. As soon as Covert heard this he placed his money up and invited Stevens to do the same. The Spiritualists say the money will be covered and \$500 more will be put with it that Covert cannot explain the results. Covert says he will take this too.

Dr. A. W. S. Rothermel is still at Cleveland, Ohio, and may be addressed at "General Delivery," by all who desire his services in Michigan, southern Ohio, and Illinois.

Dr. J. M. Temple is now located at Los Angeles, Cal., with the leading Spiritual Society, and is doing a good work.

Corresponding Secretary writes: "On February 10th the First Society of Spiritualists, Toledo, O., had for their speaker Dr. P. Farlan, Rochester, N. Y. He is a peer among lecturers for the advanced and progressive philosophy of Spiritualism; having a clear insight to unravel the seeming mysteries of phenomena, a child can understand under the beautiful teaching he gives, and the most advanced thinker can readily comprehend the higher teachings given through him of the evolution and growth of knowledge pertaining to the natural laws governing life here and hereafter."

Dr. E. N. Stowell writes from Clinton, Mass.: "I cannot get along without THE PROGRESSIVE THINKER. Although times are hard and money scarce, I feel as if \$1.00 was better invested in THE PROGRESSIVE THINKER than in anything else one thing on this sphere. To be without the paper for one week is more than I can bear. I had rather go without food for the body than for the mind, so I must thank J. R. Francis and those who aid him in his grand work, and could I afford it I would subscribe for a dozen copies to help send the news to as many benighted churchmen."

A. D. Givan writes: "Permit me to say that at Akron, Ohio, we have but just passed through a ten days' love-feast with our spirit friends, assisted by the greatest of all mediums, Mrs. Maude Lord Drake, who seems to soar away in visions to the spirit-world, and bring with her our much-loved friends. Mrs. Drake, by her lectures and platform tests, has awakened a spirit of investigation, and in her seances she has united the supposed dead with living friends in loving embrace. Spirit-life is not enshrouded with physical darkness, and the light of evolution brings comfort to the dark soul which has sown the seed of discord and error in earth-life, and breathes into their very beings the breath of immortality, in which they can outlive the cancer of eternal death and cast aside the past misgivings."

Wm. Chiquet, of Ft. Dodge, Iowa, writes: "Any good medium or speaker desiring to make a date on or about anniversary time for a series of meetings, please enter into correspondence with me, stating terms and phase of mediumship. Address me in care of box 533."

Mrs. F. E. Shaw, a test medium, has seances at 19 Manjer street, Brooklyn, N. Y., Thursday evenings. She writes: "My soul is filled with joy to know that I am a medium for spirit return. I work in a very humble way, as did Jesus the Jewish medium. Many who come to me are not believers when they come, but go away convinced."

A friend writes: "In San Diego, Cal., the First Spiritual Society is growing rapidly; we have had very good speakers of late. Mrs. Prior is a medium hard to beat in the gifts of test and inspirational speaking. Then we had with us Mrs. Dr. Wilder, who left us last Sunday, and now we have a grand speaker and test medium, Mrs. King; she is about 70 years of age, her voice is strong and powerful and she has high and intelligent guides. The society is growing under the leadership of Brother Rogers, who is a good and hard worker. I am sorry to see so much fraud in the good work at large, but in my humble opinion those frauds could be silenced by each society having an investigating committee, who would wait upon the medium who claims to have this power, and test him or her, and if the committee finds them to be honest and truthful permit them to work, otherwise expose them."

Mrs. F. A. Logan has removed the Circle of Harmony to No. 20 Forester Hall, Bldg. Francisco. The hall was crowded from 1 to 2, last Sunday. Mrs. Logan opens her meetings with an invocation and music; and usually states the object of the meeting, which is the unfoldment of the soul's faculties into usefulness; and she then trusts to the invisible world to inspire all the speakers and mediums who participate. The result is usually at least a half-dozen instructive speeches and tests by several mediums. Here mediums made their first platform efforts, and several have gone out to different places, and States, and their influence is felt by thousands.

Mrs. L. A. Shorey writes: "Spiritualism in the Old Colony town, Oakland, Mass., has taken quite a start under the ministrations of Dr. J. P. Thorndyke, of Boston, who has been with us since January 19. He is a worker in every sense of the term. He has been speaking for us twice Sundays, and also holds a public free circle on Wednesday evenings. His audiences are on the increase in size. His delineations of character are wonderful, and so very different from anything we have ever before heard from spiritual mediums that we feel too much in praise cannot be said. In addition to his spiritual work he has opened a class on Monday afternoons for ladies interested in the study of the human structure, laws of health, etc. Interest in this direction is also on the increase. This week our hall is open every evening, and we are having a real old-fashioned spiritual revival. We feel to recommend the Doctor to all societies who are in need of an earnest worker and pure Spiritualism."

Corresponding Secretary writes: "The First Spiritual Society of Batavia, Mich., organized with the following officers: President, Mrs. Dr. McMaster; vice-president, Mrs. J. Ensey; treasurer, Mrs. P. Pitcher; corresponding secretary, L. R. Fuller. We have engaged Moses Hull to lecture Monday evening, February 25, at Grange Hall, Batavia."

E. C. W. writes from Atlantic City, N. J.: "Our society is in a flourishing condition. Prof. Ames has been laid on account of sickness, but is convalescent at the present time. He is still with us and doing a great work. His readings, tests and lectures are giving excellent satisfaction. He is an honest and conscientious medium. His coming here has been a great blessing to us. His engagements are many, but his health is so badly impaired he has been obliged to cancel his engagements. He is our pastor for three months, and we expect a great revival and outpouring of the spirit, as the Methodists would say."

Wanderer writes from Siloam Springs, Ark.: "We have been having a rare treat lately, a series of spiritual and scientific lectures delivered by the Rev. James Buchanan, Ph. D. The Doctor is the most polished and best educated speaker we have been privileged to listen to. His travels and studies pursued in other countries enable him to give facts of history in regard to the Bible and other things, beyond question. He has been with us for some weeks as a lecturer, and also assaying rock and other matter for the Inter-State Mining Co., which is about to prospect this region for oil and mineral. He will close his work here with two lectures upon 'Evolution,' and 'What Where is God?' We are all anticipating a rare treat from these lectures. We believe the Doctor has a call from here to go to Kansas, where we congratulate the people upon the treat in store for all who will take the opportunity thus coming to them of listening to the eloquent lectures that will be given them. We bespeak for him the aid, good-will and attention of all Spiritual and Liberal societies desirous of a speaker able to interest an audience upon any subject that may come up, or to defend Spiritualism in debate with any opponent that may enter the lists against him."

Dr. E. H. Denslow, formerly of South Bend, Ind., now a resident of Flint, Mich., for the past twenty-five years has been a successful magnetic physician; but of late the intelligences which work through his organism have been developing different phases of mediumship, that of lecturing while in a trance condition. "Feb. 4th, the Doctor and his estimable wife came very quietly to our city, for a little rest and change; but they were soon found out by one of the active workers in our society, and were drawn into our social circle, where they were enjoyed very much. They received numerous calls from those who wished to engage the Doctor's services professionally, thus being induced to come among us again. Dr. Denslow very kindly consented to lecture for us last Sunday evening, Feb. 10th. The discourse was an impressive and pleasing one, the thoughts expressed were ennobling, and it all tended to make one feel as though he had come into closer relationship with the world of spirits. They returned to Flint Monday evening to take up their duties there, healing the sick and delivering an occasional lecture for the Flint society; but they will come to us again Feb. 25th, for one week's stay. During that week Dr. Denslow will give a public test meeting which will differ very much from the usual test meetings—his tests coming in the form of medical examinations, etc.; and on Feb. 26th he will deliver another lecture before our society. All societies wishing the services of an able worker would do well to secure him."

Grace L. Russell writes from West Bay City, Mich.: "Bishop A. Beals is doing an excellent work; his tests are very fine, and his lectures contain many beautiful thoughts. Our society is small, but with the aid of our treasurer and secretary, Mr. Hovey, we are prospering. Our hall is on the East Side."

Prof. Lockwood is to speak for the Secular Union of this city, Sunday evening, February 24th, at its hall over Woolf's clothing store, corner of Madison and Halsted streets. Subject: "The Grievous Mistakes of Civilizations and Governments." It will pay you to hear this lecture. Admission free.

F. Corden White, who is now recognized as one of the best platform test mediums in the work, started last Wednesday for New Orleans to fill a two months' engagement.

Addie R. Burt, secretary, writes: "The First Society of Spiritualists, of Battle Creek, Mich., are holding very successful parlor meetings every Sunday evening. We have talks and discussions by our members and are taking in new ones right along. Our Ladies' Aid is doing nicely, and we hold dime socials every other week, which are well attended. Bert Woodruff, of Meadville, Pa., has been stopping with us for the last ten days, giving trumpet seances with great satisfaction. At the last one, given at the home of L. H. Burt, the manifestations were grand. Not one in the circle but what got more than he expected. Just before the close of the seance there was a light fully two feet across that lighted up the room so that every sinner was plainly visible; then it grew gradually smaller and in the center was a face seen by all present. He who stop with us was very much interested, and will be welcomed by all lovers of the truth. We will recommend him as a grand, good medium."

The legislative committee of the Oregon State Secular Union, consisting of Katie Kehm Smith, secretary of the Union; Mrs. A. E. Barker and Hon. Lee Laughlin, recently had an audience before the House committee on assessment and taxation. The Oregon Statesman publishes the arguments made by Mrs. Smith and Mrs. Baker in favor of taxation of church property. "The ladies made a strong presentation of the subject; their arguments were weighty and well delivered."

Mrs. J. Buzzard and others write that L. P. Mitchell held four very successful materializing seances at Port Huron, Mich. Some twenty persons were present. Several recognized relatives and friends who had passed over. Mr. and Miss Erich recognized and conversed in German with a German friend who passed away in Germany; also a German Lutheran minister came. At the first seance twenty-one forms appeared, and fourteen were recognized. At the second seance nineteen appeared and all but one were recognized at once. According to the account, Mr. Mitchell would appear to be equal with Mr. Riley in the phase of materialization.

N. K., of Fairmount, Kansas, writes: "There is a circle of clairvoyants that meets at my house every week, and we are having very good results. Some of the circle are convinced of spirit return, while all express considerable enthusiasm. I wish to circulate THE PROGRESSIVE THINKER among my circle, as it will do lots of good. I received Psychic Science all right, and find that it is all that is claimed for it."

Frederick Cushman writes from Minneapolis, Minn.: "The cause of Spiritualism here is steadily advancing. We have no lack of spiritual food with such speakers as Willard J. Hull, at the Masonic Temple; Mrs. Pruden, at the Washington Union Meeting; Dr. and Mrs. Aspinwall, Mrs. Braun, Mrs. Lowell, and now a new society organized in South Minneapolis with Mrs. Knudson as test medium and myself as trance speaker. All these various meetings are well attended, and we are not hiding our light under a bushel. F. N. Foster, the well-known spirit photographer, is now located in this city. I am personally aware of several spirit photographs he has taken recently which have been identified by the parties for whom they were taken. He obtained for me four faces which I instantly recognized as being those of my spirit guides—precisely as I see them clairvoyantly. And so the good work goes on."

Will C. Hodge, inspirational speaker, can be addressed for engagements at 40 Loomis street, Chicago, Ill. Terms reasonable.

H. writes from Grand Rapids, Mich.: "Mrs. Tillie Reynolds, of Troy, N. Y., is filling a second engagement this month with the Grand Rapids Spiritual Association, having lectured for us during April and May of last year. She is a fluent and agreeable speaker, and her smooth periods often verge into melodious verse. Every evening lecture is followed by psychometric and clairvoyant phenomena, which most either convince the doubter or compel to further investigation. Mrs. Reynolds is very zealous in her chosen field. During her stay of three months here she has helped the society much by working hard in its two public circles every week—a help no other lecturer-medium has given but Mr. Ripley, and he only in one circle a week. This lady adds to her gifts as a lecturer and medium the charm of rare social qualities, and thus wins many friends. On the rostrum, as elsewhere, no abilities, however brilliant, can atone for lack of personal worth, while, on the other hand, moral excellence must lend force to a public address, and to this end in part the influence of Mrs. Reynolds' lectures, their effect being deepened in the minds of her audience by a sense of the goodness and sincere love of truth that are strong elements in her character."

We have word from Philadelphia that the Spiritualists there are alive in every sense of the word. Three or four weekly meetings, and large sales of THE PROGRESSIVE THINKER in this most decidedly conservative city, attest to the truth of this assertion. As a sample of the work there, C. H. Barry and wife have organized a Sunday evening meeting in a fine little hall at 1325 Columbia avenue. It meets at 2:30 p. m., and holds two sessions, with a sort of recess between, which is filled up with discussion and social topics or spiritual things. It is doing a great deal of good. Brother Barry is earnest and self-sacrificing, and although a working man and poor, did not hesitate to assume at the first all the contingent expenses. The hall is now crowded every Sunday with earnest seekers for truth. Last Sunday, 10th inst., Dr. W. P. Phelon, of this city, addressed the meeting in the afternoon. The Doctor's talk was extempore, earnest and thoughtful, as it always is, and was frequently interrupted by the applause of the audience. His address was just finished a successful and scholarly two weeks' course of lectures on the doctrines of the Hermetic Brotherhood, of which he is a prominent member. The terrific weather of the last two weeks has been the only drawback.

Prof. Lockwood is to speak for the Secular Union of this city, Sunday evening, February 24th, at its hall over Woolf's clothing store, corner of Madison and Halsted streets. Subject: "The Grievous Mistakes of Civilizations and Governments." It will pay you to hear this lecture. Admission free.

F. Corden White, who is now recognized as one of the best platform test mediums in the work, started last Wednesday for New Orleans to fill a two months' engagement.

Will J. Post writes: "February 12th was the annual election of officers of the First Spiritual Society of Flint, Mich. We were pleased to see so much interest manifested by the younger people. We closed the year very successfully, and we have to thank our retiring corresponding secretary and vice president, Mrs. Ellen Parker, for the earnest manner in which she did the work assigned her. The following officers were elected: Dr. E. H. Denslow, president; J. A. Martin, first vice president, and Mrs. Lou Densmore, second vice president; Mrs. Jennie Draper, recording secretary; J. Van Vranken, treasurer; Will J. Post, corresponding secretary; Mrs. Della Martin, musical director; J. Van Vranken and Henry Draper, ushers."

We regret to learn that Mrs. Jennie Moore, the materializing medium, has determined to remove to California. She has a host of warm friends in this city.

A. Rudolph writes from New York: "In a late number of THE PROGRESSIVE THINKER I read of a law being introduced in the legislature making the practice of medical clairvoyance and healing a criminal offense. What next? Let me inform those bigots of the medical profession that in New York there are healers and clairvoyants who can teach those bigots of the regular that there are more things in these clairvoyants and healers than was ever dreamed of in their narrow philosophy."

Mrs. Edith E. R. Nickless has returned from Kansas City, Mo., where she has been lecturing for the past six weeks. She is located at the Parker Hotel, 85 Thirty-first street, this city, and will be pleased to meet her friends again.

C. writes from Lancaster, Pa.: "There was an exhibition given here last week by a Mr. and Mrs. Baldwin, in the Opera House, that has had the effect of setting the majority of people of the town to work trying to unravel the mystery. The exhibition was this: Mrs. Baldwin would answer any question (and correctly eight out of ten times) by any one simply writing or thinking of a question, and also call the questioner by name while doing this. Mr. Baldwin states she was in the hypnotic state. She answered questions and called the names of hundreds of people, thereby precluding all reasonable possibility of them all being confederates. She could give dates and names, and invariably they were correct. I had a question answered in this way, and am sure I was not a confederate. They claimed no spirit assistance." If Mrs. Baldwin was in a hypnotic state, as claimed, she was undoubtedly assisted by spirits.

A. B. Coman writes: "A developing class started some six weeks ago by Mrs. Dobson, 31st street and Indiana avenue, Lakeside hall, is bringing out some young mediums, who in time will be beacon lights, to go forth to battle for the truth of our beautiful philosophy. Mrs. Dobson and her guides have a good work on the South Side. Those who have mediumistic gifts, and wish to develop their spiritual powers can do so by sitting in a large circle every Tuesday afternoon, at 2 o'clock. Mrs. Dobson is assisted by other developed mediums, which make the meetings very interesting. She can be consulted at her home in regard to the class, 431 East 47th street."

We regret to learn that Lyman C. Howe is at home sick with the grip. He was compelled to cancel several engagements.

Correspondent writes: "The People's Home Spiritual Association, at Bricklayers' hall, 93 South Peoria street, this city, continues to hold very interesting meetings. The afternoon and evening meetings, conducted by G. G. W. Van Horn, the well-known speaker and platform test medium, are meeting with many commendations on the part of recipients of phenomena. The lectures of Brother W. H. Blair are well appreciated. The vocal and instrumental selections by Mrs. Frank Cole, organist, are so enchanting. Mrs. M. Gregory, an inspirational pianist and vocalist, under control, rendered a fine song, in an unknown tongue. This new medium is destined to become a star in her profession, in due time."

Bradford D. and Jennie Hagan-Jackson write: "We wish to thank, through THE PROGRESSIVE THINKER, the many friends who have written to us such beautiful letters of condolence and good wishes, sympathy and love, in the hours when 'the heart bows down.' They have all been a help to us. They will receive replies soon. We have had a message of love from mother, and she wishes to join her loving thanks to ours, to all who so kindly and tenderly help us, and think of her. Mrs. Jackson is slowly recovering her physical strength in the home."

W. H. Bach, a fine hypnotist, lecturer and medium, has been doing some excellent work in various parts of the country, and letters will reach him for engagements if directed to Aberdeen, S. D.

S. D. W. writes from Aberdeen, S. D.: "We have organized a developing circle here, which is progressing finely, and there is prospect of a second one. I have also been engaged by the Spiritualists of Springfield for a series of lectures on the 'Basic Principles of Spiritualism,' beginning Sunday evening. There is a great interest here, and a corresponding objection on the part of the churches, made manifest by frequent attacks on the 'ism.' Every one turns out a boom-crang, though."

Eva Payne Hopkins writes: "A pretty home wedding occurred at the residence of Mr. and Mrs. T. L. Gifford, No. 315 East Exchange street, Owosso, Michigan, February 13th, the contracting parties being Mr. M. E. De Lano, of Thomas, Mich., and Mrs. Jennie Robinson, late of Syracuse, N. Y., mother of Mrs. Gifford. The ceremony was performed by Rev. Anna L. Robinson, pastor of the First Spiritual Society of Owosso, Mich., who has just returned from a series of lectures on the Spiritual marriage ceremony over performed in this city. It was of great interest to those who witnessed it, and the bright, winning manner in which the solemn words were spoken uniting two lives, helped to make the occasion very pleasant. It was the most impressive marriage ceremony we have ever witnessed. There are few people who could be present at such a ceremony and hear such beautiful sentiments expressed as came through the lips and from the heart of Mrs. Anna L. Robinson, who has so greatly endeared herself to so many of our people, without wishing to observe the same when it becomes necessary for them to declare to the world their intention of establishing a new home."

Bishop A. Beals writes from Burr Oak, Mich.: "I had the hall crowded here last evening, and a more intelligent, interested audience I never addressed before. The repeated applause showed they were in touch with the progressive thought of the age and ready to accept the teachings of Spiritualism as the religion of the future. My work at Akron, is progressing nicely, and the cause seems to have an awakening since I came among them. Brother Joseph Watson and wife here are noble people and champion the cause of Spiritualism and give support in every way possible. THE PROGRESSIVE THINKER is the Bible they are reading and quoting from and send out among the benighted Christians and to all unbelievers in and out of the church."

Clara Nix writes: "The Spiritualists of Jackson, Mich., are not dull, if the times are. The First Religious Spiritual Society hold regular services there every Sunday forenoon and evening in Liberty hall, with audiences of fair size and whatever we may lack in numbers we can make up by the devotion for in the development of the thought and the progress in the spiritual insight and the standard of both that we uphold, has not failed to win the respect and confidence of the press and the people who differ from us, as well as our adherents, and we feel that it is better to engage the attention of the earnest, thoughtful part of the public, than the rapid, curiosity-seeking people. Mrs. Julia M. Walton is the regular speaker, but on Sunday last we had the pleasure of listening to the cultured and able, as well as inspired President of the National Spiritual Society, Harrison D. Barrett. The first literary talent of our city attended Sunday and Monday evening, and were delighted with the efforts of these earnest workers in the cause, especially with the peroration at the close Monday evening. When the voice of the speaker suddenly ceased, the large audience sat breathless almost, in rapid silence, a silence, intense, awed, expectant, and we could almost see the crowning of the grand reformers in the cause of truth, but words of the writer, could only feebly express the effect produced. Suffice it to say that the cause of Spiritualism has won new laurels through the efforts of this visitor and missionary. The following clipping is from the Evening Patriot: Prof. Harrison D. Barrett last evening closed a series of lectures upon Organization, Propaganda, etc., of Spiritualism. The subject of Monday evening's effort was, 'Has the world lost anything in the conflict between science and religion?' The enthusiastic, logical and highly argumentative but ever courteous manner of treating and respecting the views of those who differ from him won the sympathy of his hearers. The closing of the lecture was the crowning success of all, when the speaker seemed to rise to the celestial realms, as with realistic power he drew the grand word picture of the reformers in the vista of eternity. The National Spiritualists' Society will be honored by their young but strong advocate and president."

T. Z. writes from Duluth, Minn.: "The Spiritual and Liberal Research Society has been fortunate in securing the services of Allen F. Brown, of St. Paul. His engagement of four weeks has been prolonged to ten, and we expect to re-engage him for the coming season. Mr. Brown, though a young man, excels as an organizer. Naturally social, he makes friends and skeptics feel at ease, and impresses them with his earnest zeal for the cause. His lectures, though not sensational, and never insulting, are full of sound scientific knowledge and good sense. He interests one and all. His psychometric readings in four visits members, and works hard to enlist all in the success of the society. He has organized a lyceum and weekly socials. Our membership is increasing, and all are working harmoniously. He is to be sincerely recommended, especially for struggling societies who need a good worker. His permanent address is at 218 Manhattan Bldg., St. Paul."

Mrs. C. C. Bacon writes from Elyria, Ohio: "At the last meeting of the official board of Lake Brady Spiritualist Association, their president was authorized to appoint a committee of four, two ladies and two gentlemen, the duties of this committee to be to examine all mediums who apply to the camp of '95 for a place on the grounds. This advanced step is in the interest of the cause we are now especially to protect true mediums. This is truly a 'new departure' and a much needed one. We hope to hear from other camps on this line. The time is here and now for all Spiritualists to move in this matter, for the whole outside world have their eyes upon us. They have investigated enough to know a fraud when they find one. I am speaking on general terms. We want mediums who are thoroughly honest, and we can have them if we will only clean our ranks of the vile debris."

The address of Miss M. Duffes is Nampa, Idaho, instead of Minn.

A NOTE OF WARNING.

TO THE EDITOR:—I have just read a communication from J. Q. A. Floyd, in which he carries the idea that he and the Spiritualists of Springfield are in favor of the passage of Senate bill No. 10, by Mr. Litterer, for suppression of fortune-telling, etc. Now, Mr. Litterer may be honest, but we had the same thing tried in Wisconsin, some years ago. My confidence in human nature has been considerably shaken in the last six months, and especially if there is money in it for some one. It puts me in mind of the fox complimenting the crow on how well it could sing—the crow having something in its mouth that the fox wanted. Now, I hope that there may not anything arse in your State, as is stated, for the reason that I believe there is some scheme back of it, for some one, or some profession, or creed.

Rev. Dempsey, of the Catholic church, publicly read Sunday the decree of the church that all Catholics belonging to the Knights of Pythias, the Sons of Temperance and Odd Fellows, must withdraw from these lodges. It affects a good many in the city, and presumably they will all submit to the mandates of the church and withdraw.

And still we have been reading all winter how in Michigan and in other places they have been joining with other denominations and societies for the suppression of evil and intolerance, and the advancement of good. For these and other reasons, I would say to Mr. Floyd and others to—look out!

J. F. FAULKES.

The Grand Lodge Camp.

TO THE EDITOR:—The Grand Lodge Spiritualist Camp Association of Michigan is an assured fact. The articles of association are drawn up, signed and filed, or recorded, rather, with the county clerk of Eaton county, and the money is forthcoming to buy twenty-five to thirty acres of land in a beautiful and romantic spot as there is in Michigan, and we intend that this camp shall be second to none in our State.

We have a vast territory that is enthusiastic in the enterprise, and wealth to back it, and for its ease of access from all directions, and at all times of day (Sundays not excepted), makes it one of the most desirable points for camp purposes possible. Our grounds lie upon the south bank of Grand River, and adjoining the city limits, and within five minutes' walk to the heart of the city, or postoffice, and within twenty-five rods of the main line of the Detroit, Lansing and Northern railroad, running from Detroit to Grand Rapids, northwest; also, a branch road running north from Grand Lodge to Howard City, connecting with all points north and west.

Our grounds lie also adjacent to the Seven Islands resort, which has become famous throughout the State for its very romantic attractions. Two large, beautiful steamers ply from the city to these grounds daily, with plenty of rowboat accommodations, and any and all parties attending these camping grounds in the future may own and control their individual row-boats as they desire. These grounds contain nearly one-half mile of water front, with banks high and dry, making it a beautiful boating resort; the stream is not dangerously deep at this point, and from twenty to thirty rods in width, with frequent springs of the purest water flowing out of its rocky banks.

These grounds contain a fine grove of young maple timber, with beautiful hemlock and evergreen trees interspersed along its banks. But I will not attempt a further description of these grounds at this writing, for fear of taking too much of your valuable space but I have not told one-half its beauties and advantages as a camp-ground. On March 7th, at 10 o'clock a. m., this association will hold a general meeting to elect officers, other than trustees, and to adopt constitution and by-laws. We extend a hearty invitation to all who feel an interest in this enterprise, and will entertain all from abroad free while with us, as we wish all to visit us and investigate our grounds and business so far as accomplished.

The names of the trustees, and their terms of office, are as follows: J. C. Rosenberg, Grand Lodge, 5 years; Z. S. Mudge, Grand Lodge, 4 years; Wm. Divine, Grand Lodge, 3 years; G. W. Irish, Grand Lodge, 2 years; A. A. Woodruff, De Witt, Mich., 1 year.

J. P. RUSSELL, Tem. Sec.

Box 805, Grand Lodge, Mich.

Passed to Spirit-Life.

Passed to Spirit-life, from his home near Grand Rapids, Mich., Mr. Willis Brown, on the 16th of January, 1896. The deceased was a former resident of Burlington, Mich., and his body was brought there for interment. The funeral services were held in Tekonsha, Mich., in the Baptist church, and were conducted by the writer, Mrs. Emily D. King, of Butler, Mich.

Mrs. Lizzie A., wife of Llewellyn Jackson, and daughter of Mr. and Mrs. Thos. Fuller, passed to the Spirit-world, from Hartland, Thursday, January 24, aged 44 years. A little son had preceded her by a few weeks. Mrs. Jackson was a very pleasant and amiable lady, and was held in high esteem by all who knew her. She was an ardent Spiritualist, and was well-known at Etna Camp. To the aged parents who are thus bereft of the one to whom they looked for comfort and support in their declining years, and to the bereaved husband and only sister, it is a severe blow. The funeral services took place at the home, Hartland, Maine, Sunday, January 27.

DR. F. S. BIGELOW.

Passed to higher-life, Jan. 24, from his home in Goshen, Ind., Joseph L. Asher, aged 55 years. He lived a good and useful life, and was a firm believer in the truth of Spiritualism. He passed out with the happy assurance that although the mortal body returns to dust, the spirit lives and will progress. M. B.

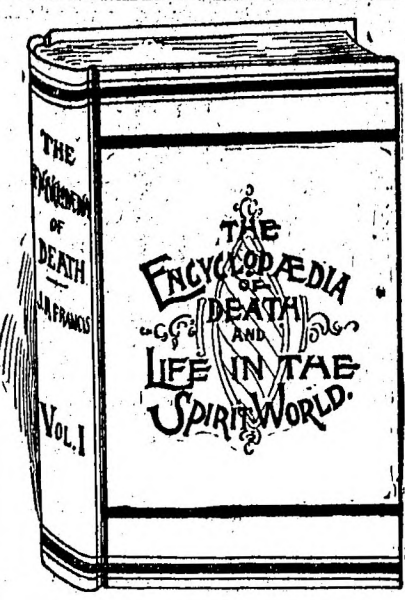
Mrs. Jane M. Reed, of Darien, Wis., passed to the Spirit-life Friday evening, February 8th. She had for some months been a great sufferer from that dread disease, cancer. All that loving hands could do was done to mitigate her suffering, and when the supreme moment came she passed peacefully away like a tired child who goes to sleep in his mother's arms. For many years she has been a sincere and ardent Spiritualist, and the change called death had no terrors for her. She possessed the courage of her convictions, and in the early fall wrote me regarding her condition and the certain result, and expressed the desire that I should officiate at the funeral, stating that she wanted no orthodox services over her remains. A large course of friends, among whom are four sons and four daughters, will sadly miss her visible presence, but feel that it is well that their loss is her eternal gain. A profusion of choice flowers adorned the casket, and a fine choir rendered appropriate selections from the Spiritual Harp. A good woman has joined the loved ones on the spirit side of life. WILL C. HODGE.

Now Ready.

Mansell's Almanac and Planetary Meteorology is now ready. Every farmer, every mystic, and every advanced thinker should have it. Price 25 cents. For sale at this office.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid.

"The Missing Link in Modern Spiritualism." By A. Leah Underhill. A deeply interesting volume, of especial interest to all Spiritualists. A Leah Underhill was one of the Fox Sisters, with whom was the inception of the modern Spiritual movement. She narrates many incidents and spiritual occurrences in the experiences of the Fox family. Price, cloth, \$1.50, postpaid.



Joseph Beals, so prominently known in connection with the Lake Pleasant Camp-meeting, says: "I have read THE Encyclopedia of Death, and Life in the Spirit-world, with great interest, and feel that it is a book well calculated to do missionary work. It ought to have a large circulation."

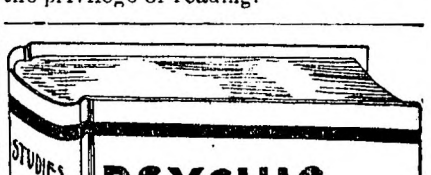
Bear in mind that the Encyclopedia of Death, and Life in the Spirit-World is furnished to any one for fifty cents when accompanied by a yearly subscription.

A subscriber can extend his subscription one year at any time, and get the Encyclopedia for 50 cents.

Any one whose name is now on our list of subscribers can get the Encyclopedia of Death, and Life in the Spirit-world for 50 cents, by sending four trial New Departure subscribers, any time during January or February.

A. W. Moore, a noted journalist, says: "I was delighted beyond measure to receive a copy of your Encyclopedia of Death, and Life in the Spirit-World. It appears to be a remarkable volume, and one that will open the eyes of the world to many sublime truths in connection with the 'hidden self.'"

D. D. Glass, a most excellent medium, says: "Vol. I. of The Encyclopedia of Death, and Life in the Spirit-World, has been received. I deem it one of the most wonderful books I have ever had the privilege of reading."



—BY HUDSON TUTTLE.

IMPORTANT WORK.

Studies in the Outlying Fields of Psychic Science.

A WORK BY HUDSON TUTTLE.

WITH FULL DIRECTIONS HOW TO INVESTIGATE SPIRITUALISM, DEVELOP MEDIUMSHIP, AND FOR THE FORMATION OF HOME CIRCLES.

This second edition, with important additions, is the second effort in the New Departure of THE PROGRESSIVE THINKER. It is a book which marked an era in the methods of thought on psychic subjects. It was first to take this hitherto unexplored realm, and its treatment is entirely original. It outlined a plan of study and investigation, which, new as the subject was, appears to be the only one the student can pursue, to arrive at satisfactory results.

A great many psychic clubs and reading circles have adopted it as a guide, and one college has taken it as a textbook. In its field it stands alone, and is the student's only helpful manual.

Since the author wrote the "Arcana of Nature," by almost purely automatic controls, his inspiration has made no higher flight than in "Psychic Science."

Price Reduced About One-Half.

In our New Departure, determined to give Spiritualists—instead of the dear est, as hitherto—the cheapest literature of any denomination, sect or organization, we have not only enlarged the book by twenty pages, but reduced the price from \$1.25 to 75 cents.

A wealthy Spiritualist purchased copies at full price and presented one to every college and academy in the New England States. We have reduced the price until no one will be prevented from possessing it, or deterred, for want of means, from sending it forth on missionary duty.

"The Occult Forces of Sex." By Lois Waisbrooker. Three pamphlets are embodied in

QUESTIONS AND ANSWERS.

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

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

J. M. White, Howard: Q. Why do I see living people almost altogether clairvoyantly?

A. A clairvoyant sees whatever is before him to see, the same as a person does with the physical eyes, though the sphere is larger. If spiritual beings are not seen, it is because of their not being present, for if present there would be no cause for their not being seen by clairvoyance clear enough to distinguish those living in the body.

John B. Smith, Clintonville: Q. How can two spirits, without the aid of a medium, ring the St. Ann's Catholic church-bell, as stated in an article in THE PROGRESSIVE THINKER, No. 265.

A. It is impossible for spiritual beings to produce physical effects without a medium through and by whom to act. This may be accepted as an axiom. Spiritual beings, even to be seen, must have a sensitive or mediumistic perception on which to act.

Anti-Catholic: Q. We have a fine circle which has been held for about a year, twice a week regularly. We have had grand times, and deep interest is felt by every member of our circle in the great search for the truth. We have been wonderfully rewarded. We have had a great many "in fact, everything but materialism." We have had several fine mediums, but now our circle is nearly or quite broken up by violent Catholic spirits taking possession of our best mediums. One of these was schooled in a convent, and the other studied for a Catholic priest, but luckily found them out before being "confirmed." Our best medium, a refined and educated lady, is most violent and vindictive under control, consigning us all to hades.

We have endeavored to cast them out by will-power, but we cannot now hold our circles but these Catholic spirits take possession and keep our friends away. Four or five of our members tried holding a circle several miles away, at the home of one of them, with the result of the Catholics breaking that up too.

What can we do to rid ourselves of these spirits?

A. I have given this letter at length, because it is a type of many others received, and teaches several lessons. The first is that Spiritualists neglect the wonderful means in their own homes. There is no reason why such a circle cannot be formed in every neighborhood where even a single family of believers reside. They can sit by themselves, or they can invite in a few neighbors and friends. All this invited will soon become believers. Have music, reading and conversation for a half-hour or hour, and then a seance. Such circles would do more to extend the cause of Spiritualism than all other means. The circles would be more than seances; they would become literary and educational centres; and the best of mediumship would be therein cultivated.

Another lesson is as to the influence that Catholic spirits exert. It has been repeatedly stated and emphasized that there was a Jesuitical action in the Spirit-world preventing the shining of the light of Spiritualism. The influence has not been left alone by this circle. It has blighted many, and ruined the prospects of many a sensitive.

How shall it be counteracted? Is there any means of reaching these darkened "spirits in prison" behind the bars of their ignorance? They cannot be repelled by vindictive command; the least appearance of combativeness excites its counterpart, and the medium is violent and uncontrollable.

What would we do, were such spirits in mortal garb to enter our homes and attempt to convert us to their beliefs? We would not open our doors to them, but listen to them, and attempt to maintain our own position by argument.

Judge Edmund felt a greater satisfaction in the conversions of benighted spirits than in his work for the cause in any other direction. It was with deep interest I listened to his narratives, which he never wearied in telling, how the most abandoned spirits came to him, mostly through his daughter's mediumship, and how he had by argument and persuasion brought them to the light of knowledge, and afterwards received messages from them showing the advancement they had made. Especially was he threatened by one whom he had in the office of Judge passed sentence upon. This spirit was terribly vindictive, and declared he would have revenge. Yet after a few seances of conciliatory conversation, this spirit became converted to the truth and began a new life. He hailed the coming of such a spirit as an opportunity of doing good brought to his very door, and eagerly availed himself of it.

The members of circles that are thus afflicted may well for a time forbear the presence of their friends, and turn their attention to the conversion of these Catholic spirits to the truths of Spiritualism. They are ignorant, inheriting and reared in the faith. They should be therefore respectfully addressed, and calmly reasoned with. The very fact of their own spiritual existence refutes all their dogmas, and this may be cogently presented.

The conditions which are formed by the positive atmosphere of reason thus evolved, are as favorable to the coming of the spirit friends as the combative aura is unfavorable.

Hence a circle that has such a field of missionary work opened before it ought to feel itself indeed favored, and preserve a record of its mission work. There is quite as much need of reforming these imprisoned spirits as of reforming in the earth-life, and the occasion of their coming to a circle should be availed of for this far-reaching and most important work.

L. L. B. Frankfort: Q. In a report of a seance, it is stated that a horse, a cat and kittens, were seen. Were they real animals, brought there by the occult

forces? Were they the materialized spirits of animals? Or were they built up without any spirit foundation, as materialized fabric or flowers? Can spirits build forms and put life into them? If not, how could the forms of kittens play, and the horse walk?

A. It is safe to regard all such appearances as subjective; that is, impressions produced on the minds of the recipients with such vividness that they appear realities. As the magnetizer makes his subject see such objects as he wills him to see, the spirit magnetizers make those who desire them to see.

A spirit can draw around its own spirit form sufficient material to reflect the light, but it would not be possible to create or build without such foundation. It is truthfully said that the asking of a question presupposes the capability of the questioner of answering, and this correspondent in the wording of his question shows that already in his own mind he has solved the enigma.

"L." Stockton, Cal.: Q. In a case of obsession, where the spirit seems vile and evil-disposed, and will not listen to reason, what do you recommend?

A. In all such cases there is one royal remedy, and that is to have a well-informed magnetist subject the patient to his control, and by suggestion hold him away from the obsessing influence until the nervous system becomes restored to harmony. Afterwards whatever incited to obsession must be avoided. Sensitive and take great risks in sitting in promiscuous circles, and by too frequent exercise of their gifts whereby they become exhausted, and thus open wide the door for the entrance of undesirable spirits.

J. L. L., Chicago: Q. How can I free myself from those spirits who thwart my every effort, and become controlled by them I desire?

A. If we desire the influence of spirits to further our worldly interests, we must expect to attract such as delight in the antagonisms of the earth-life, and by this means furnish the conditions for undesirable controls.

One law, one method in conduct, and that to hold our own spirit within the lines of spiritual harmony, for such as we are, that shall we attract, and antagonistic, selfish spirits can find no vulnerable point in our armor if we are not ourselves antagonistic and selfish.

Make your life like the ideal you form of those you desire to come to you, and when thus you have prepared the chamber of your own soul, your guests will come unbidden.

T. S. Ervin: Q. For two years, whenever I attempt to write with my right hand it trembles so that I cannot write my name. I have to write with my left. For every other purpose my right hand is steady. Is this spirit-influence?

A. If this was the effect of spirit-influence, one hand would be affected as well as the other. There has been nervous lesion from strain, and the tension produced by writing makes it apparent.

J. G. Patton: Q. Is there any book giving information on the cultivation of the various phases of mediumship? How best can clairvoyance be developed?

A. There is no work published especially devoted to the culture of mediumship. Information on that subject must be gathered from many sources. The best method is by sitting in a well-organized circle.

Clairvoyance may be attained in this manner, but the most wonderful clairvoyances have been developed by first being magnetized by a strong operator. After being subjected to this control, they become more readily controlled by spirits, or are able to independently enter the clear-seeing state.

There is, probably, as much information on this subject as is given in any other book, in "Psychic Science."

O. J. M.: Q. Where and in what verses does the Bible contradict itself 144 times, as stated by Daniel Shafer in THE PROGRESSIVE THINKER, January 5?

A. There are a great many more than 144 self-contradictions in the Bible, but to give even the 144 would take a great deal too much space for so unprofitable a matter. There is a little tract published giving texts which conflict. Brother Shafer will probably gladly give those texts to which he especially refers.

Sunday Meetings in Chicago.

First Society of Spiritualists of Chicago, Hooley's Theatre. 11 A. M.
Illinois State Association, Briklayers Hall, 93 Peoria street. 2:30 and 7:30 P. M.
North Side Society, Schlotterhaus Hall, Sigel and Sedgwick streets. 2:30 and 7:45 P. M.

The Progressive Society, 3120 Forest avenue. Children's Lyceum, 130 P. M. Services at 3:00 and 7:30 P. M.

First Society of Spiritual Unity, Custer Post Hall, 85 South Sangamon street. 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-first street. 2:30 and 7:30 P. M.

Spiritual Union, Nathan Hall, 1665 Milwaukee avenue. 7:30 P. M.

The Spiritual Research Society, Orpheus Hall, in Schiller Theatre Building, Randolph street, between Clark and Dearborn. Every Sunday at 3 P. M. and 7:30 P. M.

Chicago Fraternal Endeavor Society, Lodge Hall, No. 11 North Adams street. Meeting 2:30 and 7:30 P. M.

Society Students of Nature, Kremer Hall, 574 Armitage and Campbell avenues, (near car barns) Sunday at 7:30 P. M.; Lyceum at 2:30 P. M.

Free Spiritual meetings are held every Sunday evening at the home of Mrs. L. A. Roberts, 107 South Levitt st.

OTHER MEETINGS.

Band of Harmony, Thursday, 7:45 P. M. Orpheus Hall, Schiller Theatre.

National Society of Spiritualists, 681 W. Lake street. Wednesday evenings 7:45 o'clock.

"There Is No Death," by Florence Maryatt. An intensely interesting volume, giving an account of her wonderful experiences in her investigation of Spiritualism. She describes the scenes she witnessed with her own eyes, and repeats the words heard with her own ears; making an account more entertaining than any novel, and far more instructive to one who seeks light in Spiritualism. Paper 50 cents. For sale at this office.

MEDIUMS

And Their Investigators.

Thoughts and Suggestions Applicable to Both.

Trenchantly Stated by J. H. Mendenhall.

It is somewhat amusing as well as serious to see so many of the old veterans in the cause of Spiritualism becoming alarmed at what they call "fraudulent mediums." These dear, good soldiers in the field say they "want honest mediums," and are rife with suggestions as to the course to be pursued to bring down the mediums to law. Well, this is natural and all right; but what of investigators? Is there nothing required of them? Now, I myself am in favor of honesty in all things, with all peoples; but think a little wisdom used along with honesty would facilitate vastly in obtaining the desideratum above specified.

It is but natural that fraud should be strewn along the pathway of honest action, so long as mankind remains ignorant of true life and is subject to the power of greed. Counterfeits have always accompanied genuine coin, but there is a way by which the good may be distinguished from the bad. And now, what is needed in this age of wonders, revelation and fraud, is, I think, honesty and wisdom strongly and equally combined on the part of those who propose to sit in judgment upon a matter submitted to their inspection.

When spirit phenomena is the subject for investigation, those in quest of the truth as to their genuineness or fraudulence, wherein suspicion rests upon the medium, should themselves be not only free from dishonesty, but fully competent to judge or know something of the conditions required by the spirit operators for the production of said phenomena; respectively; as also the philosophy operated by them in causing the same to occur.

Nor would it be a bad thing for investigators to possess some idea as to the extent to which advanced spirits are capacitated for duplicating in their phenomenal workings those of the great causative principles in universal nature. This, however, is a matter of experiment; and my observations in relation to spiritual phenomena have taught me that those who have passed the Rubicon—those spirit operators who have broken down the barriers which for long ages shut out from mortal view the light of immortality, and have by their keenly discerning powers been able to discover a way for intelligent communication between themselves and us, are better qualified than we to state what conditions are best adapted for producing the phenomena desired. And so long as they, in this respect, are our teachers, we should obey the rules and conditions they lay down for our guidance. True, we may question and suggest ideas and plans for information, but to dictate, never, until we become masters over them in the work. This, I think, is the better way to investigate spiritual phenomena.

One writer upon this very point, in THE PROGRESSIVE THINKER, February 2d, would adjust the whole matter thus: "In order to right the present conditions," says he, "I would suggest that a committee of five or more of tried and true Spiritualists be appointed or elected a committee in each city, and a list of their names be kept at the National secretary's office, Washington, D. C., and also each State secretary, or camp secretary, keep a list of his State or territory, to investigate the claims of all mediums as to their genuineness, making such rules as the needs of the occasion may demand; every investigation to be conducted under strictest test conditions, and that each member of the several societies in each city pledge themselves to patronize those whom this committee may recommend or endorse."

Now, I find in this device several very objectionable features; and I will refer, first, to the last suggested, and ask: What sensible man or woman would ever consent to yield his or her own judgment to that of another on a matter in which self-experience has given full satisfaction as to the genuineness of its source and nature? In other words, if investigator A has examined and tested the phenomena given through the mediumship of B, and found it true and genuine in his judgment, by what law of sense or justice is he required to sacrifice his sense of right or conscience to the demand of a committee? Is not this just the thing that the Pope of Rome is contending for over his dominions? And is it not the identical thing the clergy throughout Christendom have required of the church, until to-day no member of their flock knows what to believe, or even what he does believe? A little more freedom, then, I would suggest.

The next point to which I call attention is the appointing of a committee of five or more tried and true Spiritualists as high-acknowledgers, to sit in judgment over the realm of philosophy and to tell mankind what and how to think. I would ask the inventor of this device if he really thinks it would be an easier task to decide who is a "tried and true Spiritualist" than to determine who is a true and genuine medium? What should constitute the test in ascertaining the fact that one is a "tried and true Spiritualist"? Is there anything but the senses and judgment of man brought to bear upon such an one to determine the fact? No, certainly not. Are not all truths in nature, as yet known to man, reached by means of this same process? Then, why not each and all, respectively, use their own senses and reasoning powers in determining for themselves what is genuine and what is fraudulent phenomena, given through any and all mediums?

I think it the better plan to think out our own thoughts than have others think them out for us; and if we miss the mark, let us profit by our mistakes. There is need thereof, the law of the land, probably, will take care of the doer of fraud.

Next, the author, in his device, tells us that he was secretary of the Northwestern Association, and he noticed that the very ones posing as mediums, which he, playing the role of both secretary and a "tried and true Spiritualist," refused admittance, found it more profitable in their mediumistic exercises than those he admitted as genuine. What a valiant, then, his proposed plan for "righting the present conditions?" Does he imagine it would have proven more effectual had it been the secretary

of the National Spiritualists' Association, at Washington, D. C., that regulated the matter on the same plan? Or even a "committee of five or more tried and true Spiritualists"? I opine the results would have been the same. Of course, I know not whether the parties refused admittance were genuine mediums or not, nor does the author tell us; but true or false, it shows the device to be non-effective, and will be so long as people retain their individuality.

The contributor further says: "I do not believe that any of our genuine materializing mediums would be afraid to undergo strict test conditions before such a committee, using a wire cage or screen made of mosquito-netting, or any other device that would insure immunity from fraud." Certainly not; but what can be the object or use in thus shielding the medium, when the power of testing the nature and quality of a thing—a spiritual phenomenon—lies not in the medium through which it occurs, but in the fact itself, and the power of observation and mental comprehension on the part of the investigator? Would a mother be more apt to know her son, whom she recognizes by every sense by which she ever knew him, if, after an absence, he were brought into her presence through the agency of some one in shadow, than she would had the same son been brought to her by the same agent, unshadowed? I think not; and a confession of his own mental inability, which thing itself would unfit him, not only for a committee, but even a successful ordinary investigator.

Or, again: It is almost a uniform thing with all developed media for materialization, that two or more full forms appear instantaneously at each seance. Can it be possible that any intelligent investigator could imagine for one moment both forms to be the medium? I know not. Then to the intelligent, the phenomenon per se would prove itself a genuine one. With fools it would make no difference.

But of what value could such test conditions as those mentioned by the author of the device be to one capable of investigating spirit phenomena? And can he philosophically? And any other mode would be incomplete, and therefore useless to any one. Is the author of the device unaware of the fact that spirit intelligence has power over material objects? Does not a knowledge of chemistry demonstrate that matter, in point both of solidity and visibility, can be changed by proper manifestation to a state of liquidity—even gaseous and invisible? Does he not know that advanced spirits in the arts and sciences have power to do such things, as has been frequently demonstrated by their passing solids through solids, as the saying goes.

Has he never witnessed the phenomenon of spirits appearing from the limit of media, and handkerchiefs when securely locked and the key held by the hand of an investigator? Has he never witnessed the medium's release from spirit power from things with cords, on the most intricate plan, in as few seconds of time as the minutes employed in tying? Has he never observed the fact of spirits removing the hampered medium from within the solid wooden cabinet, doors bolted, either by dematerializing her or some other process of action which rendered her removal wholly invisible to the audience seated around the cabinet, and then, after examination of the cabinet and finding it empty, the same medium being replaced? Has he never seen articles of fabrication produced in fair view of the investigators, portions of the same left with the audience remaining intact? If no such feats as these have ever come under the observation or knowledge of the would-be medium-hamperer, then he is excusable for the plans he suggests for testing the genuineness of spirit phenomena; for I can assure him all these have been witnessed by the present writer, with numerous others.

But the excuse does not remunerate the sensitive for the offered insult to her sacred honor. Mediumship for spirit phenomena is an established fact—such much so that it is a science. And while it is true that the character of the medium may and does, to an extent, affect the mental or moral quality of communications given, it does not affect the fact of the existence of medial power. And there is no one that lives who is better qualified to testify to the honesty of one's mediumship than the medium himself.

And now, in concluding this article (though I am not done with the subject), I want to say with emphasis, that if there absolutely is any need of test conditions by hampering, in the investigation of spirit phenomena, it should be applied to the crude, uncultured and unsympathetic investigator who knows positively nothing of the sensitiveness of the medium required by the law which makes mediumship what it is; nor any more what constitutes a test for determining as to the nature and quality of a phenomenon.

Were managers of seances, especially those of a materializing nature, far more strict in compelling their audience to conform to the requirements of the law of conditions laid down by spirit operators, even if they have to exclude certain characters altogether from the seance-rooms, or at least until such become worthy of admittance, there would be fewer frauds for fraud-hunters to gossip over than there are now. More anon. Fraternally,

J. H. MENDENHALL.

VOICE FROM ENGLAND.

The Progressive Thinker Held in High Esteem.

TO THE EDITOR:—Your paper may rightly and truly be called THE PROGRESSIVE THINKER, coming to me here in this dark and benighted corner of the world with a flood of light and intelligence which must necessarily disperse every cloud of theological mist and dogma that it comes in contact with, and substituting real knowledge for dogmas and superstitions. Words would altogether fail me to express the high esteem that your paper deserves. The grand lectures given in from time to time are beyond all praise; such as Professor Buchanan on the barbarian churches is simply grand; Professor W. M. Lockwood, the scientist; Dr. R. B. Westbrook, Hon. A. B. Richmond, Col. B. Van E. Van E. Van E. Van E. Dr. Abbott and others are worthy of all praise. Wishing you every success in your new departure, I remain yours faithfully,

W. CUBROW.

Cornwall, England.

THE LEAVEN WORKING.

Physical Manifestations at Warren, Pa.

We have a spiritual society here, numbering not far from fifty members—more or less in earnest. The society is doing some good.

A subscription has been started with a view of purchasing a lot and the building of a temple. The subscriptions to date aggregate several hundred dollars.

Our society is about two years old and its members have improved in wisdom, although our numbers have not greatly augmented. There is room here for a large society.

There is a good deal of phenomena here—some excellent physical mediums, through whom wise messages come. The writer sometimes attends the circle of C. A. Stiles; sometimes it is dark, but frequently in the light. If in the light, he sits alone with his hands tightly bound. Messages are written and passed over the curtain back of him, and in view of those sitting several feet distant. Music is made on instruments, the sweetest chords my ears have ever heard, and they are not made by human hands.

In the dark circles forms are seen; music is made on different instruments; voices are heard talking to you; messages are written and excellent pictures drawn with pencil—generally portraits and figures, many of which I have had given to or made for me. Some of the pictures have a large amount of work bestowed upon them, but they seem to be made in a minute or two at most. They are brought to me and placed in my bosom—sometimes as many as four in an evening; and when they are given I am patted upon breast, shoulder and head. The messages are given in the same way. To show the nature of the messages, I will give one short one of a late date:

"Spirits, in order to understand at all times what is actually taking place in the minds of their friends, must live within their environments; and this the spirits of the higher unfoldment cannot do, as many suppose. They keep informed of the mundane affairs of their friends, not by watching every word or sentence of mind or tongue, but by noting the course of events, of evolution, and of their spiritual and physical developments."

They can in this way gain all the knowledge they require, and through their mediums, psychologically and magnetically, come in rapport with and promote their higher spiritual unfoldment.

"On the other hand, there is a class of spirits who constantly live within the limits of earth environments, and in their own estimation are the wisest of spirits, yet they know nothing whatever of true spirit-life—its environments, conditions and employments. They live in reality an external life; in fact as much so as they did when in the physical form, and are for the time being satisfied with physical life and its conditions. This is the class of spirits which cause so much trouble and contention among Spiritualists."

There is much in this message if one reads it right; and it seems plain. Frequently two of this length and pictures come at a sitting. Sometimes four pages of manuscript, by different writers, of persons I have known in the flesh. It is impossible to describe one of these seances. There is enough in a single one to fill one page of THE PROGRESSIVE THINKER. To you this is familiar, but to others it is impossible; to some it is false; to me, it is true beyond a shadow of doubt.

EVERY YEAR.

I feel 'tis growing colder

Every year.

And my heart, alas grows older

Every year.

I can win no new affection;

I have only recollection.

Deeper sorrow and dejection

Every year.

Of the loves and sorrow blended

Every year.

Of the joys of friendship ended

Every year.

Of the ties that still might bind me

Until Time and Death resigned me.

My infirmities remind me

Every year.

Ah! how sad to look before us

Every year.

When the clouds grow darker o'er us

Every year.

When we see the blossoms faded,

That to bloom we might have aided,

And immortal garlands braided,

Every year.

To the past go more dead faces

Every year.

As the loved leave vacant places

Every year.

Everywhere the sad eyes meet us

Every year.

In the evening's dusk they greet us

And to come to them entreat us

Every year.

Yes, the shores of life are shifting,

Every year.

And we are seaward drifting

Every year.

Old pleasures, clinging, fret us

Every year.

The living more forget us

Every year.

But the truer life draws nigher

Every year.

And its morning star climbs higher,

Every year.

Earth's hold on us grows slighter,

And the heavy burden lighter,

And the dawn immortal brighter

Every year.

—New York Mail and Express.

Thought-Balm.

If all the bad thoughts could be woken with care

Into modern raiment,

There would come a single claimant

This raiment to wear?

The world would greatly fear

That the bad thoughts would sometime appear

Right out in plain sight,

In broad daylight.

No, for such kind of clothing

The world would have a loathing.

People select with care

The kind of garments they wear,

And clothes that cause wonder and remark

Are left to hang in the dark.

None a denial need attempt,

For none are exempt.

G. S. GREEN, M. D.

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AND THE VARIOUS PARTS THEY PLAY

The Cerebrum, Cerebellum and Abdominal or So- lar Plexus.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
10 YEARS THE STANDARD.

Now, to explain the cause: In the first case, the party who became so excited at the political meeting has a large sympathetic organization and a small cerebellum; while the second placid gentleman has a small sympathetic, and perhaps a well-developed brain. The same at the church—and allow me to say all the shouting Methodists have large developed abdominal brains, and if you can get them to investigate Spiritualism, they all prove to be mediums;

difference whether a spirit is encumbered by the corporeal body or freed from it by what we call death? If he exists, he must exist as the identical be-

border of the railroad, moved up a fractious team, and got all the paraphernalia to survey and measure, etc., in the wagon. A rear seat was put in the wagon, which went into loopholes by iron pegs, which were loose. The surveyor had just sat down in the seat when

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