

# THE PROGRESSIVE THINKER

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## THE GOSPELS

As Given in Christ's Own Words.

Extraordinary Discovery of an Ancient Syriac Manuscript.

It Dates Back to the Time of the Savior.

MOST VALUABLE SACRED TREASURE UNEARTHED FOR MANY CENTURIES—BIBLICAL SCHOLARS AND THE RELIGIOUS WORLD STUDYING THIS REMARKABLE OLD PARCHMENT, WHICH IS IN MANY RESPECTS MORE VALUABLE THAN THE GREEK GOSPELS.

A manuscript of the Four Gospels in the native tongue of Jesus has at last been found—the greatest Biblical treasure that has been discovered in centuries.

This is probably the oldest authentic record of the doings and sayings of the Savior. It was written within fifty years of the death of the last of the Apostles—as near to the time of Christ as we today are to the time of Washington.

The Gospels of the Bible are from the Greek manuscripts. Christ, however, addressed the multitude and talked with His disciples in Syriac, the native tongue He learned at His mother's knee.

And here, for the first time, the Christian world has the history of the Savior told in the very words He used—the inflection, the spelling, the precise shades of meaning. Written in the native language of Palestine, this aged manuscript is more valuable than the Greek translations, which are the accepted Gospels of Christianity.

It is not strange, therefore, that students of the Bible, Greek and Syriac scholars and historians have turned with feverish excitement to this totally unexpected treasure of sacred history. But almost as remarkable as the discovery of the manuscript is the extraordinary story of how it was unearthed. The details of the visit of two English women to the lonely monastery of St. Catherine on the summit of Mount Sinai and the accident which revealed the Syriac Gospels are told below.

To return to the manuscript. Christ, as we know, was master of several languages, but it is certain that Syriac was the one He learned as an infant.

In moments of great mental excitement it was this language—Syriac—that leaped naturally to His lips, and when He cried out in anguish upon the cross He spoke in Syriac words which our Greek Gospel has to translate, but which in this newly discovered Gospel stand in their proper place with no need of translation.

These Gospels give, for instance, an entirely new reading of the proper names. From this it appears that there was no such person as Judas Iscariot, but that he who betrayed his Master with a kiss was Jude Scarioth, that Peter's name was Cepha, and that the correct name for the Mount of Olives was Beth Zaita.

### DOCTRINAL REVELATIONS.

But above and beyond such technical differences as these are the new and unexpected readings of the Gospels which this ancient manuscript discloses upon dogmatic questions of the first importance. Written, as is admitted, so near to the death of John, and couched in the language which was native in Palestine, this, the oldest of authentic records of His life and mission, must take its place in the very front among historical documents.

And right here it may be said that this ancient document, which has been found in the very place where Moses received the commandments, while it coincides with the translations of the Gospels accepted up to the present day, yet differs from it.

This difference is of itself regarded as proof of its originality and genuineness. In doctrinal matters there are differences that have already aroused the theologians. Thus is the entire question of the Immaculate Conception thrown open to controversy by this Syriac manuscript. Its readings on that question are unorthodox.

It is here distinctly stated that Jesus was the natural son of Joseph. The manuscript in this new reading is alone in this new reading. No other historical document of the kind makes any such assertion.

The exact words used are these: "Joseph (to whom was betrothed the Virgin Mary) begat Jesus, who is called Christ."

Here is a distinct affirmation that Joseph was the natural father of the Savior. This Syriac manuscript, the oldest authentic record of the Gospels, here makes a statement contained in none of the other and later documents.

### FOUND BY TWO WOMEN.

The story of the finding of this ancient manuscript by two women with a kodak, is one of the most marvelous in the history of Biblical literature. Nowhere has it a counterpart.

In the remote and almost inaccessible monastery of St. Catherine, which the Emperor Justinian caused to be erected in the Sixth Century upon the site of some of the most astounding miracles, Two Nineteenth-century women with a snap-shot camera ask for a look at the dusty documents with which the cellar is stored. The monks can scarcely believe their senses when they learn that

these two women made the hazardous journey across the desert on dromedaries to inspect their dusty tomes.

They are loath to disturb their parchments and papyrus in their sleep of centuries for two such casual tourists until the latter present credentials from the authorities of the Greek Church which at once open the vaults, the hidden cells and the ancient chests. Then an almost endless array of parchments is unearthed for their inspection.

Ancient scrolls, leaves of parchments which no human eye had seen for a thousand years, and sheets of papyrus written over and rewritten over, are placed before them in the ancient library where the sunlight is hardly strong enough to enable them to take their photographs. With the latest productions of this nineteenth century era, kodaks, sensitive films and "developing," these two new women from Cambridge University worked hour by hour on Mount Sinai among parchments written during the first century.

### HAD BEEN WRITTEN OVER.

It was thus that they discovered the palimpsest of the Gospels. A palimpsest is an ancient parchment or other document whose original writing had been erased to make room for a later record. Generally a good deal of the original writing can be deciphered in such documents, many of which have been written over two or more times in this manner.

The Syriac Gospels which have now turned up had so been written over. In order to make use of the original sheets a second time some monk who attached little importance to the document erased with knife or pumice stone the first writing. He then wrote over it the lives of some of the saints. The Gospel writing was that which was underneath.

Upon a second journey made to the monastery by these two new women, one of them, Mrs. Lewis, armed herself with four bottles of a foul-smelling liquid, with which she washed the sacred leaves, thus, as she claims, reviving the original writing in all its clearness.

### DISCOVERED BY ACCIDENT.

When the original snap-shot pictures of the document were taken the two women were unaware of the importance of their work. A professor of Oriental languages at Cambridge University, to whom they showed the developed photographs, read the Syriac writing and was much excited by the discovery.

Then the second expedition to Mount Sinai was organized, and the whole matter was kept a secret until the entire manuscript of the Gospels had been copied and translated. This manuscript is still at the monastery on Mount Sinai.

It is a significant fact that the celebrated Codex Sinaiticus, which is now in St. Petersburg, was found by the antiquarian Tischendorf in this very monastery in 1859. It contained 199 leaves of the Old Testament and 147 leaves of the New Testament, and is believed to have been written in the Fourth Century, being thus antedated by this later discovery.

### WHO MRS. LEWIS IS.

Mrs. Lewis, who in graphic language has related the facts concerning this extraordinary find, is the widow of Rev. Samuel Savage Lewis, Fellow and Librarian of Corpus Christi College, at Cambridge, England. With her twin sister, Mrs. James Y. Gibson, also of Cambridge, she made the lonely and hazardous journey through the desert.

In telling the tale of this remarkable journey, which must forever take its place in Biblical history, Mrs. Lewis, whose story of the finding of the codex has just been published, says:

"My sister and I resolved to carry out our long-cherished plan of visiting the scene of one of the most astonishing miracles recorded in Bible history—a miracle which has hitherto baffled the most determined opponents of the supernatural in history to explain away: the passage of the Israelites through the desert of Arabia, and the spot where a still more impressive event occurred, the secluded mountain top where the Deity first revealed Himself to mankind as a whole, not simply to the few chosen ones whom He had from time to time, condescended to be the exponents of His will to their fellow-men.

"Our intentions soon became known to a few of our Cambridge friends, and we were almost overwhelmed by offers of kindly help and suggestions as to how our visit might be made useful. Mr. Rendel Harris, who visited the Convent of St. Catherine in 1889, and there made the happy discovery of the Apology of Aristides, not only insisted on teaching us photography, but lent us his own camera, and accepted with Christian resignation all the little injuries we did to it.

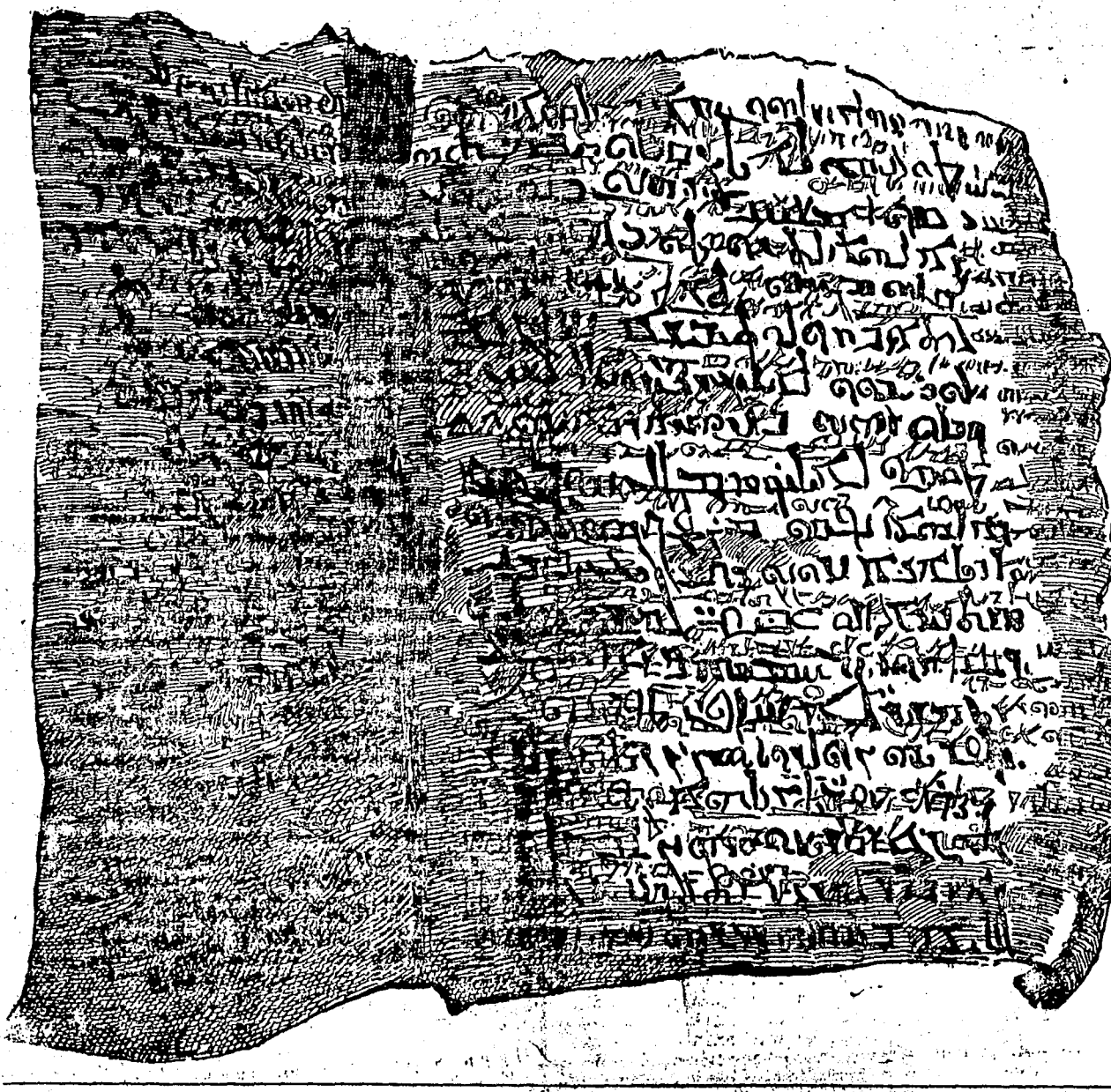
"As he reported the existence in the convent of some hitherto unpublished Syriac MSS., I began to study the grammar with the help of the accomplished young Syriac lecturer of Queen's College, while another equally enthusiastic scholar, Mr. F. C. Burkitt, was kind enough to teach me how to copy the ancient Estrangelo alphabet."

### THE JOURNEY TO EGYPT.

The two women journeyed alone to Egypt, armed only with their kodak and letters of introduction. At Cairo they sought the chief dignitaries of the Greek Church, who have pastoral care of the monks of St. Catherine's Convent. The Rev. Nasr Odeh, Bishop Blyth's Syrian missionary to the Carrene Hebrews, took them through his schools and conducted them to the dwelling of the Patriarch. This gentleman was absent in Alexandria, but his Vicar, Ignatius, the Metropolitan of Libya, received the two ladies, who spoke with him in his native tongue.

The entire route which these two

Fac-Simile of a Parchment Page of the Syriac Gospels.



women pursued was rich with Biblical suggestion. Thus, on one of their morning walks, while waiting for their camels to overtake them, Mrs. Lewis says that they stopped and photographed a huge fallen boulder which Arab tradition declares to have been the first rock struck by Moses, and she adds: "We also photographed a hill which commands an extensive view of both sides just where there is a bend in this longest of wadies. Here it is supposed that Moses viewed the battle with the Amalekites for access to their springs, whilst Aaron and Hur held up their hands."

### FIRST VIEW OF THE CONVENT.

Mrs. Lewis thus describes their arrival at the convent: "Next day we climbed the pass of Nug Hava on foot, followed by our dromedaries. Soon the peak of Ras Sufsafah burst on our view, and we stood on the great plain of El-Rahah, just before the mountain which burned with fire, where the voice of God was heard in thunder by the multitude beneath. At length the convent appeared in view, nestling in a narrow valley, surrounded by a garden, and overlooked on one hand by the cliffs of Jebel Mousa, and on the other by a mountain named after two Greek saints, Galakteen and Episteme."

"While our tents were being pitched beside a well of delicious water, amid the cypresses, olives and flowering almond trees of the garden, we were received by the Hegumenos, or Prior, and by Galakteen, the Librarian, whose eyes sparkled with sincere pleasure when he read our letter to himself from Mr. Rendel Harris. 'The world is not so large, after all,' he exclaimed, 'when we can have real friends in such distant lands.'"

"On Monday, February 8," says Mrs. Lewis, "we worked for seven hours in the library, beginning at 9 a. m. The manuscripts were very much scattered, some Greek ones being in the Show Library, and the Arabic partly there and partly in a little room halfway up a dark stair."

"The Syriac ones and those supposed to be the most ancient are partly in this little room and partly in a dark closet approached through a room almost as dark. There they repose in two closed boxes, and cannot be seen without a lighted candle. They have at different times been stored in the vaults beneath the convent for safety, when attacks were threatened from the Bedaween."

"They were there exposed to damp, and then allowed to dry without any care. It is a wonder that the strong parchment, and clearly-written letters have in so many cases withstood so many adverse influences."

### PHOTOGRAPHING THE GOSPELS.

"Galakteen gave us every facility for photographing. He spent hours holding books open for us, or deciphering pages of the Septuagint. The fact that the English should be so anxious for a correct version of the sacred writings as to have sheets of paper printed on purpose for scholars to collate them with all the extant manuscripts, filled the monks with a profound respect. The drawback to our comfort was a terribly cold wind, the temperature in our tents at night being below zero, and as there was no glass in the library windows, we had some difficulty in keeping ourselves warm. This we could only do by a smart walk out of the narrow wady."

"We had by this time photographed 110 pages of the Syriac Codex, book 16, the same in which Mr. Rendel Harris

found the Apology of Aristides. We had also taken the whole of a Syriac palimpsest of 358 pages, into which no eyes but our own had for centuries looked. Its leaves were mostly all glued together, and the last force used to separate them made them crumble. Some half-dozen of them we held over the steam of a kettle."

"The writing beneath is remarkably Syriac and partly Greek. The upper writing of this palimpsest bears its own date, A. D. 998. It is all the lives of women saints. The under writing must be some centuries earlier. It is Syriac Gospels, and something in Greek, not yet deciphered. A Palestinian Aramaic manuscript, of which we photographed four pages, is the second example of its kind known to exist—that in the Vatican library having been hitherto considered unique."

### A RICH HAUL.

Packing up their kodak the two women prepared to return, having taken more than a thousand photographs, which they were later to develop, but of the importance of which they were as yet ignorant. On their way through the desert they encountered two Americans, Messrs. Morrow and Small, of Philadelphia, both of whom knew Mr. Rendel Harris.

Mrs. Lewis says that in passing through the Custom-House when she reached England she was not a little nervous, lest the officials should mistake her photographic rolls of the sacred documents for quids of tobacco, and let in a ray of light that would destroy them. Fortunately this did not occur, and "we landed our freight," says Mrs. Lewis, "in Cambridge undisturbed."

### AN ASTONISHING DISCOVERY.

The story of just how these Syriac Gospels, after more than a dozen centuries, came to be recognized and their incalculable historical value appreciated, is told as follows:

"It was one day in July that Mr. and Mrs. F. C. Burkitt were lunching with us. After all our guests had gone but they and Miss Mary Kingsley, my sister spread out her photographs on the piano for Mr. Burkitt to look at. She told him what the upper writing was, and that the under-writing was Syriac Gospels, which she hoped with his keen young eyes he might be able to decipher."

"He became at once intensely interested, and asked if she would intrust some dozen of the photographs to him for a few days. This was on Friday, and on the following Sunday morning she received a card from Mr. Burkitt to say that her husband was in a state of great excitement that he had written down a portion of the palimpsest the previous night (Friday) and had been to Prof. Bensley with it, and that they had discovered it to be a copy of the Cureton Syriac."

### TO START BACK TO SINAI.

It was resolved, after an inspection of the photographs by the antiquarians and scholars aware of their contents, that any accurate transcription of the long-lost Gospels could only be made from the document itself. Thus was another journey to Mount Sinai necessary.

The party which made this second journey to the convent included, in addition to Mrs. Lewis and her sister, Prof. Bensley, Mr. Rendel Harris and Mr. Burkitt, as well as Mrs. Bensley and Mrs. Burkitt. The Archbishop of Cairo this time gave the ladies a letter to deliver to the monks, telling the latter that every facility should be accorded them in examining the manuscripts. The

convent was reached in due time, and Father Galakteen was surprised to see the ladies return.

"The next morning," says Mrs. Lewis, "Friday, Galakteen tottered into what was called the Archbishop's room, where the Syriac books are kept, and asked what we wished to see first. I replied, 'All the books which we photographed last year.'"

She then goes on to tell that the palimpsest and the Jerusalem Lectionary were both produced along with some other Syriac books from a cupboard. "I at once asked Galakteen if he would let me have the Lectionary in my tent, as I wished to work on it myself, and if he would let me have the palimpsest to give employment to my friends. 'Just as you wish,' was the reply."

### ANOTHER DISCOVERY.

"While I was examining these treasures Mr. Rendel Harris held out another 'Jerusalem Lectionary,' dated four years later than the one I had discovered, i. e., in A. D. 1120, and which is thus the third one of its kind extant. I carried both, with the palimpsest, to our tents, and it may be imagined that the latter at once underwent a critical examination."

"Mr. Harris pronounced it to be by no means a difficult palimpsest, but the pages varied greatly in distinctness, and though even I could trace the words, being of their natural size, as I could not do in my photographs, there were many from which the actual link of the under-writing had faded, leaving only faint indications on the vellum from which words could be traced. Add to this that many of these words were covered by the dark upper-writing, which was happily of a different color, and that most of it had to be read between the lines, and my readers may appreciate the difficulty of the task which was to be undertaken."

"However, after much discussion, the three scholars agreed to the following division of labor: Mr. Rendel Harris to read the first hundred and four pages, Mr. Burkitt the second hundred or more (these included thirty which he had already copied from my photographs) and Prof. Bensley the remainder, together with revising as much of the others' work as possible."

"The Gospels were already known to stop after page 320, as the rest of the palimpsest writing treats of other subjects, partly Syriac and partly Greek."

But Mrs. Lewis had still another scheme in mind. She appears to have been a progressive woman in all respects, for her scheme was so audacious that some of the party feared it might shock the holy men of the monastery."

It appears that before leaving England on this trip, Mrs. Lewis had inquired at the British Museum as to the methods of reviving faded manuscripts, and got a recipe from one of the curators. She had then provided herself with four bottles of foul-smelling liquid guaranteed to revive any manuscript in a revivable condition, and with this she posed to "touch up" the sacred Gospels. Its smell was so strong that she had provided herself with a respirator to protect her from the fumes.

"For ten days I had to restrain my impatience about using this," says Mrs. Lewis, but on the eleventh I happened to open a large volume of Mar Issac's discourses, which I had known on our former visit, and which contained many pages so faded as to be quite illegible. I asked Galakteen to let me restore one of these, with the result that it came up a brilliant hue of dark green, and he

was so astonished that he asked me to paint up the whole volume, then to try my 'scent bottle,' as it was called, on other hoary documents."

### "TOUCHED UP" THE GOSPELS.

"How triumphant I felt when he gave me permission to touch up the palimpsest, though only in places where it could not be read otherwise. Prof. Bensley at first disapproved of the proceeding, but as both his fellow-workers gave my brush the warmest of welcomes, he was induced, after a few days, to ask for it himself, and many a blank margin thus became covered with very distinct writing."

Considering the incalculable value of these parchments, their great age and sacred character, it is no wonder Prof. Bensley objected to Mr. Lewis' proposition to "touch up" the palimpsest with her patent manuscript-reviver, whose effect on these ancient leaves could not even be conjectured. But certain it is that for a time at least the foul-smelling liquid brought out the indistinct Syriac characters, and that the scholars working on the find made a thorough and complete transcript of the whole."

After the work was done the monks took the old documents back into their monastery, where they were stored away with hundreds of others, most of which have not seen the light for centuries. The Cambridge party then took their departure with their precious translation.

## DOWIE'S GOD.

He Can't Cure Cancer.

Hence Is Inferior to Some Puny Mortals.

MILES MENANDER DAWSON GIVES A GRAPHIC PICTURE OF HIS EFFORTS OVER TWO CASES.

Recently, in different parts of the country, and under different auspices, faith cures have been announced. Thousands of the people have visited the apostles and hundreds have claimed to have been healed.

In New York City, by St. Anne's, a sacred relic, this modern miracle is supposed to have been performed, under the direction of the priests of the Catholic Church. In Texas, a roaming enthusiast, with a singular resemblance in the face to the idealized picture of Jesus, has been the center of a propaganda which has reached thousands. He needs but to consent to be proclaimed the Messiah, so firmly convinced are his followers of the reality of the cures by the power of faith. In this lies the danger to investigators. If their preconceptions concerning revealed religion, which connect remarkable happenings with special power bestowed by the direct act of God, are aroused, their judgment becomes nearly valueless, although their testimony to what actually occurred may still be trustworthy.

In Chicago, since during the World's Fair, the ministrations of the Rev. Dr. Dowie have been continuing from day to day. This man has certainly obtained a marvelous hold upon some very hard-headed men. For instance, that determined, sham-hating Scotchman who followed relentlessly a hypocritical Presbyterian minister across the continent until he at last entrapped him in the arms of his mistress, has long been one of the converts of the faith-healer, and, perhaps, his most active adjunct. But, like so many others who are hard-headed about other things, he may be a little blind on the religious side, notwithstanding, and he certainly is more than a little enthusiastic. But that there is something to investigate is clear from the fact that more than one hundred reputable persons appeared in a Chicago court the other day and swore to the fact of their own cure from diseases ranging from what you please to cancer.

Had it been possible for me to do so, when I was in Chicago, and was there secretary of the American Psychological Society, I should certainly have undertaken a thorough, dispassionate, persistent investigation of these phenomena. As it was, I did no such thing; perhaps I did the next best thing; for I never attended a meeting. Consequently I have no prejudices derived from a liking or dislike for the man to interfere with a fair statement of those things which actually came under my notice. By some good fortune these were cases of cancer.

The first was a lady whose sister lived immediately across the street from my home. The poor woman had been suffering for a long time from a wasting disease which had brought her to her bed the autumn before. Dr. Byford, one of the leading regular physicians of Chicago, had at last been called in, and, after an exhaustive examination, pronounced the disease cancer of the uterus. It was already far advanced. The patient was very thin and emaciated and was unable to retain food. She was in the most intense agony, and especially so when compelled to make the least motion of the body. Naturally there was no hope, and the physician said so plainly.

The lady belonged to a very devout Methodist family, originally of Quaker extraction, people of a very spiritual bent. It was second nature for them in such an extremity to turn to the Lord, an ever-present helper in time of need. Dr. Dowie's meetings were but a few miles away. Some of them attended the meetings and were so impressed that they urged the lady to go to the preacher's house, which has for a long time been a hospital. She consented, and was carried there as tenderly as

possible. That night the preacher prayed over her. The next morning her sister went down to bring a little food the patient feeling that she could eat.

The preacher bade her bring the patient down. When she returned to the ladies with this remarkable message, she met with the response: "I was thinking that I might as well go down to breakfast." She did so, and from that hour climbed two flights of stairs up and down, three times a day to get her meals, without pain or inconvenience. Indeed, she and pain seemed sudden to become strangers. As might be expected, when her appetite returned, her digestion improved, she gained flesh, increasing more than fifteen pounds, I believe. The joy of her devoted mother, tottering toward eighty, may better be imagined than described. She had a long respite from pain, during which it was of course a cardinal point of her creed that she was wholly healed. But, some months later, she chanced to be visiting at her sister's across the street from my home, when the terrible pains again set in. I am, of course, unable to attest her psychological conditions, but she avowed that until the pain compelled her to recognize its presence, she had never faltered in her confidence in the cure, nor did she then falter in her confidence in the power of God to heal. This is also indicated in the fact that she sent, not for a doctor, but for a clergyman.

Dr. Dowie does not attend such calls, but a clergyman from near her home came to her. My wife was present when he prayed over her and laid his hands upon her. Mrs. Dawson knows something of hypnosis through her investigations and study, and was struck by the fact that he laid his hands into her eyes while he prayed and made passes. The patient lay in a quiet sleep, followed by several days of comparative freedom from pain. Later, she was again taken to Dr. Dowie, who dismissed her with the remark that her cure was hopeless so long as such "worldly women" as her mother and sister were about her. The poor creature then sought her home to die.

Another lady, the sister of a clergyman's wife, who lived next door to our home, was drawn from an Eastern city by the news of the first lady's recovery. She was afflicted with a cancer of the breast which had been operated on several times and was now pronounced to be beyond surgical aid. The region under the arm was also affected and the use of opiates could the pain be kept at an endurable point. This lady was also of a very devout family. She had for many years made her home with my neighbor, who is one of the most eminent and saintly men of his denomination, famous throughout the nation for his unblemished Christian character and for his intellectual acumen and balance as well. The lady went to Dr. Dowie's home, confident that she would be relieved. She did not hesitate, at his command, to throw away her opiates, and she really considered that her pain was lessened. But the suppuration continued unabated and, after a stay of several weeks, the awful fact could not be longer disguised that the disease was making rapid progress. And then her broken-hearted husband hurried to the West and bore her home to spend her last hours. She had passed away before the first lady died.

These two cases certainly do not indicate the interposition of omnipotent power, which is claimed for the faith-cure; but they do indicate the operation of some remarkable influence which might be profitably studied. Possibly the occurrence of similar phenomena under the ministrations of Christian Scientists, who are very different from faith-healers, and of spiritual healers, may indicate that the same principle underlies all the phenomena. But, in any case, a cure which is substantial enough to afford the measure of relief which these two unfortunates experienced, is not a thing to be despised.

MILES MENANDER DAWSON.

New York.

The hops used in the manufacture of malt liquors are the flowers of the plant botanically designated as humulus lupulus.

After the Civil War, a flowering plant called the "Japanese clover" sprang up all over the South. Its origin is unknown.

Most perfumes, even those most strikingly characteristic, are now obtained synthetically in the laboratory of the chemist.

Some flowers, like those of the yeast plant or of the common mould, produce seeds in a few hours after blossoming.

The common lotus was the most sacred flower of the Egyptians. Its representation is everywhere found on their monuments.

The name of the "century plant" is misleading. It blooms, not once in a century, but once in ten years, then dies.

The flowers of many trees, like the oak, elm, and hickory, are so inconspicuous that they are popularly supposed to be altogether lacking.

Pure white geraniums, looking as though they were made of almost transparent wax, are grown by English florists.

The pollen of flowers is in grains so small that many kinds are no more than a thousandth of a millimeter in diameter.

The statement of the common barber will draw back when touched as though unpleasantly affected by the sensation.

The orchids are true parasites, growing on other plants and drawing their substance from them and from the air.



# "THE PRINCESS AMEE."

A STORY OF INDIA.

BY CARLYLE PETERSILEA.

## CHAPTER V.

### THE RAJAH IN DISTRESS.

Allice had recovered, somewhat; but Aimee was yet insensible.

As soon as Aimee was fully restored her father came to ask what had caused her sudden illness, and when she told him he attributed it to her fancy, and bade Allice to say no more about it, as he did not want the other servants to get in a panic.

Not many days thereafter, as the Rajah, himself, reclined upon a couch within his sumptuous apartments, smoking his hookah musingly, indulging in day-dreams, the curtains all being drawn to exclude the light—he had also commanded that he should not be disturbed—planning up from his reverie, he noticed the curtains, which hung over the entrance to the room, were being violently shaken.

"Who is there?" he asked, angrily, annoyed that his orders should have been disregarded.

"There was no answer, and he again composed himself, thinking his eyes had deceived him—perhaps he had been smoking too long; he threw down the stem of his pipe and closed his eyes as though to sleep, but soon his eyes flew wide open. Surely someone was standing near him. He started up, and stood face to face with none other than the entombed Edward. The features of the apparition were contorted in horrible anger, and expressed the most direst revenge. The eyes were glaring luridly, like balls of fire, and fiercely flashing light was playing all about him; his arm was raised as though to strike his enemy dead; sword-like flashes of fire were darting madly from the clenched fist.

"The horrible spell was too much for the Rajah, and he fell senseless to the floor, striking his temple, as he did so, against some hard object, which caused the blood to gush forth; and in this condition he was found some time afterward; and it was many days before he was fully restored.

As soon as he felt equal for an interview, he sent for the yugin, and they held a long conference together. The Rajah related to the yugin all that had transpired, and also the appearance of the soldier to his daughter.

"Can it be possible," asked the Rajah of the yugin, "that some of my vassals have tampered with the grave—that the sleeping has been roused of its contents—and the young man restored to life?"

"Nay! Nay!" replied the yugin. "It was not his body which you saw, but his astral. Yea, it was himself which you saw, but not his mortal body; and he is capable of doing harm now as he was before you entombed him. Think that if you confine the body you can thus confine the soul or even the astral body; they are yet both free to work you harm."

"And is there no way in which I can protect myself and my daughter from his evil presence? Must we be tortured by this foul English soldier?"

"Even so," said the yugin, "unless you can make your peace with him."

"Do you expect me to be friends with this, my mortal enemy?"

"Unless you prefer that he should become your immortal enemy. You can, and may, slay the body, but your enemy cannot slay; and I fear that, unless you make your peace with him, he will do you and yours much harm; but if it please you, I will summon my powerful spirit, and he will be able to bring you face to face with your enemy, and then it shall be made known to you by what power he works you harm."

Whereupon the yugin earnestly desired his familiar spirit to come to him; and the powerful spirit desired that I, as a much interested party, should also be present.

As soon as the powerful spirit had entered into the yugin, the magician made passes over the head and face of the Rajah, at the same time commanding the presence of the soldier, who now suddenly stood in our midst; and the spirit of the soldier and the Rajah stood face to face. The Rajah, with an angry frown, pointed to his wounded temple.

"Look at your work!" he said. "You Christian dog! Is it not enough that you try to steal my daughter, and my gold and jewels, without forcing your cursed astral, or spirit upon us, thus to wound and torture us?"

The soldier stood, darting his blazing shafts of anger at the Rajah.

"Release my body from yonder tomb!" he thundered, "or I will cause such horrors to fall upon you and yours that the Christian's hell would be a paradise compared to them!"

"Do your worst, then," said the Rajah, with firm set lips. "I will not release you, but instead, I will keep your body entombed until the spirit is separated entirely from it—yes, and then it shall be taken from the grave and buried—yes, I will cause every bone in it to be broken first, and then it shall be pounded into a mass of jelly!"

You dog of a foul race!"

The soldier stamped and thundered in rage, and, forked lightning played around him and darted toward the Rajah, entering his spirit and his body at various points, which caused him to writhe in agony.

"And I will enter the body of some one of your slaves," cried the soldier, "and I will make a devil of that one, and through that one and others whom I may be able to influence, I will heap such miseries upon you, and your daughter of weak virtue—a vile offspring of a viller parent—that you shall cry out worse than Dives, for a drop of water to cool your parched soul."

"Hold!" cried the powerful spirit. "Peace—and war no more. You are both simply casting your souls into hell. Wrong can never be righted by corresponding wrong. Once the other must forgive, and the one who forgives first will have the pleasure of leading the other into heaven, or a heavenly state of happiness. Your souls are immortal.

Will you go on warring throughout eternity, and thereby plunging yourselves deeper and deeper into hell, or unhappiness? If you continue like this you will gradually grow into most hideous monsters. Look below you, and observe," saying which he waved his hands and an obscuring mist slowly parted. We all looked into the space thus opened to our view, and, oh! what a horrible sight was presented to us. Friends, it really was a hell of fiery, darting flames. I cannot say that bymstone entered into its composition, but the flames were the darting anger, the hot, fiery passions, the scathing revenge of passionate, revengeful, warring spirits who had cast themselves into the hells within their own souls; and as thoughts are objects in Spirit-life, there really were the clashing of sharp, bright swords—there really were darting, fiery flames of burning anger; and many were wallowing, like beasts in slimy filth—the filth of ungoverned passions.

"The young soldier's eyes were riveted on this awful scene, and as he looked his own features took on a hellish expression.

"Yes!" he cried, stamping with rage, "I would be willing to exist eternally in such a hell if I could but drag his soul there, and torture him forever!" and again bright, clashing swords of fire darted from him, and striking the spirit of the Rajah, caused him to writhe in torment.

"Will you both go down into the flaming, fiery pit?" sternly questioned the powerful spirit. "Which one was the first to wrong the other?"

"He committed the first wrong toward me," answered the Rajah. "He would have robbed me of my gold and jewels, and sent his innocent daughter, whom he would have deserted in a strange land and left to a fate most horrible."

"In order to stop him from doing these things you have entombed his body and left his spirit and soul free to commit more horrible crimes still. Passion and greed were his first offences; but now you have incited his soul to revenge most horrible, without cooling his passions or conquering his greediness. You have incited and added to his hellish passions. Rajah, you are the elder man; and should teach the younger—draw his soul upward toward heaven, and not downward into hell. You should set the example of forgiveness by being the first to forgive. Forgive this young man, and set his body free. Your daughter's eyes are now opened. The danger to her is past."

The Rajah's features softened. He really was not a bad man.

"And you," continued the powerful spirit, turning to the soldier, "if he sets you free, will you have done with revenge, and leave him and his in peace?"

"I will promise nothing," said the young man, with a fierce scowl and set teeth.

"Rajah," said the powerful spirit, "release the young man's body, you pray you; for, as we have shown you, you are in danger of everlasting hell-fire, together with the torments of this damned."

The Rajah drew a long sigh, as he thought.

"If I let this young man's body remain within the tomb for one year, he will not cease troubling me for that length of time, and one cannot tell what awful things he may be able to accomplish; and yet, if I release him, I greatly fear he will work me much harm. If I cause him to be resurrected, and then imprison him, as a felon, my daughter or my vassals may visit, and at length, release him."

The powerful spirit, being able to read all his thoughts, here interposed:

"Rajah," he said, "pardon this young soldier, and let him return to his post, and his duty."

And that duty is to help keep India in subjection to the English crown. O! hateful thought, and this soldier a fair specimen of his race."

"But love will yet conquer hate," said the powerful spirit.

"But you cannot expect that I will love this vile soldier?"

"Love is the fulfilling of the law," answered the spirit. "Release this soldier, to-morrow. Give him your hand in forgiveness and restore him to liberty."

"Very well," said the Rajah. "I will do as you say, and we will all meet again to-morrow at his tomb."

The powerful spirit invited me to be present, and I gladly consented, for I was anxious to observe all that might take place, also, to make myself acquainted with all natural laws which I did not comprehend. The morrow to me, as a student of the law, was a day of great interest, and I was glad to have the opportunity to inspect this spiritual realm in which he found himself—discover some of its laws—drink in a portion of its beauty, and enjoy, to the utmost, his heavenly freedom from the clogging cares of earth and coarse materiality; but such was not his nature. Heaven had no charms for him. Beauty and freedom did not attract him. His soul dwelt within rude savagery. The lust of the flesh, the greed of gold, together with revengeful, warring strife—this made up the sum total of his present life. He would not allow his mind to rise up out of these purgatorial fires, and consequently, he must dwell within them until all the dross within him was consumed, or the evil burned out of him; but many, many years must transpire before his nature could be thus purified.

It had been noised about the palace that the Rajah had seen strange sights—that he had even received blows from an invisible source, and Allice had brought the news to Aimee, "and to-morrow," said Allice, "they propose to meet at the tomb of the buried soldier."

"Ah!" exclaimed Aimee, "that means but one thing—but who do you mean by all?"

"The Rajah, the old magician, two men with spies, and old Hager. You well know, Aimee, that she goes but for one purpose, and that is, to take off the winding sheet, wash and anoint the body, remove the wax, breathe into the nostrils and slap the chest; this brings back to life once more the torpid body of the one that was buried."

"I know—I know," said Aimee with a look of disgust. "I hope that when I am buried, I shall never live again. I should die of fright at the very thought of ever having been entombed."

"I think you have nothing to fear on that score," said Allice; "but, of course, you will not care to see your former lover."

"May mine eyes never look upon his accursed face again," said Aimee, with flashing eyes; "and when once he is released, I will cause him to be captured and beaten with whips. How dare he think of me with evil thoughts! And I—O! how foolish of me, that I ever thought of an Englishman—the vile usurper!" she said, with a stamp of her little foot. "How could I ever have been such a child?"

"Ah!" exclaimed Allice, "you are but very little more than a child."

"But child I am, now, no longer. My foolish love has opened mine eyes, and I am now a woman."

And really, she looked it, as she drew herself up haughtily. Yes, a great change had passed over Aimee. She looked larger and older than when first saw her in the garden. Experience had developed her wonderfully in a very short time. Truly, it is not years, always that bring the soul up into greater heights of knowledge; but this was a crisis in Aimee's life—a turning-point either for good or bad, and I ardently hoped that it might be for good.

The morrow came, as all morrows do, and the disinterment commenced. It is needless to dwell upon it. The insensible body of the soldier was taken to a private room in the palace, and left with the old woman and the magician; once more his body was washed, the red wax removed from the aperture of the tongue restored to its proper position. After a smart slap or two upon the chest the breath slowly returned, and when an hour or so had passed, he was given food—very light at first, to be sure; he was then conducted outside the palace walls and set free, with the injunction never to be seen near it again; if so, he would be shot, at once, without further ceremony.

It is needless for me to write more on this subject. Being a spirit, I desired to show to the people of earth just how these seemingly wonderful things are accomplished by the Hindoo yogis; for all things which seem wonderful and mysterious are so no longer when once they are understood.

It is agreeable to the medium through whom I write, I will, as soon as time, tell of other wonderful things which I have seen since coming to this life, and thus, I bid you farewell for the present.

[THE END.]

WHY NOT HAVE A CREED?

Spiritualism Certainly Has a Good Foundation.

TO THE EDITOR:—It seems to me that the accumulated sentiments of the contributors to Spiritualist papers, while substantially agreed, have a kind of indefiniteness that is inconsistent with their well-defined assumptions and convictions of truth and duty. With exception they claim to have no "creed," yet readily subscribe to the principles of spiritual communion, spirit guidance, intelligence, truth, love, purity, industry, honesty, hope, trust, and reverence. At the same time, with one voice, they deprecate the prevalence of materialism, ignorance, falsehood, misanthropy, vice, indolence, despair, suspicion and profanity. The good and true, the high and noble and intelligent in our ranks to-day, will not deny these assertions; and yet they persist in saying that they have no creed. Are they afraid of being charged with a lingering remnant of orthodoxy, that they thus disclaim all interest in its terms? Or do they seem to have an idea that a creed implies a narrow rut which cannot expand? Cannot intelligence expand? With all our knowledge of truth, are not we continually seeking more truth? Is the divine science of love confined in a channel, or does it permeate the universe? As our horizon expands, does not our hope expand? Our faith in the ultimatum of unlimited progress grow broader with additional knowledge? Some of our writers are vague in the use of terms. Why not use plain English? A creed is simply a summary of rules and principles, and the attributes herein mentioned are certainly a part of these. Certainly we have a creed, but no dogma; and while I think it would be well to have them enunciated more clearly, at the same time, in the sense of embodying all these principles, it cannot be denied that progress is the creed of the true Spiritualist.

SADIE BEULAH.

I love such mirth as does not make friends ashamed to look upon one another next morning.—Lazarus Walton.

The eloquent man is he who is no eloquent speaker, but is inwardly drunk with a certain belief.—Emerson.

There seems to be no art of knowledge in fewer hands than that of discerning when to have done.—Swift.

The most barbarous, rude and unlearned things have been most subject to tumults, seditions and changes.—Bacon.

## HUMANITARIANISM.

The Grandest of All Isms.

A Divine Lesson in Good Works for Spiritualists to Consider.

WHAT DO YOU LIVE FOR, IF NOT TO DO GOOD?—WILL SPIRITUALISTS EVER LEARN, AS A MASS, THAT SPIRITUALISM WITHOUT HUMANITARIANISM IS WORTHLESS AS A RELIGION?

Good Spiritualists will be glad to learn of another humanitarian enterprise, which has become more than local in its field of beneficent activity.

Few persons who have not interested themselves actively in the subject realize the magnitude to which the work of finding homes for friendless children has grown. Chicago, as in most other things, leads in this class of work; the home office being at 234 La Salle street, Seven years ago Rev. Dr. Frank M. Gregg, becoming the assistant of the late Mr. M. V. B. Van Arsdeale, began the study of sociology in its relation to homeless and neglected children. The basis of his inquiry was the work of the American Educational Aid Association, which Mr. Van Arsdeale had a few years before founded, but without any effort to formulate its practice.

Mr. Van Arsdeale's specialty was "placing out" children. He was happy in doing it. He was not a writer. Few of his words are now in print. He was called to do a practical work and his first act, in 1883, was the acceptance and placement of a homeless child in a family home near El Paso, Ill. His last act of importance, May, 1894, a few days before his death, was similar; and it was the last one of more than 4,000 placed in eleven years, directly or indirectly, by him, closing his life-work. Apart from this he was always an inspiration to others, and he taught them not principles so much as practice, such as he had learned by experience. Always cheerful and enthusiastic, he communicated his spirit to others, and they, like him, "without extensive knowledge of the principles of 'placing out,' began the work, here or there, in other States; and, as a rule, achieved success.

In the meantime the practice began to appear in formulas as the lex scripta of a great system, of which, as to its discovery or development, Chicago has reason to be proud, for there is nothing like it elsewhere; there is no other plan or method of child-placing comparable to it, which an award at the World's Fair attested.

DR. GREGG AND HIS WORK.

Rev. Frank M. Gregg, D. D., general manager of the International Children's Home Society, born and reared in Virginia, graduated from an eastern college, and has been honored by his alma mater with three degrees. He was rector for many years of the most important parish of the Episcopal church in Illinois outside of Chicago. His most conspicuous work in the ministry was done in connection with the creation of the new diocese of Springfield and Quincy, in 1876. In the home-society he has used his gifts as a thinker and writer in such a way as to be helpful to superintendents and other workers. Nothing is more congenial to him than to go into an unoccupied State, among strangers, make them friends of the cause and plant the home society among them, well officered and equipped for work. He has done it in New York, Colorado, Michigan, Arkansas and many other States. His ambition is to plant the standard of his society in every State of the Union, and if possible, in every part of the American continent.

THE VAN ARSDEALE METHOD.

The careful study of what is now properly known as the "Van Arsdeale method" (which means simply local, State, national, and international societies for the placement and supervision of homeless children in family homes), the information obtained and applied and the work done have enabled Dr. Gregg to reach the following conclusions, which the public may be interested in knowing in order to understand the magnitude of the subject, and to realize their duty as to homeless children:

1. The number of nondefective, placeable homeless children in the United States is not less than 100,000, unequally distributed, but living largely in the cities, which means one such child to every 700 of our population.

2. The number of families desiring them is about the same; and also unequally distributed, but residing largely in the country, mostly in the west, while there is a preponderance of homeless children in the east.

3. Applications everywhere are in excess of child supply. At the home office, 234 La Salle street, in August and September, almost 500 were received in forty days, or at the rate of twelve per day, representing thirty-one States of the Union and three British provinces.

4. All the "placing-out" agencies in the United States combined are doing only 20 per cent. of the work that ought to be done. The State of New York alone having 30,000 children that should be in family homes rather than in orphanages or otherwise. The number in Illinois is not less than 15,000, it is believed.

5. The spectacle is presented of at least 80,000 desirable children crying for homes in good families and 80,000 families yearning for them, but in vain. If the agencies necessary to do this work—to place 80,000 children in homes—were at hand it would cost \$1,600,000, or \$20 per capita, but the money would be wisely expended.

The problem is a plain one and the remedy is co-operation, not only of societies and agencies, but of States and cities, so that applications for children may quickly go by transfer where they may be speedily filled. If Chicago has a redundancy of homes and New York has a redundancy of children, then they must supplement each other and all the large cities of the country must form practically a "clearing-house" in this branch of charity work and thus adjusting offices and agencies in such a way

that the cry of every homeless child or childless home shall be heard and immediately answered, no matter how far away. Railroads are friendly to this work, and at reasonable rates, will carry homeless children in "car-load lots" or one by one to any part of the United States.

## FINDING HOMES.

People naturally look far away for children to adopt. The oft-told story that the doctor or a ministering angel brought the baby into the household expresses a principle which underlies the "placing out" system and greatly to its advantage. As children cannot be placed in the neighborhood where born, as a rule, it is well that families desiring them for adoption are disposed to look for them far away.

Home finding, which has been hitherto neglected, must go hand in hand with child finding. This means a diligent search in all the cities and towns, and through all the rural districts for both homes and children. It means literature and public addresses wherever people will read or listen. It means the awakening of every pastor, Sunday-school superintendent or other official in the church to a sense of the importance of this work, and of all societies and agencies whose work is to any extent humanitarian. It means inquiry into all poorhouses and other institutions in which children are inmates, and the discovery of every good family home in which a child might be placed.

After this it means the proper supervision of every child placed until of legal age, which can be done only by supervisory boards appointed in neighborhoods where children are placed and who will quickly report any case of neglect or abuse. This is of the greatest importance, and especially as to that class of children liable and likely to have an uneasy life in bad habits, or in consequence of the unworthiness of the families in which they are placed.

8. The problem is one of equalization, the crossing of county lines, of State lines, the co-operation of all agencies, the employment of all the railroad in order to effect the permanent settlement in family homes of all the nondefective, placeable, homeless children of the United States every year by a system inter-municipal, inter-denominational, inter-State, international.

9. It is believed there are liberal, philanthropic men and women in every State and city who will cheerfully lend a hand in an endeavor to promote this plan of child and home help, which means speedy work, mutual aid, the greatest freedom in the placement of children in States far and near, and effective supervision where placed in recognition of the natural right of the child to go where it can find the best home, which means the right of life, liberty and the pursuit of happiness, with new environments in a new home and, if necessary, with a new name.

CHICAGO SHOULD LEAD.

10. Chicago, which has given birth to the Home Society Van Arsdeale method, has the opportunity to lead in a movement in aid of the 100,000 nondefective, placeable homeless children of the United States. Her philanthropic men and women ought to be the first to see clearly this great problem and to ask all the best people of the land to join them in this proposed child charities' union. It is believed that other cities would not be slow to respond favorably to this call for co-operation in a matter so philanthropic, so reasonable and so necessary to "diminish the growth of the dangerous classes," and at the same time to elevate many children, the victims of poverty, misfortune and homelessness, to higher American citizenship.

Dr. Gregg speaks with great candor and knowledge of the subject and situation. His work of society extension has been personally in more than half of the States of the Union. While his voice has been heard in New York City, Buffalo, Syracuse, Cleveland, Columbus, Pittsburgh, Detroit, St. Paul, Denver, St. Louis, Louisville, Wheeling, Little Rock, Nashville, and many other places. He reports a uniform disposition to give attention to the cause presented and a widespread readiness to unite for its advancement. There is nothing wanting but a well-directed, energetic effort to accomplish all that is proposed in this statement.

A conspicuous personality in this relation is the president of the international society, John C. Ferriss, of Nashville, Tenn., who in his office of county judge has placed 200 children in family homes in thirty States within the last twenty-three years.

The Chicago Chronicle is doing an excellent work in bringing these humanitarian enterprises to the attention of the public, as in the preceding account of the labors of Dr. Gregg, Rev. Van Arsdeale, and other leaders in the good work. All must agree that such efforts merit unstinted praise and hearty cooperation. Whether such enterprises are conducted by titled churchmen or laymen, orthodox or liberal, the work is good; it is nobly humanitarian, and worthy of all acceptance and imitation by all lovers of humanity.

Again, as we look over the wide field of child and home help, the glorious work, the question arises: What are Spiritualists doing?

J. C. UNDERHILL.

A great many flowers close at night. The marigold shuts up at sundown and remains closed until morning.

The perfume of the nutmeg flower is said by some naturalists to have an intoxicating effect on small birds.

The ivy-leaved lettuce opens its leaves and flowers at 8 o'clock in the morning and generally closes again by 4.

All plants are provided with flowers, though sometimes these are so small and so hidden as to escape notice.

A flowering plant is said to abstract from the soil 200 times its own weight of water.

The coral flower, so-called, are animals. A coral reef resembles a bed of anemones.

Some plants, as the peach tree, send forth their flowers before the leaves have started.

Double flowers are generally the result of cultivation and always an abnormal growth.

The rose among the Romans was the emblem of secrecy, hence the phrase, sub rosa.

In all mountainous countries flowers are found growing up to the line of perpetual snow.

In all mythology and folklore white flowers are supposed to spring from tears.

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GLEANNINGS

FROM THE ROSTRUM.

BY A. B. FRENCH.

This work is one that every one should read. It is a treasure of wisdom, a guide to the true life, a source of inspiration and strength. It is a work of art, a masterpiece of literature, a gem of knowledge. It is a work that will give you a new perspective on life, a new understanding of the world, a new vision of the future. It is a work that will give you the power to overcome all your problems, to achieve all your dreams, to live a life of true happiness and fulfillment. It is a work that will give you the wisdom to see through the illusions of the world, to see the truth as it is, to see the beauty of life as it is, to see the glory of God as it is. It is a work that will give you the strength to stand firm in the face of all adversity, to stand firm in the face of all temptation, to stand firm in the face of all opposition. It is a work that will give you the courage to face all your fears, to face all your doubts, to face all your doubts. It is a work that will give you the faith to believe in the power of God, to believe in the power of His love, to believe in the power of His grace. It is a work that will give you the hope to see the future with confidence, to see the future with joy, to see the future with peace. It is a work that will give you the love to love all men, to love all women, to love all children, to love all creatures. It is a work that will give you the wisdom to see through the illusions of the world, to see the truth as it is, to see the beauty of life as it is, to see the glory of God as it is. It is a work that will give you the strength to stand firm in the face of all adversity, to stand firm in the face of all temptation, to stand firm in the face of all opposition. It is a work that will give you the courage to face all your fears, to face all your doubts, to face all your doubts. It is a work that will give you the faith to believe in the power of God, to believe in the power of His love, to believe in the power of His grace. It is a work that will give you the hope to see the future with confidence, to see the future with joy, to see the future with peace. It is a work that will give you the love to love all men, to love all women, to love all children, to love all creatures.

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How to Mesmerize.

THE DIAKKA.

THE OODS.

THE HISTORICAL JESUS

The Science of Spirit Return.

THE SPIRITUAL ALPS

AND HOW WE ASCEND THEM.

THE SPIRITUAL BIRTH, OR DEATH AND ITS TO-MORROW.

"THE WATSKA WONDER."



## A MICHIGAN ITINERANT.

Some Interesting Notes and Suggestions.

TO THE EDITOR:—Believing that it is proper to let the world know how our cause progresses in the different parts of our country, that by so doing, others may see our good works and take courage and also do something to forward the work elsewhere, I would write of the fruits of our labor in this and adjoining towns since the camps adjourned.

In Bellevue I find a few ardent believers, although they are not numerous enough to form a society, but their numbers are increasing. Many are, inquiring. They have a very liberal Methodist preacher, who preaches good Spiritualism—perhaps he does not know it, but many think he does; at any rate, several of his flock have been led to inquire of the Spiritualists as to the phenomena, and when I spoke to full houses there, the so-called Christians predominated and furnished the music. How different this from ten and twenty years ago, when the religionists used to sneak around the outside of the house to listen, as all who went into the highways and byways then to preach our philosophy can testify. This teaches one great fact, namely, that Spiritualism has come to stay, and that in the forty-eight years of its modern appearance it has reached farther, and more people, than theology has in the sixteen hundred years that it has been trying to persuade the world that man was immortal.

By the kindness of the people of Bellevue, I was introduced to the good people of Charlotte, a town of two or three thousand inhabitants, who have heard much of our philosophy, and had it well demonstrated through that fine instrument and devoted worker, Mrs. Marion Carpenter, of Detroit, who has been there several times. Here, again, we find a liberal minister of the Universalist persuasion. We would hardly expect to find any but liberal minds in that denomination, but we have to testify that there are seemingly as many there as in any orthodox church; they hug the thought that they can't be wrong, "since by Adam all must die, even so, by Jesus Christ, all shall be made alive." What more can man want? and when we tell them that our friends do return to us after death, their answer invariably is, "I do not want my friends to leave me to go to heaven to visit me," "What fools these mortals be."

But I want to say that the Spiritualists in Charlotte are not of this kind, for they are of the most progressive kind; they are not satisfied to rely on the say-so of others, but one to become a teacher of them must be on the crest of the wave of progression. We have spoken twice in Charlotte to large audiences, and will speak there again Friday night, October 11.

We came to this town (Battle Creek) about the 10th of September, a stranger, and they took me in. But what a take-in! I only wish all itinerants as well as I were taken in elsewhere. I find a very fine set of people here, who are ready to receive any one who is inclined to be honest. There has been a lot of fakes here in the past and the people have become suspicious—and who can blame them? Now, until one can prove himself possessing something akin to guinevere, he is held at a safe distance. And I believe this is as it should be. I say, when Spiritualists should be willing to prune and prune to that extent that those who are investigating our phenomena may be able to see that those who know the facts will no longer harbor or shield make-believes, or those who have a few shakes, or those who are able to entertain a few of the curious with their "murder of the King's English" in private circles, when such advertise to go before promiscuous audiences to teach our living truths, and will not cause anything to be said to those who today can hear good thoughts, spoken by advanced thinkers now in the churches.

To-day, our audiences are not as a rule made up of people who come out of mere curiosity, but instead, of learned people from all the walks of life. In this day and age, all recognize good language, and want to be entertained by thought that does not seem like parody. So, when such audiences assemble from week to week, would it not be better for the society to discriminate and choose its teachers of the truths of our beautiful philosophy? And when one applied for a position without proper credentials, make that one appear before a committee, that purpose, and if such an one be found wanting, not to let the standard (some societies might not be as exacting as others), dismiss the applicant with no feeling of remorse for fear someone's feelings would be hurt, or that the Spirit-world would be offended. This is another good argument for organization, for if one society endorsed a medium, that would be a recommendation to another. Then a higher tone of teaching will attain; then this same promiscuous, investigating, criticizing audience will increase, and our cause will then escape much ridicule by those who now say, "Oh, your teachers are so crude."

The above does not reflect a little bit on any medium of any phase. Far be it that we should belittle any medium. Every demonstration of spirit power is but another brick added to the temple of Truth. But each brick must be made to fit. And each medium should be willing to work in the place fitted for him or her, and if one is best fitted for home or private work among the few, then that one should be willing to stay there until fitted by the spirits (too many try to fit themselves instead of allowing the spirits to do the fitting), to go before the many.

We all aspire; that is one of the incentives to progress. But aspiration also means growth of the soul. The toadstool will grow to an enormous size in a night, but it is easily broken and cannot be replaced.

I am anxiously waiting to hear that Moses Hull has started his school for mediums. I only hope all may avail themselves of his teachings—the writer of this with the rest. I wish every State in the Union may have such a school with such a grand instructor.

down, to rise again. Now there are two societies here, one presided over by that veteran magnetic healer, P. T. Johnson, M. D. This society has not continued its meetings since the summer vacation, but will, I am told, soon. At the present many of their congregation attend the meetings of the First Society, which holds its meetings in G. A. R. hall. The First Society has a charter from the State, and is now working under the lead of a veteran Spiritualist, Mr. John Estell, as president, with the assistance of an able and worthy helper as secretary, Mrs. Della Platt. They have not a very large membership, but their numbers are increasing, since I have been with them, several new names have been added to their roll. There is a Ladies' Aid Society connected with this First Society, which is doing good work in helping to defray the expenses of the meetings, and they expect to hold a series of entertainments during the coming winter.

I came here a stranger to all, and asked to be allowed to give one lecture; this was granted, and I have spoken four Sundays, twice each day, and have been engaged for the rest of the present month. I will speak in South Haven on the first Sunday of November, and if any society should desire my services after that date, I would be pleased to correspond with them. I can be addressed at No. 70 South avenue, Battle Creek, Mich.

This town, like those mentioned above and many others, has also a very liberal preacher, a Mr. Hower, who preaches in the Independent Congregational church. Many Spiritualists go to hear him, and say they hear good Spiritualist insight; but I was told by a prominent merchant recently that he wanted to go where he could see the demonstration as well as hear the philosophy, and he would continue to hear me speak while I remained in the town, and he knew of others who would do the same. Thus it is, we have the advantage of the theologians—they guess at their hope of immortality, while the Spiritualists demonstrate the fact. Here, again, is where the blessed privilege of mediumship shows itself. It is the rock on which we build; they have not got it. Destroy it, and we are no better than they. Then, I say, let us have it pure and unadulterated, and we be unto those who in any way abuse it. Verily, they shall reap their reward.

M. E. HAMMOND.

## DEVIL, OR SAINT?

## An Answer to the Question.

Some very kind Christian advances the claim—that that great infidel is dead—that Huxley was really and truly a Christian. This, too, after the great agnostic and scientist had been all his life combating the claims and doctrines of the so-called Christian churches. If the trenchant opponent in argument of Wace, Gladstone and others of the chief apologists and defenders of churchly claims was a Christian, it is hard to tell why Voltaire, Paine and other renowned opponents of the church should be dubbed with the opprobrious epithet of "infidels."

The claiming of Huxley as a Christian indicates a hopeful change, at least. In former days 't has been "quite the thing," in religious circles and literature, to expatiate on the horrible death-bed scenes of infidels. Thus of Voltaire, Paine, and many other noted unbelievers in the churches' creeds, whose deaths have been painted in strongest tones of horror and warning.

Robert G. Ingersoll keeps a paid attendant near him to witness his death and to forestall the expected horrible death scene stories, concerning him, he has reason to fear from religious zealots.

Nay, Robert, the danger that now menaces you is of another kind—you may now expect your good Christian friends will assuredly claim you as "really a Christian, at heart"—after you shall have shuffled off the mortal coil!

Instead of being condemned as an "infidel," and his horrible death-bed scene held up as a warning to unbelievers, he may be canonized as Saint Robert!

The new style may be more kindly than the old, but we question if it be more honest or truthful. J. C. U.

## EFFIE'S LITTLE CHAIR.

"'Twas simply a chair, a little cane chair, With its arms and its rungs, and its rockers all there; But no one need ask, if they gaze thereon,

If some little pet of a darling was gone. It stood in the room all silent and lone. As a little bird's nest when the nestling had flown;

And on each arm of the little cane chair, Were emblems of sorrow that love had placed there.

"'Twas the only chair of all in the room, Around which hovered a heart's tender glow; And it plainly revealed the sad, tender story—

That the brood of the house and the home had been broken.

It is tuneless now of its birdling's song; No dear little hands will pull it along; One sweet little face, with its curls of hair,

No more will be seen in the little cane chair.

In the little cane chair was a cluster of flowers; They came from the garden, the meadows and bowers,

And their life and beauty died sweetly and bland In death, for the sake of their lost little friend.

And if it be true, as said by some, That our loved ones are gone have a beautiful home,

Then hope find a balm in its heavenly-scented prayer.

That the sweet spirit-child and its flowers are there.

Oklahoma City, O. T. C. CHAMPION.

## SOMETHING TO SAY,

By Moses Hull, on an All-Engrossing Subject.

He Finishes It Up With a Bible-Class Lesson.

TO THE EDITOR:—I have said a few words at different times about a school to teach the teachers of Spiritualism. It is doubtful whether such a school will materialize until Spiritualists become more rational than many of them are now. Many who want to sit for development are unwilling to study—to dig continuously for knowledge. The fact is, the most of even the old Spiritualists are willing to pay money to try to see with their eyes in a darkened, or a partially darkened room, especially if they can hold somebody's hand while getting this knowledge, than they are to be taught to use their own brains—to think logically and consecutively. The result is exactly as I told the people through the "Crucible," over twenty years ago, it would be. We have bid high for frauds and fakes, and we have obtained them. Conscienceless knaves, of both sexes, have flocked into our ranks and have harvested golden shekels while honest mediums and speakers have only been able to keep one door from starvation. The result is that many respectable, honest and intelligent people are ashamed to acknowledge themselves Spiritualists, for fear of being classed as either knaves or fools. Even now we run so much after the marvelous that there is little but the prospect of starvation before the honest medium.

Now, could Spiritualists be persuaded to give these pretended mediums a wide berth, and apply their own time and strength to the acquirement of knowledge; could speakers be persuaded, instead of trusting to the angel world to pour knowledge into and through them, to go to work earnestly to try to obtain knowledge in their own right, by continuous and hard study; and thus to have something to say to the people worth listening to, Spiritualism would take a new start and attract the attention of scholarly and thinking people.

The Spiritualist part of the world is waking up on this subject and a reformation must soon begin. Let us now be careful that we do not shy off into a hole in the other side of the bridge. A characteristic letter received from Dr. J. M. Peebles, to-day, thoroughly endorses my position. He urges me to go ahead, and says he will take a place in my school if it comes within a thousand miles of him. I will have to say to the Doctor, as John did to Jesus: "I have need to be baptized of thee." This letter contains an extract from one of the Doctor's late editorials, which is so apropos right here that I yield to the temptation to quote it:

"Speaking of these Cassadaga frauds reminds us of Peter West, alias Dr. Waite, alias Prof. Garfield; but always a cheat, a rascal and a thief. This West, with more abdomen than brains, is now masquerading in the Northwestern States as 'the clairvoyant of clairvoyants,' and 'the greatest slate-writing diagnostician in the world.' And Spiritualists—shame to them—frequently patronize these traveling vagabonds that advertise to give slate-writing tests and slate-writing diagnoses. Beware, such Spiritualists for their gullibility, and the reply often is, 'O, well; he may be a medium.' So is a rattlesnake a medium—a slimy medium for the infusion of poison into the system.

"And in this line of thought we are inspired to say that certain Spiritualist societies are granting certificates and ordaining persons as Spiritualist preachers that positively are not educationally fit to teach ten-year-old children. They are, some of them, pretentious ignoramuses, and their spirit controls are no better. Their blunders upon the platform are pitiable; their logic abominable; their jerky jargon unbearable, and their haggling murdering of the English language is absolutely unpardonable. And yet, they've been ordained to preach of the scientific demonstrations and angel ministries of Spiritualism—ordained—ordained! Language fails me. 'But,' say some, 'they are controlled by spirits.' Quite possible, and yet a fool out of the body is worthy of no more consideration than a fool in the body. One of the strongest proofs of Spiritualism is that it has survived the follies of Spiritualists. Truth never dies."

With the idea of correcting some of the evils spoken of by Dr. Peebles, and now seen by all sensible Spiritualists, I proposed, as a starter, to try a forty-five days' school at some convenient point, next June and the early part of July. But it is doubtful whether students enough can be found, who are really willing to work for knowledge, and to pay teachers enough to keep them out of the poorhouse, to enable even so small a school as that to come to birth.

Many of our teachers need lessons in English grammar, if not in orthography. I have employed a teacher of English grammar, English literature, elocution and physical culture; but I presume I will be compelled to write and tell her the trade is off. I myself, intend, if the school starts, to teach much that cannot be found in books. Indeed, I am now putting my spare time in writing out a series of Bible-class lessons, one of which I will partly transcribe here. Mrs. Hull would, perhaps, deliver one or two lectures per week on the higher spiritual culture. I wish, if we had such a school, it could be made strong enough financially to secure the services of Prof. Lockwood, to take a class in his specialty. We ought to turn out a hundred teachers a year who are capable of coping in learning and oratorical power with the best they have in the pulpits. Indeed, it is useless to ask people to leave the churches where there is daily churching and power, and come to dry third-story halls where there is neither erudition nor logic.

The Spiritualist public is ready now to pay money for preaching, but it seems that it will not pay for teaching; and, as I am a poor man, depending on my daily earnings for bread and butter, it is somewhat doubtful whether the lessons I am now writing out will, during my earthly pilgrimage, be taught to classes. Nevertheless, I go on with my work, hoping that, if I can do nothing more, I may be able to leave some manuscript lessons which will benefit future generations. These lessons not only acquaint the student with the Bible, its origin and contents, but almost every one of them shows the Bible to be a Spiritualistic book. I will here give a

rough draft of one of the shorter, and plainer lessons:

## The Man of God—Who Is He?

The word "medium" generally supposes the phrase, "Man of God," in the Bible, means a good man, a church member, or something of the sort. I have carefully hunted up every place where it occurs in the Bible—it never means anything else than medium. There is not a place where the phrase occurs in the Bible where it could not be taken out and the word "medium" inserted in its stead, to the improvement of the text. The following are a few of the important places where it occurs. I will ask the printer to put "man of God," in italics every time then I will ask the reader to read each text twice, putting the word "medium" in the second reading instead of the words in italic letters:

"And this is the blessing wherewith Moses the man of God blessed the children of Israel before his death."—Deut., xxx., 1.

Now, if the reader will turn and read those blessings, filling the entire chapter, he will discover that Moses was simply giving a reading to the twelve tribes of Israel—nothing more.

"Thou knowest the thing that the Lord said unto Moses, the man of God, concerning me and thee."—Josh., xiv., 6. Who could and did the Lord talk to except mediums? In one or two instances the phrase "man of God" means the priest Eli, and made sundry predictions, too long to quote here.

In I. Sam., ix., 6, 7, Saul and his servant called the prophet Samuel a "man of God" three times, as follows:

"And he said unto him, Behold, now there is in this city a man of God, and he is an honorable man; and all that he saith cometh surely to pass; now let us go thither; peradventure he can show us our way that we should go. Then said Saul to his servant, what is spent in bringing the man? If he be spent in our vessels, and there is not a present to bring to the man of God, what have we?"

And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel [62¢ cts.] of silver; that will I give the man of God to tell us our way."

Is it possible to come to any other conclusion than that Samuel the prophet, and "man of God," was a fortune-telling medium?

In the 9th verse of this same chapter a later editor, perhaps, puts in a parenthetical sentence, which throws much light on the subject. It reads as follows:

"Before time, in Israel, when a man went to inquire of God, thus he spake, Come and let us go to the seer. For he that is now called a prophet was before time called a seer."

While the phrase, "man of God," always means what Spiritualists mean by the term, "medium," when it did not mean a spirit or an angel, the expression "word of God," and "word of the Lord," never, in the Bible, means anything else than an expression of mediumship. I will prove this in a future lesson; I mention it now because both of these expressions occur in the next quotation to be made. In I. Kings, xii., 22 to 24, will be found the following:

"But the word of God came to Shemaiah, the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah, and Benjamin, and to the remnant of the people, saying: Thus saith the Lord, Ye shall not go up, nor fight against your brethren, the children of Israel; return every man to his house; for this thing is from me. They hearkened, therefore, to the word of the Lord."

In the next instance a "man of God" gives the "word of the Lord," or a medium gives a Spiritualistic message, to King Jeroboam, as follows:

"And, behold, there came a man of God of Judah; by the word of the Lord unto Bethel, and Jeroboam stood by the altar to burn incense, and he cried against the altar in the word of the Lord, and said: O altar, altar, thus saith the Lord: Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee."

This medium's prophecy is said to have proven true. This medium is in this chapter nine times called a "man of God," and his message from an angel (see verse 18) is four times called "the word of the Lord." When the angel gave this "man of God" "the word of the Lord" for this occasion, he charged him not to eat anything there, nor to return by the way he came; and by his disobedience to the message to himself, he was slain. See verse 26.

Elijah, the medium, was called a "man of God" for the same reason that the name was given to others. In I. Kings, xvii., 18, the Shunammite woman said to Elijah:

"O, thou man of God, art thou come unto me to call my son, or to slay my son?"

In verse 24, she said:

"Now, by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

In I. Kings, xx., 28, the record says:

"And there came a man of God, and spake unto the king of Israel, and said: Thus saith the Lord: Because the Syrians have said, The Lord is the God of the hills, but he is not the God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord."

"And he spake unto him, Thou man of God, the king hath said, come down, and Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven and consume thee and thy fifty. And there came down a fire from heaven and consumed him and his fifty."—II. Kings, i., 8, 10. See also verses 11, 12 and 13.

I cannot ask for space to quote all the

scripture there is on this subject, but I will tell the reader where to find the most of them, and anyone can find them at his or her leisure. Here they are: II. Kings, i., 7, 9, 10, 22, 23, 27, 40, 42; II. Kings, vi., 10, 15, 17, 19; viii., 2, 7, 13, 16, 18, 21, 23, 25, 27, 29, 31, 33, 35, 37, 39, 41, 43, 45, 47, 49, 51, 53, 55, 57, 59, 61, 63, 65, 67, 69, 71, 73, 75, 77, 79, 81, 83, 85, 87, 89, 91, 93, 95, 97, 99, 101, 103, 105, 107, 109, 111, 113, 115, 117, 119, 121, 123, 125, 127, 129, 131, 133, 135, 137, 139, 141, 143, 145, 147, 149, 151, 153, 155, 157, 159, 161, 163, 165, 167, 169, 171, 173, 175, 177, 179, 181, 183, 185, 187, 189, 191, 193, 195, 197, 199, 201, 203, 205, 207, 209, 211, 213, 215, 217, 219, 221, 223, 225, 227, 229, 231, 233, 235, 237, 239, 241, 243, 245, 247, 249, 251, 253, 255, 257, 259, 261, 263, 265, 267, 269, 271, 273, 275, 277, 279, 281, 283, 285, 287, 289, 291, 293, 295, 297, 299, 301, 303, 305, 307, 309, 311, 313, 315, 317, 319, 321, 323, 325, 327, 329, 331, 333, 335, 337, 339, 341, 343, 345, 347, 349, 351, 353, 355, 357, 359, 361, 363, 365, 367, 369, 371, 373, 375, 377, 379, 381, 383, 385, 387, 389, 391, 393, 395, 397, 399, 401, 403, 405, 407, 409, 411, 413, 415, 417, 419, 421, 423, 425, 427, 429, 431, 433, 435, 437, 439, 441, 443, 445, 447, 449, 451, 453, 455, 457, 459, 461, 463, 465, 467, 469, 471, 473, 475, 477, 479, 481, 483, 485, 487, 489, 491, 493, 495, 497, 499, 501, 503, 505, 507, 509, 511, 513, 515, 517, 519, 521, 523, 525, 527, 529, 531, 533, 535, 537, 539, 541, 543, 545, 547, 549, 551, 553, 555, 557, 559, 561, 563, 565, 567, 569, 571, 573, 575, 577, 579, 581, 583, 585, 587, 589, 591, 593, 595, 597, 599, 601, 603, 605, 607, 609, 611, 613, 615, 617, 619, 621, 623, 625, 627, 629, 631, 633, 635, 637, 639, 641, 643, 645, 647, 649, 651, 653, 655, 657, 659, 661, 663, 665, 667, 669, 671, 673, 675, 677, 679, 681, 683, 685, 687, 689, 691, 693, 695, 697, 699, 701, 703, 705, 707, 709, 711, 713, 715, 717, 719, 721, 723, 725, 727, 729, 731, 733, 735, 737, 739, 741, 743, 745, 747, 749, 751, 753, 755, 757, 759, 761, 763, 765, 767, 769, 771, 773, 775, 777, 779, 781, 783, 785, 787, 789, 791, 793, 795, 797, 799, 801, 803, 805, 807, 809, 811, 813, 815, 817, 819, 821, 823, 825, 827, 829, 831, 833, 835, 837, 839, 841, 843, 845, 847, 849, 851, 853, 855, 857, 859, 861, 863, 865, 867, 869, 871, 873, 875, 877, 879, 881, 883, 885, 887, 889, 891, 893, 895, 897, 899, 901, 903, 905, 907, 909, 911, 913, 915, 917, 919, 921, 923, 925, 927, 929, 931, 933, 935, 937, 939, 941, 943, 945, 947, 949, 951, 953, 955, 957, 959, 961, 963, 965, 967, 969, 971, 973, 975, 977, 979, 981, 983, 985, 987, 989, 991, 993, 995, 997, 999, 1001, 1003, 1005, 1007, 1009, 1011, 1013, 1015, 1017, 1019, 1021, 1023, 1025, 1027, 1029, 1031, 1033, 1035, 1037, 1039, 1041, 1043, 1045, 1047, 1049, 1051, 1053, 1055, 1057, 1059, 1061, 1063, 1065, 1067, 1069, 1071, 1073, 1075, 1077, 1079, 1081, 1083, 1085, 1087, 1089, 1091, 1093, 1095, 1097, 1099, 1101, 1103, 1105, 1107, 1109, 1111, 1113, 1115, 1117, 1119, 1121, 1123, 1125, 1127, 1129, 1131, 1133, 1135, 1137, 1139, 1141, 1143, 1145, 1147, 1149, 1151, 1153, 1155, 1157, 1159, 1161, 1163, 1165, 1167, 1169, 1171, 1173, 1175, 1177, 1179, 1181, 1183, 1185, 1187, 1189, 1191, 1193, 1195, 1197, 1199, 1201, 1203, 1205, 1207, 1209, 1211, 1213, 1215, 1217, 1219, 1221, 1223, 1225, 1227, 1229, 1231, 1233, 1235, 1237, 1239, 1241, 1243, 1245, 1247, 1249, 1251, 1253, 1255, 1257, 1259, 1261, 1263, 1265, 1267, 1269, 1271, 1273, 1275, 1277, 1279, 1281, 1283, 1285, 1287, 1289, 1291, 1293, 1295, 1297, 1299, 1301, 1303, 1305, 1307, 1309, 1311, 1313, 1315, 1317, 1319, 1321, 1323, 1325, 1327, 1329, 1331, 1333, 1335, 1337, 1339, 1341, 1343, 1345, 1347, 1349, 1351, 1353, 1355, 1357, 1359, 1361, 1363, 1365, 1367, 1369, 1371, 1373, 1375, 1377, 1379, 1381, 1383, 1385, 1387, 1389, 1391, 1393, 1395, 1397, 1399, 1401, 1403, 1405, 1407, 1409, 1411, 1413, 1415, 1417, 1419, 1421, 1423, 1425, 1427, 1429, 1431, 1433, 1435, 1437, 1439, 1441, 1443, 1445, 1447, 1449, 1451, 1453, 1455, 1457, 1459, 1461, 1463, 1465, 1467, 1469, 1471, 1473, 1475, 1477, 1479, 1481, 1483, 1485, 1487, 1489, 1491, 1493, 1495, 1497, 1499, 1501, 1503, 1505, 1507, 1509, 1511, 1513, 1515, 1517, 1519, 1521, 1523, 1525, 1527, 1529, 1531, 1533, 1535, 1537, 1539, 1541, 1543, 1545, 1547, 1549, 1551, 1553, 1555, 1557, 1559, 1561, 1563, 1565, 1567, 1569, 1571, 1573, 1575, 1577, 1579, 1581, 1583, 1585, 1587, 1589, 1591, 1593, 1595, 1597, 1599, 1601, 1603, 1605, 1607, 1609, 1611, 1613, 1615, 1617, 1619, 1621, 1623, 1625, 1627, 1629, 1631, 1633, 1635, 1637, 1639, 1641, 1643, 1645, 1647, 1649, 1651, 1653, 1655, 1657, 1659, 1661, 1663, 1665, 1667,



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SATURDAY, OCT. 20, 1899.

## A Page of History, with Its Lesson.

Our older readers will remember the great anti-slavery agitation which convulsed the country from 1840 and afterwards. The old Liberty party was organized, with James G. Birney as a candidate for the presidency in 1844. Though its numbers were not numerically great, it managed to produce considerable excitement, and ran into flame a spark which finally culminated in the extinction of American slavery. The old parties tried to suppress this infant; but it paved the way for the organization of the Free Soil party in 1848, with the intellectual giants, John P. Hale, Geo. W. Julian, Salmon P. Chase, Henry Wilson, Charles Sumner, Joshua R. Giddings, and many others, with a multitude of lesser lights to battle in the ranks.

The Whig and Democratic parties united their strength to put down these fearless agitators. This led to the enactment of the infamous compromise measures of 1850, the most obnoxious of which was the amended fugitive slave law, which virtually converted every freeman into a sort of bloodhound, and compelled him to join in the chase after fleeing slaves, else submit to severe penalties. So determined were these old parties to silence opposition, in each of the national platforms of 1852 were resolutions declaring the compromise measures of 1850, including the fugitive slave law, finalities. They "deprecated any further agitation of the questions thus settled as dangerous," and "discountenanced all efforts to continue or renew such agitation, whenever, wherever, or however attempted."

Only two years later, to-wit: May 30, 1854, the slave power, strengthened by northern votes, had grown so insolent they repealed the Missouri compromise of 1820, which declared no new slave States should be formed out of territories lying north of latitude 36 degrees, 30 minutes. At this time the slave power was in the ascendant, and so enduring seemed the system, Senator Toombs, from Georgia, announced:

"The time will come when the master will call his roll of slaves from the tower of Bunker Hill."

With all the avenues to freedom closed by statutory restriction, it did seem as if "the sum of all villainies" was so entrenched behind the bulwarks of law it would be impossible to dislodge it.

Then came the Kansas strife, with a determination to save that territory from the heel of the oppressor. Six long years of zealous effort followed, with final victory for freedom. This result convinced the slaveholder his former victories were not so enduring as the promise on paper had indicated, so he appealed to the "God of battles." Defeat, ruin, and the extinction of chattel slavery in a sea of blood followed. Less than ten years after the crowning act of aggression—the repeal of the Missouri compromise—and its end came.

Why will not the religious world study this lesson? Have they lost their reasoning powers? They go on from year to year, drawing tighter and tighter the cords that hold the people in thrall. There was a time when the Protestant denominations seemed disposed to relax their pressure, but that period has passed. Now they are organizing a sort of religious trust, their object to suppress opposition. Yesterday it was the Sunday question. A puritanical Sabbath was essential—indeed, essential to success, so in every State, obsolete laws were dug up and enforced. Chain-gangs of worshippers of Jesus were made to toil under masters, submitting on prison fare, in building roads, because they were earnest believers in the divinity of the Bible which commanded them to labor six days and rest on the seventh; whereas the law dictated by churchmen said they should rest on the first day, before they performed their labor, and work after. To-day they are coquetting with Catholicism, and talking of merging their shattered and discordant elements

into the Holy Church. At the same time all are planning an onslaught on Liberalism, and are demanding of the State and Federal governments the enforcement of blasphemy laws, and the prevention of the circulation of Free-thought literature through the mails. Unless arrested in their mad work tomorrow will come with a revival of Inquisitorial tortures, and all the machinery of the Middle Ages for making Christians, and massacring its enemies. Politicians, ignorant of facts, and caring nothing for their bearings, look to the priests to secure their election, and for the prolongation of their terms of office. They do not stop to think that the real constituency of the preachers are not voters; that their influence is only in seeming. They know these dogmatists are blessed with an abundance of maledictions, and can excel the most profane in curses; but they forget that their control of votes is very limited. We take the liberty of reviving a little history in this direction, which, in its results, probably escaped the Argus eyes of the political press:

Some dozen years ago, more or less, a Mr. Hoadley was the Democratic candidate for governor of Ohio. The party was badly in the minority, though the candidate was an exceptionally worthy one. The preachers discovered he was not a churchman—indeed, so they raised the cry of infidelity against Judge Hoadley, and labored most zealously for his defeat. For almost the first time in twenty-four years the Democratic candidate was victorious. Those acquainted with the inside workings knew he owed his victory to the contemptible and bigoted methods employed to defeat him.

Mr. Fifer was the Republican candidate for governor of Illinois. The Chicago Times raised the cry of infidelity, and all the lesser party sheets yelled in chorus: "Are the Christians of Illinois going to elect an Infidel for governor?" The people answered through the ballot-box, and Gov. Fifer was elected and made a most excellent executive officer; but it was that cry of infidelity, whether his friends knew it or not, that made him governor.

The point we wish to make is, the church is standing on the verge of a bloodless revolution. In a moment, when they least expect it, as was the case with slavery, their prestige and power will disappear, and they will pass into obscurity with other systems of religion which sought to tyrannize over the race. They will be fortunate if they escape the ordeal their fellows passed through in France, and which the Jesuits met in Mexico. The owners of cathedrals, churches, monasteries, convents and nunneries may wake up some winter morning and find laws in force placing such property on the tax list like other property, and, possibly, the anathemas of Popes will be powerless in the premises.

We have an abiding faith in the final triumph of eternal justice.

## Cassadaga.

A patron inquires: "What was the original meaning of the word Cassadaga, and how should it be pronounced?"

Morgan, in his "League of the Iroquois," published in 1851, gives the Seneca dialect of Cassadaga as Gussadaga, meaning in English, Under the Rocks. The pronunciation of other well-known words in that tongue, as Onondaga, Oswego, etc., places the accent on the first and third syllables. Webster, in his Pronunciation of Modern Geographical Names, article Onondaga, spells the name On-on-daw-ga. Cussawaga Creek enters into French Creek at Meadville, Pa. There is a township of the same name twelve miles north of that city, on the creek which has its rise in Erie county, Erie, Pa., was known to the Indians, prior to the French settlement, as Gush-a-wa-ga, from which it is probable the creek and township in Crawford county derived its name. English-speaking people, ignorant of the derivation of Cassadaga, are very liable to give the a in the third syllable the sound of a in fate, whereas we believe this sound rarely occurs in the Seneca tongue. Its true sound in the word in question is that of a in fall. Hon. A. B. Richmond, of Meadville, Pa., will be good authority in the pronunciation of this word, and if we are in error he will correct us.

## A Woman's View.

A lady correspondent of an English magazine, under the head of "A Word in Season," discussing the late missionary massacre in China, suggests that these religious emissaries to foreign countries are supposed in no wise to resemble other folk. Quoting her own words: "A congested home market, the need of making a living, the love of adventure, and a desire to see foreign parts are not supposed to weigh the traditional straw with the men and women who squander themselves abroad as missionaries to the heathen." Wonder if she was really in earnest in the opinion that "This missionary business is both an aggression and an impertinence when dealing with the old civilizations of the East?" We are fearful that woman has been doing some thinking on her own account.

## Not For Self.

"You and I will play out some day," wrote an old-time friend some weeks ago. Yes, but until then we will fire away at Old Error, and his wretched brood, until they fall in the fray, else we go under his square in the head. We should not relax labor, nor throw one shot nor shell the less because Death has an unsatisfied lion on our lives. The war waged in these columns is for humanity, not for self, so every victory won or battle lost counts for or against the cause for which we contend.

The saffron is valuable as a dye. It grows wild in many parts of South Europe. The catalogues and floral dictionaries give the names of 750 kinds of roses.

## A Beautiful Marriage Service.

That is what the local papers said of the marriage of Miss Maud Allen and Mr. Charles Hoffman, which occurred September 25, at the residence of Mr. McComber, Berlin, O. The entire house was decorated with flowers, and the parlors were works of floral art. The large bay-window was fashioned into a bower, over which was suspended a horse-shoe—in white flowers, under which the bridal party stood. Hudson Tuttle officiated, and it was his brief remarks that called forth the words of praise from the editor. Mr. Tuttle's remarks, as reported, were briefly as follows: "Your friends have assembled to bear witness to the pledges you now make to each other. It is granted that you have deliberately decided that the happiness of each depends on your union in the bonds of marriage. Allow me to remind you that these pledges are the most sacred man or woman can give, and that the contract you are about to enter into is the most far-reaching and irrevocable in its consequences. It is possible to make. This contract may, like other contracts, be annulled, but, unlike all others, in consequences cannot be."

"Allow me farther to state that while this ceremony and the mutual exchange of vows unite you before the law, and the world, and it will be said you are wedded, this is only the beginning of the union, for true marriage is not of a day, but of a lifetime of earnest endeavor to please and smooth for each other the rough places in life's pathway."

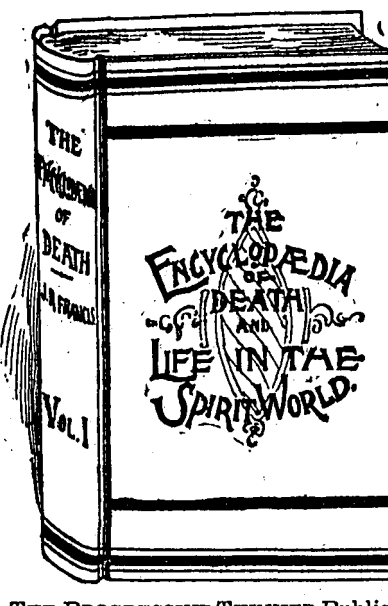
"With a full understanding of the responsibilities you hereby assume, you make your vows of fidelity to each other."

The usual form was then followed. The service was most impressive.

## Very Naughty.

A wicked heathen, over in London, has the impudence to inquire: "What would we think should any polygamous nation make an active propaganda effort to spread their customs in this country? What matters to us how the Chinese pray, or by what name they call the Great Spirit? Let them chin-chin Joss in their own way, just as the Calvinist, the Romanist, and the Jew are wont to do. The Chinese do not worry us to follow Confucius, though his code includes a charity with a delicate politeness we have yet to learn."

Such toleration of an adverse religion must lead the writer to destruction.



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Every saint in the calendar is said to be provided with a floral emblem. No plant will produce flowers unless there is iron in the soil which it grows. Every ancient hero and god had a flower specially consecrated in his honor. The Venus fly-trap produces juices that to nearly all insects is a deadly poison.

## THE N. S. A. CONVENTION.

## A GOOD ATTENDANCE, AND MUCH INTEREST IS MANIFESTED.

## Third Annual Convention of the National Association.

## Proceedings of the First Day, Tuesday, October 15.

## Statistics of Progress, and Some Important Recommendations.

## PRESIDENT BARRETT'S REPORT READ—COMMITTEES APPOINTED.

WASHINGTON, D. C., October 15.—The Third Annual Convention of the National Spiritualist Association opened its first day's session at Masonic Temple at 10 o'clock this morning. The meeting was called to order by President H. D. Barrett, with rather a small attendance of delegates and visitors. More delegates are expected to arrive during the day, as the secretary has a large number of certified notifications from all parts of the United States.

Mrs. Mary T. Longley opened the day's business with prayer, and invoked the divine blessing upon the convention and its deliberations, after which President Barrett delivered the opening address.

The president's opening address was brief, but to the point. He said that in the outset it is well to remember that many problems confront the meeting which will demand solution. Events have occurred within the past year that demand serious thought.

There are signs in the skies indicating that Spiritualism is making progress. New societies are springing up, men and women all over the land are making inquiries into the philosophy and phenomena of Spiritualism; scholars are asking for facts concerning modern Spiritualism. Writers in the leading magazines want information, and a request has come from one source that the Spiritualists enroll themselves among the religious organizations of the world. He therefore congratulated the order upon the brightening skies in this direction.

"We should not forget, though," said Mr. Barrett, "that clouds are thwarting our sky. There are memorials from our workers who have been placed under the ban of the law, and we must consider their cases. We are in a position to demand the respect of the nation, because we command our own respect. We are writing history for future ages to read. The world can be made better or worse by our efforts, and we must put them forth."

In the absence of the vice-president, Mrs. Cora L. V. Richmond (who was en route, but had not yet arrived), who was announced to make the Address of Welcome to the delegates; Mrs. M. E. Cadwallader was appointed, who briefly welcomed them. Mrs. Colby-Luther was announced to answer on behalf of the delegates, but as she had not yet arrived, the response in behalf of the delegates was made by Mrs. Abbie E. Sheets of Michigan, who, in a few well-chosen words, acknowledged appreciation of the welcome extended, and, in closing, expressed the hope that some day the women of the land will be welcomed to the capital of the nation as the lawmakers also. This sentiment was vigorously applauded by the audience.

COMMITTEES APPOINTED.

President Barrett appointed standing committees as follows: On credentials, Frank Walker, J. B. Hatch, and Col. Freeman; on rules, E. W. Bond, A. H. Richardson, and A. P. Longley. An intermission of twenty minutes in the proceedings was then taken, to permit the committees to report, ending the return of the committees, a show address was made by Dr. Fuller, of Massachusetts.

The committee on credentials reported that some of the delegates had no credentials, and that many societies were represented by proxies.

The committee on rules reported that ordinary rules of parliamentary proceedings shall prevail, and that speeches shall be limited to ten minutes.

The following committees were then appointed: Resolutions, E. W. Bond, Wm. P. Ripley, Chas. W. Stanglin, Mrs. M. T. Longley, and Mrs. J. A. Chapman; on secretary's report, Capt. E. W. Gould, Clara Field Conant, E. R. Whitling, Mrs. A. M. Glading, and E. S. Pope; on delegate's reports, Dr. Snow, I. P. Walton, and J. R. Walton.

On president's report, Dr. Geo. A. Fuller, Mrs. A. E. Sheets, Mrs. J. R. Francis, H. W. Richardson and E. W. Emerson.

On finance—Dr. E. A. Smith, Geo. W. Burnham, Jas. F. Dodge, Mrs. Ida Whitlock, Mrs. Carrie Hatch, Henry Scharfetter.

On treasurer's report—Henry Steinberg, Mrs. M. L. Brown and George Shook.

## A CHANGE PROPOSED.

Mr. L. V. Moulton offered a resolution proposing an amendment to the act of incorporation of the national society changing the incorporation into another class under the District law, which would give the association wider scope of action. Mr. Moulton said the board of trustees recommended the change. The resolution was referred to the committee on resolutions.

Mrs. Cadwallader, in behalf of the spiritual mediums who are being persecuted, asked the association to consider means for their aid. She said the Spiritualists repudiate fortune-tellers, and genuine mediums have been arrested as fortune-tellers. She presented a petition from the mediums of Philadelphia, accompanied by affidavits setting forth cases in point. The petitions were referred, and will be acted upon later.

ARRIVAL OF THE VICE-PRESIDENT.

At the afternoon session, which convened at 2 o'clock, Mrs. Cora L. V. Richmond arrived, during the intermission, accompanied by three lady delegates from her society in Chicago. She made a brief address on the work of the year and the duty of the convention.

## THE NATIONAL REPORT.

President Barrett read his annual report. He said the national association

has added 65 per cent. to its membership during the past year. A conservative estimate would give an increase of 10 per cent. to the ranks of Spiritualists. He claimed there are now 125,000 in the United States, but ten times this number are interested in spiritual phenomena, and attend the Sunday services. The Spiritualist camp-meetings have increased in number from forty to fifty-two, and there are at present over 600 societies actively at work. Mr. Barrett deplored his apparent failure to make extensive collections during the year, and said it was due to his prolonged illness and "to that spirit of parsimony that is unfortunately extant amongst a large percentage of our Spiritualists."

## PERSECUTING MEDIUMS.

Mr. Barrett called attention to the persecutions of spirit mediums throughout the country. He said there have been fifty-two arrests of mediums in the United States, upon all kinds of trumped-up charges that would enable the law to get hold of them. He said the Seventh Day Adventists and Eugene V. Debs have also felt the iron hand of oppression. He mentioned this, he said, because it bears directly on the points that Spiritualism represents—freedom of speech and equal rights for all, and special privileges for none. He said the Spiritualists have also been involved in alleged violations of the Sunday laws. He recommended that committees on litigation and legislation be appointed in each community, with adequate means to conduct an aggressive and vigorous fight against the persecution of Spiritualists.

## TO CARRY THE CAUSE INTO POLITICS.

He recommended that Spiritualists go into politics, claiming that their churches are now engaged in that business. "I do not advocate the organization of Spiritualists into political clubs," said Mr. Barrett, "but I do advocate the doctrine of each citizen Spiritualist doing his full duty at every election. Our votes should be cast from principle, not for partisan ends, and I hold that every man asking our suffrage should be placed on record upon all of the important questions that especially affect us as a people. When a man in either party found ready to pledge himself to do the right, then we should support him as a unit."

"A striking example of what the Spiritualists can do if they try, is found in the defeat of Gen. Foraker, in 1883, in Ohio. I recommend that this convention consider this matter at length and speak with no uncertain sound thereupon."

## EDUCATION AND SCHOOLS.

He strongly urged more attention to the educational features of the movement, with a view that the young may avoid the shoals and quicksands of the past by true knowledge of life.

## MISSIONARIES AND ACCREDITED AGENTS.

He urged the continuance of the methods of work adopted last year of missionaries, and thus to carry on the work of the association in remote States and towns where local societies are impossible.

The president made many suggestions of value to the association.

## THE SECRETARY'S REPORT.

The report of Francis B. Woodbury, secretary of the N. S. A., was read by the reader appointed by the convention (Mr. Eggleston). This report occupied the remainder of the time of the afternoon session, which adjourned at 5 to-morrow, Wednesday.

## THE SECULAR PRESS.

The following, from the Washington Post of Wednesday morning, illustrates the fact that the secular press is deeming Spiritualism of such importance that it gave very fair reports thereof. In speaking of President Barrett's report the Post says that the interesting part of it was his attack on what he called the degrading tenets of the Christian churches. He said that these same alleged Christians had persecuted the society and had caused the arrest and imprisonment of mediums, and in particular had broken up a flourishing Spiritualists' school at Belvedere, N. J., by continually hounding and boycotting the promoters. He made an earnest appeal for money to build and endow another school for higher culture, either at Belvedere or elsewhere, in the interests of the National Association.

In referring to the treatment of the Spiritualists by the orthodox churches, Mr. Barrett said that the time had come for aggressive action on the part of the National Association. The order, he continued, could never expect to get any permanent hold on the community or on the country so long as it failed to take care of the education of its own children. He knew many Spiritualists who, while avowed members of the society, kept the fact secret from their own children, so that they could enjoy the advantages of "society," so-called. He said that he favored the establishment of lyceums and Sunday-schools that should take in the children of the society and save them from the degrading doctrines and teachings of the orthodox schools and churches.

## THE RECORDS OF SPIRITUALISM.

The time had also come, he said, for the preservation of the records of Spiritualism, for the benefit of posterity. He recommended to the incoming board of trustees of the society the establishment of a library that should consist of files and bound volumes of all the Spiritualist papers that had ever been published in this country, and of all the same class of papers ever printed in English in any other country. To this he would add all books that had so far been printed either for or against Spiritualism.

He spoke of the discrimination in legislation against Spiritualists, and said that while he did not approve of the formation of political clubs by the National Association, he did earnestly recommend that every member of the association should do his duty as a man, and give his vote only to the party or candidate that had been put on record as willing to give the society a fair and

## A PATHETIC SONG WRITER.

Prof. C. Payson Longley is a spiritual musician, untaught, save by heavenly chords. He composes fine music and songs with sweet words, which he says come by inspiration's weird power. A romantic story is told by him in connection with one of his most pathetic ballads. He was playing soft music at a seance one evening, when the lovely spirit of a lovely girl materialized itself before the waiting audience. Approaching a young man who had been her betrothed, the spirit maid threw back a cloud of misty gauze enveloping her, and slowly, clearly, spoke these words: "Only a thin veil between us." Then she glided away from her lover and vanished into space, but the impressive scene was Prof. Longley's inspiration for a song. He gave it the title which was told in words from the Spirit-world, and "Only a Thin Veil Between Us" is often

## feelingly sung by his friends.

Prof. Longley's home has been in Boston; he will live hereafter at Pasadena, Cal. His wife, who has accompanied him to Pasadena, is one of the most intelligent members of the association. She is a medium of great power, and is also a brilliant writer. The Banner of Light and all Spiritualistic organs know the name of Mrs. M. T. Longley.

## The Second Day.

The convention assembled at 9 a. m. An especial order of business for one hour was the consideration of the cases of the mediums recently arrested in Philadelphia under an old statute against "fortune-telling."

Mrs. M. E. Cadwallader presented the matter in an earnest address, followed by Dr. Ewell, Mrs. Cora L. V. Richmond, Captain Gould, Mr. Burnham, Mrs. Pratt, Mr. Moulton and others. Definite action was postponed temporarily. The report of the committee on the president's report was then taken up, and the recommendations of the president, which received the endorsement of the committee were considered.

The committee considered the recommendations of the president's report and urged their adoption by the convention in a series of thirty-five recommendations, which are in part as follows:

1. Adoption of resolutions of sympathy with persons arrested under the laws that deprive them of their constitutional rights; the Adventists and Seventh-day Baptists arrested for keeping Saturday, instead of Sunday, as their true Sabbath; the arrest and imprisonment of labor and other reformers by injunction instead of trial by jury; of people who claim the right to employ the kind of medical advice that they prefer, etc.
2. Referred to a committee on Litigation and Legislation to be appointed.
3. Recommend the forming of mediums' associations for mutual protection.
4. Adopted by convention.
5. Approve of appointing missionaries to speak officially for the N. S. A. Such missionaries to be in each State suggested by local societies and approved by the N. S. A., and to report to the latter.
6. Adopted.
7. Emphatically favor the recommendation to expand the usefulness of the N. S. A., under Article 3 of the Statutes concerning religious organizations in the District of Columbia.
8. Adopted unanimously.
9. Favor the recommendations covering ordination to leave this matter in the hands of local societies under State laws, but enjoining great caution to all societies chartered under the N. S. A. in their exercise of the privilege of ordination. After considerable discussion as to the best methods of dealing with this question the recommendation was adopted and referred to the committee on resolutions who were instructed to bring in a resolution expressive of the views of the convention.
10. Recommendation to leave the matter to the incoming board concerning railroads and the status of ministers and mediums in regard to reduced rates. Adopted.
11. Recommend that the matter of publishing another number of the "National Messenger" be left to the incoming board.
12. Adopted.
13. Recommend that a day at each Spiritualist camp-meeting be set apart for the benefit of the N. S. A. Adopted.
14. Recommend the continuance and constant effort to increase a defense fund for mediums. Adopted.
15. Does not see the way clear to interfere in any way with the management of local societies, but urges them to conform to the laws of the State where they exist, and to the rules of the N. S. A. Adopted.
16. Several unimportant recommendations adopted.
17. When politicians are tested by the principles of the N. S. A., support them, of whatever party. Adopted.
18. Recommend that each society of the N. S. A. donate a certain sum to the funds of the N. S. A.
19. This with several other methods of raising funds to carry on the work of the association, was adopted, including retention of per capita dues.
20. The recommendation that the report of the committee be published, was adopted.
21. That unpaid notes and pledges of a financial nature, given last year be paid.
22. Recommend that a series of mass meetings be held at the discretion of the board, in different localities under the auspices of the N. S. A.
23. That the raising of funds for building a temple be referred to local societies.
24. That delegates be selected to attend the International Spiritualist Congress, to be held in London next year (1896).
25. That salary of secretary be fixed by incoming board.
26. That thanks be extended to various mediums who have given seances and money to the N. S. A. These were separately adopted.
27. The report was adopted as a whole with few modifications.
28. The report of the committee on the secretary's report was adopted.
29. Most of the measures recommended were embodied in the report of committee on president's message.
30. The financial report of the secretary shows twelve hundred dollars in the treasury after defraying the expenses of the year.

## The Afternoon Session.

convened after one hour's intermission. The report of the Auditing Committee was received and adopted.

The report of the Committee on Resolutions was read and adopted after considerable discussion.

Under the head of new business, Mr. Frank Walker suggested that a Committee on Nominations be appointed. Carried.

Mrs. Cora L. V. Richmond, under this head, introduced a motion to have a committee of three appointed to make inquiry with a view to taking steps for the N. S. A. to join the new association known as the Congress of Liberal Churches. [Mrs. Richmond pointed out the advantages of Spiritualism to be derived from affiliation with this most liberal organization.]

Committee was appointed, with Mrs. Richmond as chairman.

Several unimportant matters were brought forward, and at 5 o'clock the



meeting adjourned until 9 a. m. tomorrow. (Evening sessions were entirely devoted to platform addresses, tests and music.)

## SECOND DAYS PROCEEDINGS AS VIEWED BY THE WASHINGTON POST.

The Spiritualists devoted themselves largely to business yesterday, and the first two sessions of the day were occupied with consideration of reports, previously presented, and the resolutions presented by the committee appointed for that purpose on the first day. The attendance was fairly good, especially at the night session, when the attraction was the spirit tests of Maggie Gaule and Mrs. J. J. Whitney, two of the most noted test mediums of the country.

The question of half fares for Spiritualists was brought up at the morning session, and the association expressed the decided belief that railroad corporations should grant the ministers of the Spiritualistic churches the same courtesies that are habitually shown to ministers of orthodox congregations. Mrs. Cora L. V. Richmond, who took a prominent part in the lengthy discussion on this subject, suggested that the better way would be to wait and let the force of public opinion have its way rather than attempt to force matters by litigation.

The most interesting document considered during the day from a public standpoint was the report of the committee on resolutions, standing as it did for the sentiment of the National Association on matters of general interest. This in part was as follows:

## RESOLUTIONS OF THE COMMITTEE.

"We, the delegates of the National Spiritualists' Association, affirm a knowledge of the continuity of all life and its continuance of operation in accordance with intelligent law, and we affirm a knowledge of conscious spirit, individually after transition, with the power of communication under proper conditions, in accordance with natural law, with spirits incarnate, and we affirm that the spirit assumes its new relation in matters after transition. We also affirm that the laws of spirit progress and evolution are manifest in this life, and are not interrupted nor suspended by the dissolution of the physical body, and that advancement comes only through individual effort.

"Therefore, Resolved, That on the facts underlying the philosophy and religion of Spiritualism we ask each society to construct a code of ethics commensurate with its intellectual requirements, and adopt such forms and ceremonies as the circumstances of their needs require."

The resolutions continued on the subject of the persecutions the society had suffered in the past year, and secured the authorities responsible for the imprisonment of mediums, and at the same time extended the hand of consolation to Eugene V. Debs, who had suffered "without trial by jury, by a process unknown to the fathers of the Constitution, to-wit, by injunction."

Objections were also raised against the efforts of the medical fraternity to "deprive the citizen of his God-given rights to employ whom he pleases to minister to him in time of sickness." Another paragraph was devoted to the "efforts of bigots and fanatics to engrain on the Constitution of the United States of America a recognition of 'their God.'"

## RIGHT OF SUNDAY OBSERVANCE.

Sunday observance was objected to "so far as it was based on any law recognizing it as God's holy day," the object being to allow every one to do as he pleased so long as he did not infringe the rights of others.

The resolutions approved the principles of temperance as conducive to the highest development of humanity. Congratulations and indorsement were extended to the Social Party Congress now in session in Baltimore. A paragraph of eulogy was also included on behalf of Thomas Paine as "the first champion of reason and personal liberty, an apostle of freedom, a conscious force for good in the affairs of men at the present day."

Thanks were also extended to the press of the city and the Spiritualistic press in general, and to the friends of the National Spiritualists' Association, for the attention shown the convention and the hospitalities extended to the members individually. The report of the Auditing Committee was received and adopted without discussion. A vote of thanks was extended to the committee by the convention.

Mrs. Cora L. V. Richmond, at the close of the afternoon session, moved that the National Spiritualists' Association affiliate itself with the International Parliament of Religions, whose headquarters are in Chicago. This matter was discussed at some length, and the president appointed a committee of three, consisting of Mrs. Richmond, Capt. Gould, of St. Louis, and Dr. N. K. Mayo, of Boston, to take steps looking to that end.

## Evening Session.

Admission to the evening meeting was by ticket only, for the attraction was the presence of the two noted test mediums, Maggie Gaule and Mrs. J. J. Whitney. The hall was crowded and the audience, which was about evenly divided between believers and curiosity seekers, was quite generous in its applause. The tests, however, were not different from the performers of the local circles, except that the mediums were much more finished in their performance, which consisted mostly of messages of spiritual love and assurances of spiritual protection to those who were still on earth.

Singing and speaking were also features of the meeting, but they were of minor importance compared with the interest attaching to the tests. Mrs. M. T. Longley made a twenty-minute address on the press, principally the spiritual press, deploring the indifference often displayed even by believers to the claims of the Spiritualistic organs and bespeaking for them a better patronage from the members of the National Association.

Mrs. M. E. Cadwallader also spoke, the general tenor of her speech being an indorsement of the resolutions adopted during the morning session. She was particularly bitter in her attack on the Christian denominations, and approved the action of the meeting in the morning adopting the "little red school house" as the form of the contribution boxes to be used in soliciting aid for the N. S. A.

## TESTS BY MRS. WHITNEY.

Mrs. J. J. Whitney, the first of the test mediums to appear, is a large, comfortable looking woman, dressed in black

silk, with a chevron-de-frise of black jet spangles over the front. She spoke briefly on her career as a medium, congratulating herself on the fact that her family had not cast her out because she had gone into the medium business, and speaking well of the tolerance of her church pastor toward her calling. She also told of her own success elsewhere, giving one instance in which she had won the hearts of a large family in San Francisco by bringing the spirit of a departed husband to communicate with his dying wife.

Mrs. Whitney announced, before going under control, that she never knew or remembered anything of what she said and did in her trance state. She also announced that she would remain under the control of her familiar for twenty minutes, and it must be said that the familiar kept his appointment much closer to schedule than the average speaker, who starts out to make a twenty-minute address. The medium needed the sound of music to put her into the proper frame of mind for communications, and after a few bars played on the piano she began her beautiful work.

Mrs. Whitney said that she did not wish those for whom she had messages to reply to her except to announce that they recognized the spirits who called them. The first of the spirits to make his appearance had a message for a venerable old white-haired gentleman with a delegate's badge on at the front of the hall. He rose when the spirit called him, and stood while the medium told him that the spirit advised him to have patience in his business transaction now pending, that "the other party" had an exaggerated idea of values, and that it would all come right in time.

## ANOTHER PARTY APPEARS.

Then a spirit named Alma Gaston appeared and an old gentleman down by the door said that he recognized it. It told him the names of his wife and mother, assured him of its deep regard, and then gave place to another, Olivia Hausman, who brought with her a couple of beautiful children that were claimed as relatives by a lady in the hall.

Then the medium had a message for Mary Sewell Keys. This was the first time this spirit had ever had a chance to communicate from the other side, and after introducing a number of other members of the family it told of one who had been killed in a Western mining camp. Before he died he put some papers relating to a mining claim in the chink of the cabin, but the cabin was burned and the papers with it. The spirit said, however, that this was fortunate, since the mine was no good, and if its owner had stayed on earth he would only have lost time working it.

## Third Day.

The morning session consisted of the adoption of the following amendments (serially) by the convention, as reported by the Committee on Amendments:

2. Insert at the beginning of line 8 of the Preamble "education and."

3. Article I, line 4, strike out "that" and insert "said."

4. Strike out Article II. and substitute the following:

## ARTICLE II.

The objects of said association shall be the organization of the various Spiritualistic societies of the United States into one general association for the purpose of mutual aid and co-operation in benevolent, charitable, educational, literary, musical, scientific, religious and missionary purposes and enterprises germane to the phenomena, science, philosophy and religion of Spiritualism.

5. Art. IV, line 6, after "elected" insert "by ballot."

6. Art. V, President, Sec. 1, line 4, change "sign" to "countersign."

7. Art. V, Secretary, Sec. 1, insert at end of fifth line as follows: "To sign all charters and papers bearing the seal of the association, under the direction of the board."

8. Art. V, Secretary, Sec. 2, add as follows: "And shall give such bond as required by the board for the faithful performance of the duties of the office."

9. Art. V, Bond. Strike out first sentence relating to treasurer's bond, and insert a section as follows: "The amount and sureties of the secretary's and treasurer's bonds shall be approved by the board of trustees."

10. Strike out "duties," under board of trustees.

11. Board of trustees, line 3, change "the board" to "said board."

12. Same section, line 7, strike out "appoint committees," and insert "approve the appointment of missionaries and agents."

13. Same section, 10th line, after "Association," insert "and to approve and direct the issue of charters, and to cancel the same for cause."

12. Insert the heading "Article VI," before "Membership," page 7.

13. Membership, section 1, 4th line, strike out "under its auspices," and insert "by it."

13a. Same section, line 5, pluralize "convention."

14. Same section, strike out last paragraph, beginning with "two or more," and insert "the membership of a chartered delegate body shall be the duly accredited delegates to its latest regular meetings for the transaction of its business."

15. Article VI, Membership, section 2, strike out the section and substitute: Section 2. Membership. In any one State there shall be but one chartered association, having exclusive State jurisdiction, and said association shall be composed of delegates from subordinate societies, and such association may at the discretion of the board be granted exclusive power to issue all subordinate charters, within said State.

Section 3. Whenever the board shall have granted exclusive territorial jurisdiction by charter, a second charter shall not be issued giving jurisdiction over any part of said territory, or domiciled within the same, so long as said first charter remain in force.

16. Article VI, section 3, Membership. Strike out "filing the required report," and insert "filing complying with all other requirements of the constitution, by-laws and rules of this association."

17. Article VI, number the sections consecutively down to and including "Board of Trustees."

18. Change Article VI. to VII.

19. Article VII, strike out divisions 1 and 2 and insert "Section 1" at the beginning, and in lieu of 1 and 2 insert "by collecting five dollars (\$5.00) for each charter issued to each association of lay members, and twenty-five (25) cents per capita, as annual dues from the same."

By collecting ten dollars (\$10.00) for each charter issued to associations com-

posed of delegates from subordinate associations, and twenty-five (25) cents per delegate as annual dues from the same; by collections to be taken by each chartered society on the third Sunday in November, or on its regular meeting nearest to said date in each year; and to receive donations, contributions and bequests.

Section 2. The board may excuse the payment of the per capita dues or delegate dues in case of charters to camp associations, children's lyceums, or charitable associations, and such excuse shall exclude representation in the convention of the National Association on behalf of such members or delegates, but not on behalf of the charter, and no distinction shall be made in the same class of societies."

20. Change Division 3 to Section 3, and add to the same as follows: "and shall constitute the general fund, and be used to meet the general expense of the association, and the same shall not be appropriated to any of the special funds by less than a two-third vote of the trustees."

Section 4. All donations, contributions and bequests to any special fund, shall be held and used solely for the special purposes of such fund.

21. Change Art. VII, to Art. VIII.

22. Art. VII, line 9, strike out "to that end" and "a."

23. Same section, lines 10 and 12, pluralize "fund and purpose."

24. Change Art. VIII to Art. IX.

25. Change Art. IX to Art. X.

26. Change "annual meeting" to "annual convention" wherever it occurs.

At ten o'clock the president appointed the following committee on nominations: Frank Walker, New York; E. W. Bond, Ohio; M. C. Edison, D. C.; B. B. Hill, Pa.; J. B. Hatch, Jr., Mass.; E. A. Smith, Vt.; Ida Whitlock, R. I.; Mrs. J. A. Chapman, N. H.; Rachael Walcott, Md.; Mrs. S. Hibbets, Cal.; Col. Jas. Freeman, Ill. (in place of Mrs. Dr. De Wolf, absent); I. T. Dodge, Wis.; T. W. Shook, Mich.; I. Mullin, La.; Mrs. M. R. Palmer, N. J.; I. D. Palmer, Florida; Mrs. J. P. Whitney, Cal.; Mrs. E. Conant, Texas; Dr. Ewell, Colo.; E. W. Gould, Mo.; H. A. Sessions, Kan.; Mrs. I. D. Palmer, Ky.

A long series of necessary by-laws were intelligently debated and adopted by the convention. The list is too lengthy for a newspaper article, and will be published in full by the N. S. A. These by-laws are a splendid compilation for the guidance of the N. S. A. This session occupied the entire morning session.

## Afternoon Session.

Routine business occupied the afternoon session of the convention, consisting of unfinished business.

Under reports of special committees, Mrs. Cora L. V. Richmond reported an interview with officers of the Interstate Commerce Commission, relative to the rights of Spiritualists as a religious body in regard to privileges granted by railroads to ministers and missionaries. Mrs. Richmond stated: The officers said that in all cases the commission would receive complaints as from any other religious body, but that each case would be heard on its individual merits (of course). No "official" opinion could be given, but the individual opinion of the Interstate Commerce Commission was that the railroads were amenable to the usual growth of public opinion, tolerance and commercial interest.

Mrs. Richmond presented a report of an special committee concerning the uniting of the National Spiritualists' Association with the American Congress of Liberal Religious Societies, and recommended that the convention instruct the board to act in the matter.

The report of the finance committee brought out a great deal of enthusiasm, and their appeal resulted in pledges and money to the amount of nearly \$3,000. The evening meeting added \$500 more and this looks as though the work of the year would be carried out although much more is required to do all that the convention has planned.

The appointment of delegates to the International Spiritualist Congress to be held in London in June, 1896, was left to the incoming board of trustees.

The last item of business was the election of officers and trustees for the ensuing year.

The report of the committee on nominations was received and adopted by acclamation, the delegates all standing and manifesting the greatest enthusiasm. The nominations were as follows: President—Harrison D. Barrett. Vice-President—Cora L. V. Richmond.

Secretary—Francis B. Woodbury. Treasurer—Theodore J. Meyer.

Trustees—Milan C. Edison, B. Hill, L. V. Moulton, Dr. Geo. A. Fuller, Mrs. Abby L. Zetzel.

By unanimous vote the secretary was requested to cast a ballot for the entire list nominated by the committee. Mrs. M. E. Cadwallader was elected honorary vice-president for the year; and amid the greatest enthusiasm the convention adjourned sine die.

The evening sessions were devoted to addresses, tests and music, and the printed programme was carried out as far as possible. The notable addresses were those of Dr. Geo. A. Fuller, Geo. A. Bacon and the closing address of Mrs. Cora L. V. Richmond.

Besides the officers of the association, who are delegates *ex officio*, the following is an alphabetical list of delegates:

Dr. O. G. W. Adams.  
G. A. Bacon, E. W. Bond, C. M. Black, S. E. Bromwell, Mrs. Wheeler Brown, G. W. Burnham.

Mrs. Cabell, Mrs. J. A. Chapman, Mrs. M. E. Cadwallader, Eben Cobb, Edward E. Conant, Mrs. Clara Field Conant, Mrs. H. E. Copp.

Mrs. F. E. Day, Mrs. C. A. DeWolf, J. T. Dodge, Moses T. Dole.  
Dr. A. W. Edison, J. Eggleston, Edgar W. Emerson, I. C. I. Evans, Dr. G. C. B. Ewell.

Mrs. John R. Francis, Col. James Freeman, Dr. Geo. Fuller.  
Mrs. A. Gaston, Mrs. S. C. Gilman, Mrs. C. Glading, Capt. E. W. Gould, Mrs. Gurselman.

J. B. Hatch, Jr., J. B. Hatch, Sr., Mrs. C. L. Hatch, S. E. Hatch, W. H. Hawks, Mrs. M. Heath, W. H. Hibbets, Mrs. E. S. Hibbets, Mrs. B. B. Hill, Mrs. Edw. Hoover, L. C. Hutchinson.

Mrs. C. L. King.  
Prof. C. P. Longley, Mrs. M. T. Longley, Prof. W. M. Lockwood, Mrs. A. H. Luther, Dr. N. N. Lyon.

Hof. L. V. Moulton, Dr. N. K. Mayo, J. Mullin, Mrs. L. V. Moulton, G. P. McIntyre, Mrs. J. D. Palmer, J. D. Palmer, Mrs. M. R. Palmer, Dr. H. A.

Bacon, Mrs. H. A. Paxton, Mrs. A. L. Pettigill, Mrs. A. B. Pierce, Edw. S. Pope, Mrs. C. P. Pratt, T. F. Price.

Dr. A. H. Richardson, Wm. P. Ripley, Dr. Virginia Rowe, L. P. Randall, H. W. Richardson.

H. C. Sessions, H. Scharfetter, Chas. W. Slangler, George Shook, Mrs. A. E. Sheets, Dr. E. A. Smith, S. Snow, Wm. H. Steinberg, Miss J. H. Storrs.

Mrs. Maggie Waite, Mrs. E. Walcott, E. Walker, Miss E. J. Walker, I. P. Walton, E. R. Whiting, Mrs. Ida Whitlock, Mrs. J. J. Whitney, Mrs. F. B. Woodbury, E. B. Woodbury.

## The N. S. A.

## The Third Annual Convention.

## Special Letter From Our Own Resident Correspondent.

## The Ensemble of the Convention.

Your correspondent is more than ever convinced that there is an especial charm accompanying all that the N. S. A. attempts, and all that it has thus far accomplished.

Premontory symptoms of the convention were in the air long before the assembling of the delegates: a stir at headquarters, where Secretary Woodbury was sending out official notifications and receiving duplicate credentials concerning the election of delegates; then came the members of the Board of Trustees for their final meeting of the year, and, no doubt, much valuable work was accomplished in closing the business of the year preparatory to the incoming board.

All the trains arriving brought delegates on Monday and Tuesday morning, and even as late as Wednesday morning. The clerk of the weather put on his blaudst smiles to inspire the delegates, and nothing could be more rare and golden than the glorious October days at the Capital, when out of the beautiful glow and autumn haze the domes and white columns of the "City Beautiful" rose as a vision of the "Summer-Land" toward which we were all tending.

The Masonic Temple, in which the convention was held last year, is the place chosen for this assemblage, and it is admirably suited for the purpose, being provided with committee and reception rooms, and every convenience for delegates, many of whom find hospitable entertainment among their friends; others are at the hotels they prefer, while a large number are at the "Temple Hotel," adjoining the hall of convention, and are to be seen in groups in the parlors and lunch-rooms of that very accommodating and reasonable (in prices) "Inn."

The first morning's attendance was not full on account of the delay of trains, etc., but the beaming and earnest faces of delegates, and their evident "business" purpose indicated that the convention would not lag in carrying out the objects for which it had been called.

President Barrett is looking in better health than last year and has evidently recovered from his serious illness of six months ago, and we hope he has taken a new lease of life. He brings the same zeal and untiring energy to his work that has ever characterized his labors.

Considerable disappointment was experienced and manifested by the delegates when it was learned that the convention would be held in the city of Washington, and that the delegates would not be given by the Vice-President, Mrs. Cora L. V. Richmond, as those present last year remembered the exalted welcome given by her under the inspiration of her guides. However, Mrs. Cadwallader made an earnest and pleasing address.

Mrs. Richmond arrived in time to open the afternoon session. The secretary, Mr. Woodbury, seems none the worse for his hard year's work (and the resident Spiritualists know that he has been working early and late), and the added labor of preparing for the convention. He is clear-headed and executive, and sufficiently, although not offensively, aggressive.

Nothing could exceed the affection and sincere appreciation that the association held for T. J. Meyer, the treasurer. His tall and sufficiently round form, his genial face and earnest spirit, brood around the association like a fairy godfather; a willing heart, a level head, a purse whose strings are ever loosened; these make him the good genius of the association.

The first of the other five trustees, Milan D. Edison, is a genial, wholehearted Spiritualist, who from the first has been foremost in promoting the interests of the association. His amiable and hospitable wife, one of the Reception Committee, has no peer as a true and earnest worker in the cause.

Ion. B. Hill and his wife are among the most honored of the representatives of the N. S. A. He is well and favorably known, not only in Philadelphia, but throughout the country. He and his generous wife have been known as the friends of mediums, and were the particular personal friends of Mrs. Nettie C. Maynard, and her staunch supporters during her long and painful illness.

The work of the Hon. L. V. Moulton has been herculean. He has not only prepared the several amendments to the constitution that enlarge the scope and powers of the N. S. A.; also having the re-arranging of the charter under his clear-headed prompting, but he brought to the board and to the convention for adoption a series of by-laws that embrace all the possible requirements for work and evince a mind well acquainted with the routine and real work of organized societies.

Mrs. Moulton is the true help-meet of her husband, and was the most intelligent worker in the convention.

Dr. George A. Fuller, one of the new members of the board, although a new member, is a worker so widely and favorably known that he needs no introduction to the Spiritualistic public; in fact, it is in the rallying support of such

workers as Mr. Barrett, Mrs. Richmond, who brings her life-experience and world-wide influence; Mr. Moulton, for more than a score of years a power in Michigan and the West; Mr. Hill, Dr. Fuller and others, that the strength of the association is now found.

Dr. Fuller is a clear, cogent and exalted reasoner and inspired speaker, with an unobtrusive and mild personality that is very attractive.

Mrs. Pettigill, of Cleveland, the other new member of the board, is widely known as one of the board of the Cassadaga Camp Association, and a friend of all good workers. We shall expect to hear favorable reports of her work on the board at the close of the year.

And this sadly brings to mind the faces of two dear workers, and greatly appreciated members of the board in the two previous years—Mrs. Marion Skidmore and Mrs. Olive A. Blodgett. We may all attest Mrs. Skidmore's untiring, life-long work in this and every other good cause; her true and most sincere devotion to Spiritualism, her work at Cassadaga during all the years of its existence, and her absolute devotion to the interests of the N. S. A. It was with due appreciation of her work on the board, and her life-long work in the cause, that the complimentary title of honorary vice-president was created for her by the convention last year.

The valued and long-time work of Mrs. Olive A. Blodgett was also remembered; and her very efficient work last year, as well as her genial presence, were most sincerely missed. It must be that, from the spirit realm, their presence in this convention is a living power, and that their successor, Mrs. Pettigill, may be imbued with their strong and exalted spirits, is the wish of all.

There were many familiar faces, with whom the delegates and attendants at last year's convention became quite familiar. The association and convention have no able worker, and none who give greater promise for the future than Frank Walker, of New York. Without ostentation or unseemly pride in his work, with an earnest and undivided enthusiasm, he has during the past year accomplished a great deal for the material welfare and moral status of the association. He has raised large sums of money and turned them in to the treasury without self-praise. His work on the finance and monetary committees, and on the floor of the convention, were admirable. Miss Walker accompanied her brother as a delegate, and was an admirable, although quiet ally.

Mrs. M. E. Cadwallader manifested the same enthusiasm in her work as last year, and during the year has turned into the treasury about an equal sum as Mr. Walker.

She also brought forward in this convention memorials from the mediums of Philadelphia, now under arrest (persecution as well as prosecution), in the city of "brotherly love," for practicing their mediumship; the usual pretext of fortune-telling was the plea for their arrest. Your correspondent will write of this important matter later on in this letter.

Among the notable and noted people present was the Hon. A. Gaston, mayor of Madisonville and president of the Cassadaga Camp. He and his able and gentle wife, were interested workers in the proceedings of the convention, and the presence of these representatives of the largest camp-meeting in the world is an era in the history of the association, for if Mr. Gaston's abilities, wealth and reputation are encouraged here as they should be, the convention will be augmented in prosperity and influence. Mrs. Gaston is not a speaker, but her mind is practical, clear, well-informed on spiritual and kindred topics, and her suggestions would be more valuable than a world of talk from others. Your correspondent, in conversing with these two, became convinced that one of the chief features in the success of Cassadaga Lake Camp was embodied in Mrs. Gaston.

It was hoped that Dr. F. B. Storey, president of the Onset Bay Camp-meeting, would be able to attend. He has been in years and with his crown of snowy hair as an auricle, he would have made a splendid picture among the younger workers from New England, but while writing about New England, it is just as well to mention here that the Western and Middle States will have to look to their laurels.

Last year the New England delegates were few and far between, like angels' visits in the olden time, and Massachusetts far behind. This year there were twenty-five, at least, perhaps 30, from New England, Massachusetts alone having 23. So much for the work of President Barrett and others in New England, and the fact that the young and popular secretary is a "Boston boy."

Dr. G. W. Adams, although announced as a delegate, was not able to be-present, and he was missed, being one of those who, with Dr. Wheelock, of Ill., accompanied Mrs. Blodgett last year. He was missed by the finance committee, for his tears then assisted the smiles of others in wringing "hard cash" from the pockets of aged and wary delegates. We hope the West will rally next year.

It was delightful to see an old-time worker, Geo. H. Bacon, in harness again, for while he has never laid down his pen, nor ceased to uplift his voice for our cause on all suitable occasions, still he has not been seen in association work for years, and it presages the greater success to the movement when men and women of scholarship and ability unite with men and women of means and social standing, as well as with those divinely endowed with spiritual gifts to bear it forward.

E. W. Bond did earnest, and some thought too fervent work as chairman of the committee on resolutions. The writer will again refer to this.

The venerable Eben Cobb, of Boston, made one of the evening addresses in the absence of the one announced on the programme. He is truly a veteran in the cause, and has "held the fort" in Boston in his own meeting for many years.

"The proudest man on the floor" of the convention, for he himself hath said it, was J. B. Hatch. It would be impossible to create all the service and honors that Mr. Hatch brings to the convention. Three generations of delegates in one convention does not often occur, and this venerable worker finds himself seconded and thirded by his children and grandchildren in this convention, born and bred in the glorious light of Spiritualism. The special work of Mr. Hatch has been in the promotion of the Progressive Lyceum (the Sunday-school of Spiritualism). Every hour of every Sunday of every

week and every month of the year for two-score years he has devoted himself to this work, and he brings the zeal, order and experience of all that time into the convention, to help bear forward that important factor of the instruction of the young in the grand truths of Spiritualism. The bright and gifted young people who accompanied Mr. Hatch from the lyceum and other societies in Boston, attest the value of his work.

Among the delegates that do more than talk was S. Snow, Esq., of Boston, who backed up several large subdelegations from Boston societies, with his individual pocket-book.

Dr. E. A. Smith, prominent for years in Lake Pleasant and Queen City Park Camps, was present at this convention for the first time.

Captain E. W. Gould, a veteran worker, and always in favor of a National Association, has brought into each convention the valuable experience and mature thought as well as the conservative wisdom of years of work in Spiritualism. He is a splendid worker on committees and an attentive and discriminating member on the floor; and during the year has given great aid to the cause of the N. S. A. at camp-meetings and in St. Louis, his home, as well as to the board by counsel and advice.

Mrs. Richmond was one of the most conspicuous of those present—a central figure that attracted attention all along the line of labor of the convention. Her remarks at the close of the session attracted the closest attention, and in concluding she requested the reporters of the Washington papers to save space for an improvised scene. They gave the following: "Immortality," "The New Woman," and "Enthusiasm." She wore these various subjects in an exquisite poem, which elicited the warmest applause. In whatever line of work Mrs. Richmond is engaged she always does efficient service.

Geo. A. Bacon has already been referred to. More widely known as "talking with his pen," he has, however, during his entire life in Spiritualism (more than thirty-five years), been a welcome speaker on Spiritualist platforms. His opening address on the last evening of the convention was a master-piece of clearness, cogency and logic.

Eben Cobb made one of the entertaining and useful speeches of the convention, closing the exercises on the second night.

Mrs. Clara Field Conant was present as a delegate and rendered valuable service to the various measures of the convention. She is a sincere and earnest speaker.

Mrs. Cadwallader has spoken in many parts of the country during the past year, and has rendered valuable aid to the N. S. A., which the convention appreciated by making her Honorary Vice-President. This, of course, confers no official rights, and does not, as many have made the mistake of supposing, make her a member of the board. It is simply a graceful remembrance of her services. Her appeal for the imprisoned Philadelphia mediums was full of feeling.

Edgar W. Emerson is perhaps less known as a speaker than as a platform test medium, but he was faithful in attendance and has advanced the cause of the N. S. A. wherever he has worked during the year.

Dr. G. C. B. Ewell is both lecturer and test medium, and brings great enthusiasm to the work from the Western States. Whenever his voice was heard in the convention or on committees it was with no uncertain sound.

Mrs. A. M. Glading, so widely known as a speaker, and everywhere beloved, is ever welcomed at the Capital. At this convention she was an honored delegate and made a fine address on the regular programme the last evening.

Among the welcome delegates and participants in the exercises of the convention was Mrs. M. T. Longley, who, with her husband, Prof. Longley, are now on their way to the Pacific coast as their future home. Mrs. Longley's early and late work as a medium and speaker are too well known to require extended mention here. The convention received much aid and brilliance from her presence on the floor and on the platform, as one of the evening speakers.

Prof. Longley furnished a portion of the musical programme, and his "quartet" rendered sweet and valuable service. The convention was much amused when on some minor question Prof. and Mrs. Longley voted one "aye" and the other "no."

No more pleasing, graceful, earnest or eloquent delegate was seen upon the floor of the convention than one comparatively new to Eastern assemblies, but well known in Michigan and the West—Mrs. A. A. Sheets, of Grand Lodge, Mich. Her aptitude in speaking at the right time and in the right place, her earnestness and beautiful womanly presence, endeared her to all. We hope the Capital may be favored with her presence every year.

Mrs. R. Walcott, of Baltimore, is long-time known as an earnest and conscientious worker and fervent speaker in the





## 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 send 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.

Dr. and Mrs. Caird are now in Toledo, Ohio. They will return to Chicago, January 1.

Dr. J. M. Peebles has purchased a residence at San Diego, for his patients.

The "Students of Nature" church holds meetings every Sunday evening at 574 Armitage avenue (corner of Campbell avenue), and the Band of Mercy every Wednesday evening, at the same place. Mrs. M. Summers, pastor, lecturer and medium.

Mr. M. writes: "Shall we, of 77 31st street, Chicago, be excluded from notice in your paper because we are not constantly making changes, but have a settled pastor and method of work, and are trying to build up a society on a permanent foundation, one that advocates true Spiritualism, and which means—with us—all the virtues? Mr. Poye is drawing large audiences; crowded houses at night. Such was the case Sunday, the 13th, when two ladies were ordained and a child christened. Mrs. Poye always rises to the occasion, and as she stood with the little one in her arms, robed in white, the emblem of purity, surrounded by flowers, she made the center of a beautiful picture; one that even the denizens of the other world might look upon with approval. A birthday surprise party for Mrs. Coverdale occurs on Tuesday evening. We hope she may live to receive many more of the same kind." We are always glad to receive brief items like the above. It is to the point.

J. W. Kenyon is now settled in Detroit, Mich., for the winter, and is doing good work. He lectured before the Psychic Research Society, consisting of one hundred members, on the subject of "The Relation of Thought to Matter." It gave excellent satisfaction. Last Sunday evening he spoke in Schwankovsky Hall, the finest in the city, to a large and intellectual audience. He is giving a course of lectures on "Occult Science" to a large class of prominent men and women. Mrs. Kenyon has given many fine tests from the public rostrum at the close of his lectures, also during the week at their parlors she gives satisfactory independent slate-writing. Societies desirous of the services of Mr. Kenyon and his wife can address them at 34 Michigan avenue, Mich.

Mrs. Grady, 3021 Wentworth avenue, has regained her health, and will be pleased to receive her friends at the above number.

E. W. Sprague, trance speaker and platform test medium, and a most excellent man throughout, will serve the Spiritualist society of Ft. Wayne, Ind., during the month of November. He can be engaged for towns in this vicinity to give lectures and tests during week evenings of this month. He is also open for engagements for December and following months. Address during November, Ft. Wayne, Ind. (general delivery). Letters will reach him at other times if addressed: 985 Grove street, Meadville, Pa. care of Marie Sprague.

J. M. Kennedy, of Marysville, O., writes that on the 5th of April, 1895, himself and his wife attended a seance at the house of Geo. Albro, Bacon, Mass. Mrs. Martin, the medium, stood in a strong light in front of the cabinet. Her forms materialized and dematerialized, in various parts of the room, and in good light. Among those that came were their daughter, and a sister of Mrs. Kennedy. Other materializations have occurred in their own parlor, under conditions that precluded fraud, and leaving no room for doubt of their actuality and genuineness.

L. P. R. writes from Unionville, Mo.: "On the 14th instant, Mrs. Mattie E. Hull closed a series of four lectures at this place, which was the most successful ever held in our city. Her lectures were of the highest order, being filled with inspirational truths, which were received and appreciated by large audiences on each occasion. Especially was this the case on the last lecture, the large hall in which they were held being filled to its utmost capacity. We feel that much good has been done toward breaking down the great walls of sectarian prejudices, which has held the world of thought from reaching out into the boundless realms of the unseen, for truths that are hidden there. Any society securing the services of Mrs. Hull will have secured a jewel which will send out its vibrating rays of light amid the darkest haunts of vice, ignorance, and superstition. While there are but few here who believe in or have embraced our philosophy, we think that the people of our city are as intelligent, liberal and progressive as can be found anywhere. This was proven during our

lectures, as many of the representative people of each of our church organizations attended all of our meetings. Also one of our liberal ministers was an attendant for which we feel thankful. We think we are now prepared to have some good platform test medium visit our little city. If we could secure the services of such men as Emerson or Baxter, we feel they would do much good, and in order that those of us in this part of the country may be benefited along this line I would suggest that the friends of our cause in White Pigeon, Webster, Haysville, Ottumwa and Unionville co-operate together that we may receive the services of the best and truest mediums."

Subscriber writes: "Bricklayer's Hall, 83 S. Peoria street, was filled with an interested audience Sunday evening, October 13th. The People's Home Spiritualists' Association, G. L. S. Jones, for president, occupied the hall. There were many of the finest test mediums in the city in attendance, and two hours were devoted to test-giving, as it seemed there were so many present who had so long been hungering and thirsting for some sign of the presence of their loved ones. The services were opened by D. S. White. Subject: 'Spiritualism as It Is.' His address was well received. Then followed the test mediums, M. E. Mansfield, Mrs. Hamilton Gill, Dr. A. Hansen, Albert Sarvin and Mrs. Dr. Delour. The test-messages given were duly recognized. Many interesting communications were given. The meetings will be continued every Sunday evening at 7:45 p. m."

J. N. writes: "The Spiritual Phenomena Society, of St. Louis, are holding good meetings at Garrison Hall, Easton and Leonard avenues. We have had a treat with Mrs. George B. French; materializations on the platform. Many spirits came and were recognized by their friends. The tests given by John A. Johnston were wonderful. A good talk on phenomena, by Thomas J. Christy, was well received. This society is doing a good work in this city. We will be glad to hear from all physical mediums, and will do we can to help them. We look for a call from Chas. W. Peters." All mediums will address John A. Johnston, 3309 Franklin street."

W. S. Wendell writes from Summerland Beach, Millersport, Ohio: "We are building up a great spiritual institution as it were, in the midst of a remote community with all the opposition they can put forth, we are bound to march on to victory. We have a hotel of fifty-eight rooms we are striving to get in readiness by the first of November, so we can hold a two-weeks session this fall."

F. E. Irvine writes: "The St. Paul Spiritual Alliance began the fall and winter meetings Sunday, October 20th, at 3 and 8 p. m., at Odd Fellows Hall, corner Wabasha and Fifth streets. Mrs. C. P. Weatherford will lecture the Sunday of October 20 and 27. The Rev. J. C. F. Grumbine is engaged to lecture for the Alliance during the month of November. Mr. Grumbine is an advanced thinker and a very able and eloquent speaker, and no one should fail to hear him while he is in St. Paul."

A. B. Coman writes: "Some twenty-five old workers on the South Side, this city, met recently at Mrs. Lambert's. One of the old workers, who was among the first to assist in the meeting that was started at Apollo Hall some fifteen years ago, is to leave for new fields in Oregon. Mrs. Elder will be missed by us all. Among those present were Mrs. Coverdale, Mrs. Suydam-Green, Mrs. Coman, Mr. Longhurst, Mr. and Mrs. Danforth, the Misses Danforth, of Englewood. Mrs. Ada Foye was with us, and her guides gave us words of consolation and joy."

Mrs. Jas. Clark, a prominent medium and author, writes: "Your good paper keeps me in touch with the workers of our cause. Although some so-called mediums are remiss in the good work, there are many others who are doing good work in the cause of reform. Dr. Thomas, of the People's Church, Chicago, was with us last week, and we enjoyed a visit with him very much."

Geo. Ingham, of Cleveland, Ohio, writes: "I cannot see how any Spiritualist can do without THE PROGRESSIVE THINKER, as the cost is less than two cents per week. It seems to me that every thinking mind in the United States should peruse its contents every week. To me, it is food which is good to digest. I hope your subscription list will be published within the next twelve months."

N. P. R. writes from Paw Paw, Mich.: "The People's Home Spiritualists' Association, October 6th, was well attended, for it rained nearly all day. Dr. A. B. Splimney, of Reed City, gave three lectures that were good and well received by all. It was a sad time for President O'Dell and family, as his aged father, Dr. C. M. O'Dell, was suddenly taken ill, on Saturday, the 5th, and passed away at an early hour Monday morning, the 7th."

C. E. Winans, the materializing medium, accompanied by his agent, was in the city last week. He held a seance on the South Side. He will return to his home, Edinburgh, Ind., for a short rest.

Mrs. Anna L. Robinson, the well-known lecturer, of Port Huron, Mich., writes: "A number of notices of my supposed death have been published in the Southwestern papers, and every day some inquiry comes from distant friends in regard to it. Will you kindly state through your paper that I am very much alive, and working hard for the cause of truth."

Investigator writes from Pittsburg, Pa.: "I am an investigator into the truths of life eternal. It was my pleasure to go into a meeting held by Rev. F. Cordell White, at No. 6 Sixth street, Pittsburg, and to my mind he gave some very startling revelations; one in particular. He told a gentleman that there were four spirits around him. He gave their names in full and said: 'I see a very dark cloud around, and the spirit tells me to call you O. J. B.,' which the man in question said was his own initials. All was correct, only he could not understand the meaning of the 'dark cloud.' This was given on Sunday, Sept. 29, and on Oct. 13 this same man, O. J. Baldwin, was killed by the electric cars. It is not a fact that many of the troubles of this life are known by departed friends, and could they not tell us these things and save us many of the trials of the physical life? I now believe there is truth in Spiritualism, or this is a very strange coincidence to say the least."

J. C. Reed writes from Portland, Or.: "The hall of the First Society of Spiritualists of this city was well filled last

evening by an intelligent audience to listen to the trance lecture of Mrs. Cooley, one of Oregon's best mediums. After the lecture, and before she took the platform to give tests, Dr. Dean Clark was introduced by the president of the society and the old pioneer lecturers of the Pacific Coast. The Doctor said: 'I do not intend to give you a lecture to-night, but will simply make a few remarks in behalf of the medium who has just addressed you,' but it was evident in a few moments that the Doctor was not having it all his own way, for he proceeded to deliver one of the finest lectures I ever listened to. Every word was a burning inspiration."

E. W. Sprague writes from Elwood, Ind.: "Mrs. Sprague and I came here a week ago to-day, and after giving four lectures (the first ever given in this town on the subject of Spiritualism) we organized a society, with thirty-five charter members, and set in an application to the National Association for a charter. Pretty quick work, and considerable to be accomplished in five days, was it not? Spiritualism is the subject of discussion in the factories and stores, on the street, and everywhere. The people are ready for the grand truths of Spiritualism, and as soon as it is presented in a proper way it is accepted. We need missionaries almost everywhere. May our National Association become strong, so as to send out missionaries in every direction to do the needed work. May our Spiritualist speakers be placed in every home in the land, that the people may learn what Spiritualism truly is, and that they may not be obliged to be misled by the false statements of priests and preachers, who wilfully and ignorantly misrepresent it; and I shall be one in the future, as in the past, to assist in the circulation of said papers. We are engaged here for this month. We will serve the Port Wayne (Ind.) Society for November. December and January we have still open. Address us at Elwood, Ind., for October, and Port Wayne, Ind. (general delivery), for November." The Elwood Daily Press speaks of Mr. Sprague as follows: "Last evening Knott's hall was filled to overflowing to hear Rev. E. W. Sprague, of Jewtown, N. Y., deliver upon the theme, 'Many ways rather than stand, while a large number remained standing throughout the two hours' service. Mr. Sprague's subject was 'Magnetic and Spiritual Healing.' The speaker explained the operations of these invisible forces, declaring that there were no miracles in the universe; that the healing by laying on of hands, in ancient as well as modern times, was done through natural law; that there was not an effect known that was not produced by natural causes. So with the art of healing recorded in the scriptures, all was accomplished through natural law, though not understood by the people of that day, and consequently attributed to miracle or supernatural causes. Mr. Sprague gave readings to eight persons, all strangers to him, as they stated, making nearly one hundred positive statements—telling of incidents and accidents in their past lives; describing their spirit friends around them, giving communications—nearly all of which were pronounced correct by the recipients. It was a very novel and interesting entertainment. Rev. Sprague will hold services in Knott's hall next Sunday at 10 o'clock, and in the evening at 7:30. Admission, 10 cents."

Dr. G. C. B. Ewell, of Denver, Col., passed through the city on Saturday last, on his way home from the National Association. The Doctor is an active, influential worker in behalf of the National Association. We understand that he is building a sanatorium in Denver. He is pastor of the Independent Spiritual Church.

Charles Wesley Peters, inspirational speaker and organizer, has a few dates open. Societies desiring his services address him at Walnut, Ill.

Mr. and Mrs. George F. Perkins have been doing a most excellent work at Bellevue, Mich. Mr. Perkins writes: "We have lectured over here and had a houseful. According to remarks heard ours was the first that has taken place for many years. The sentiment of this city of 4,000 inhabitants can be judged by considering the fact that there are eight churches here. Think of it, eight churches to four thousand inhabitants! We have found a few noble friends, who, though beginners in the philosophy, have been loyal to their principles."

Mrs. C. A. Sprague, clairvoyant, trance speaker and psychometric reader, also a magnetic and spiritual healer, will be with her husband at Port Wayne, Ind., during November. Parties wishing her services as a speaker and test medium may address her at Elwood, Ind., for October, and Port Wayne during November.

Dr. Dean Clarke completed his lecturing tour of the Willamette Valley, Oregon, and arrived in Portland October 12th. He has engaged to speak for the First Spiritualist Society for some time, in the position with Mrs. George Cooley, who follows him with tests. We congratulate the Portland Spiritualists in securing the services of one of our most eminent speakers, and predict grand results for our cause if he is properly supported. Dr. Clarke's address is at the William Tell House, corner of First and Market streets, Portland, Oregon.

S. J. M. writes from Ashland, Wis.: "We have that hard-working veteran, inspirational speaker, Will C. Hodge, with us. He is expounding the grand truth to crowded houses of the most profound thinkers and reasoning classes of Ashland's population. It is not only to the investigators of Spiritualism, but to church people as well. Mr. Hodge is doing a grand, good work here; he is the right man in the right place. Mr. Hodge is giving a course of about a grand intellectual treat. We regret we cannot keep Mr. Hodge with us all the coming winter."

The report that the most excellent medium and eloquent speaker, Mrs. Anna L. Robinson, of Port Huron, Mich., had passed to Spirit-life is false. She is in good health, and doing an excellent work for the cause.

Geo. F. Perkins and wife have arrived in this city and until permanent quarters are secured they may be addressed at THE PROGRESSIVE THINKER office, 40 Loomis street.

Mrs. Mary C. Lyman, regular speaker for the First Society of Spiritualists of Chicago, will open engagements with those who would like a speaker and test medium to visit them during the week days and evenings in close proximity of one hundred miles or less from the city. Hoping to hear from those desirous of

spreading their truth, please address all correspondence to 111 South Paulina street, Chicago, Ill.

## A Good Man Has Ascended.

Our good brother, J. B. Snyder, late proprietor of the Tremont House, Muncie, Ind., has passed on to the "ever green shore," after an illness of three weeks' duration. Brother Snyder was a man of about fifty summers. His life was practical, full of true manliness, and won for him the good will and friendship of all who knew him. He was a faithful member of the Muncie Association of Spiritualists and trustee of the same. From his broad experience in both the phenomena and philosophy of Spiritualism he had grown ripe for the change that awaited him. Like the brave and noble Socrates, Brother Snyder, when surrounded by a few warm friends who had met at his bedside to have their closing conversation with him, remarked: "Friends, I am not dying. I shall pass on soon, but I know I shall live on—by myself. I am going to join my friends in the Spirit-land. Do not hurry the matter, but make the best conditions you can for me, and I will return and do the best I can in letting you hear from me." The funeral services took place on the 10th inst., at the Muncie Spiritualists' Temple. The gathering was the largest of the kind that ever occurred in the place, there being present twice the number that could be accommodated within the capacious walls of the temple. Brother Snyder being also a member of the order of Odd Fellows, well represented by the order. The funeral services, it might be said, were jointly conducted by the order and our beloved sister, Mrs. Colby-Luther, the latter serving first, and delivered the principal discourse, in such eloquence of speech and force of logic as held the large audience for a full hour perfectly spellbound. The departed leaves a wife and family of children, all of whom are confirmed Spiritualists.

J. H. Mendenhall.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 432 pages. Price \$1. For sale at this office.

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comical pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the free thinker, who wishes to post from busy cares, and drive away evil. Price in strong board covers, \$1; cloth \$1.50. For sale at this office.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily recommended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"The Fountain of Life, or The Three-fold Power of Sex." By Lois Wais brooker. One of the author's most useful books. It should be read by every man and woman. Price 50¢.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price \$2.

"Angel Whisperings for the Searcher After Truth." By Hattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price \$1.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

"Right Living." By Susan H. Wilcox. The author shows a wise practicality in her method of teaching the principle of ethics. The book is saturated with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

An abridged edition of "Antiquity Unveiled" gives in condensed form its more important statements and references. It is in stiff board covers, and the price is 50 cents. For sale at this office.

"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 which she began her career in modern Spiritualism movement. She narrates many incidents and spiritual occurrences in the experiences of the Fox family. Price, cloth, \$1.50, postpaid.

"From Soul to Soul." By Emma Rod Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1.50. For sale at this office.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

"The Wateksa Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Wateksa, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15¢.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with their ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25¢.

Passed to Spirit-life, October 2, 1895, from the home of her half-brother, Marcus DeMoss, of Sullivan, Ohio, Mrs. Sarah Crosby, aged 84 years and 2 days. To her friends she was always known as "Aunt Sally." For many years she was a Spiritualist and when the darkest hours came she was sure of aid from her spirit friends. She was always cheerful and doing something for her friends. Truly the world must have been better by her sojourn here.

Passed to Spirit-life at Westfield, Mass., October 16, Henry B. Dant, aged 72 years and 1 month.

Passed to Spirit-life, October 3, at Almont, Mich., Mrs. Miriam Smith, aged 63 years. Mrs. Smith was an earnest, loyal Spiritualist, and for years a fine medium. She leaves besides a loving husband and three sons, a large circle of friends to mourn her transition, but she suffered so long that they are glad to know that rest, sweet rest, at last is hers.

The services were conducted by Mrs. Anna L. Robinson, of Port Huron. A large congregation was present, it being the first funeral of the kind ever held in the town, and in spite of cold or belied all expressed themselves as delighted with the sermon.

Passed to higher life, October 13, at the home of her parents, Mr. and Mrs. Gilchrist, their eldest daughter, Bessie, aged 17 years.

Bessie was a lovely girl and faithful worker in the Children's Lyceum, where she was a teacher, and all who knew her loved the gentle girl who suffered so long and unconsciously from the dread disease, consumption. The services were conducted by Mrs. Anna L. Robinson, in Society Hall, assisted by the Lyceum children. The large hall was filled to overflowing to witness the impressive services. The family have the sympathy of a large circle of friends in their deep sorrow.

Dandruff forms when the glands of the skin are weakened, and if neglected, baldness is sure to follow. Hall's Hair Renewer is the best preventive.

Health, comfort and happiness abound in homes where "Garland" Soves and Ranges are used.

## Passed to Spirit-Life.

Major Carpenter, of Delhi, N. Y., stepped from the visible ranks to join those who have passed from our tangible grasp, on October 4th, aged 93 years. Another veteran in the cause of Spiritualism, who was fearless and outspoken, has gone to try the realities of the unseen, in which he had an unbounded faith. For days the wife and mother, with three many sons and one gentle daughter, together with their families, came and went, watching the life that they knew was surely ebbing to its close, and yet the messenger came, so calm, and still, and peaceful, that they scarcely knew the moment of his surrender.

"The deceased had lived over sixty years in Delhi, and from the hillsides and valleys they came, a vast throng of sympathizing friends and relatives, among whom were many whose whitened hair told the story of their near approach to the boundary of the unseen whither their friend had passed, until the spacious church was filled to its utmost capacity with those who pressed into the throng, eager to listen to the words that were spoken through the inspired utterance of the writer, which gave such consolation as nothing but the revelations of Spiritualism can bring.

The very air in the old homestead is laden with his presence, and noiselessly the silent finger of the spirit traces on our questioning hearts the jeweled words: "I still live and we shall meet again." "Life is worth living." "Death is not the end." W. ANNE HINMAN.

Passed to Spirit-life, on Tuesday, October 8th, 1895, Mrs. Catherine Pace, wife of David Pace. Mrs. Pace had seen nearly eighty-four years of earth-life, and she leaves an aged husband, two sons and one daughter, not to mourn her loss, but to remember mother as the light of the household. To be sure, her place in the family circle, her loving smile and kindly words of welcome, are missed; earth claimed them once, heaven inherits them now. For more than forty years Mrs. Pace had enjoyed a knowledge of a future life, and felt within her that hope and supreme satisfaction which only Spiritualism can offer to the toll-vorn, saddened hearts of earth.

Her husband, who is now simply waiting to join the bride of his youth, is also fully in accord with the teaching of our philosophy. For sixty years this venerable couple had traveled life's road together, and a more beautiful picture of the course of true love was never expended. On this subject poets have expended their energies, and many beautiful and inspiring expressions have been given to the world from time to time, descriptive of the soul's affection, which neither grows cold nor old. Thomas Moore tells us in matchless rhyme:

"The heart that once truly loves never forgets;  
But as truly loves on to the close;  
The sunflower turns on her god when he sets  
The same look which she gave when he rose."

Burns tells the same story in "John Anderson, My Jo, John," but in the lives of David and Catherine Pace, for more than half a century, this has been a living picture—their married life has been a perpetual joy.

The funeral discourse was delivered by Mrs. Anna L. Robinson, and her inspiring, beautiful, eloquent words have left a lasting impression upon the minds of those who listened. S. D. PACE.

Mrs. McFarren, one of the pioneer Spiritualists, passed to Spirit-life, in her 80th year. She was born in Massachusetts in 1815, and came to LaSalle, Ill., in 1844, where she was married to John H. McFarren in the same year. Her husband preceded her to the higher life some twelve years. She was a staunch advocate of the cause when it required courage and determination to stand up in the face of bitter opposition and advocate what was to her a grand truth. In her last illness she requested that Mrs. James Clark be asked to speak at her funeral, which she did, Sept. 26th, to a large and appreciative audience.

Passed to Spirit-life, October 2, 1895, from the home of her half-brother, Marcus DeMoss, of Sullivan, Ohio, Mrs. Sarah Crosby, aged 84 years and 2 days. To her friends she was always known as "Aunt Sally." For many years she was a Spiritualist and when the darkest hours came she was sure of aid from her spirit friends. She was always cheerful and doing something for her friends. Truly the world must have been better by her sojourn here.

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## 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, now 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 text book. 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."

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## In our New Departure, determined to give Spiritualists—instead of the dear, 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 deferred, for want of means, from sending it forth on missionary duty.

## THE PRIEST, THE WOMAN

## —AND—

## THE CONFSSIONAL.

## —BY FATHER CHINIQUE.

## This is a most valuable book. It comes from an Ex-Priest, whose character is above reproach, and who knows what he is talking about. It contains the following chapters:

## CHAPTER I.

## The Struggle before the Surrender of Womanly Self respect in the Confessional.

## CHAPTER II.

## Auricular Confession a Deep Pit of Perdition for the Priest.

## CHAPTER III.

## The Confessional is the Modern Boudoir.

## CHAPTER IV.

## How the Yew of Auricular Confession is made easy by Auricular Confession.

## CHAPTER V.

## The highly-educated and refined Woman in the Confessional—What becomes of her after unconditional surrender—Her irreparable ruin.

## CHAPTER VI.

## Auricular Confession destroys all the Sacred Ties of Marriage and Human Society.

## CHAPTER VII.

## Should Auricular Confession be tolerated among Civilized Nations?

## CHAPTER VIII.

## Does Auricular Confession bring Peace to the Soul?

## CHAPTER IX.

## The Dogma of Auricular Confession a Sacriligious Imposture.

## CHAPTER X.

## God compels the Church of Rome to confess the Abominations of Auricular Confession.

## CHAPTER XI.

## Auricular Confession in Australia, America, and France.

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## A Chapter for the Consideration of Legislators, Heads of Churches, and Fathers of the Faith—The French Revolution.

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Born April 23, 1564; died April 23,  
1616; aged 52.  
Son of a woolstapler and glover of  
Stratford.

Good Brother Weil wonders why Spiritualists should worship Mr. Ingersoll; and here again I think it can be truthfully said that there is not a Spiritualist in the land who does; but Spiritu-

**THE HOME OF THE SPOOKS.**  
Reaching camp, they told their story to their companions, who had succeeded

information on the subject. Price \$1.  
For sale at this office.

Andrew Jackson Davis. A highly interesting  
 Price 75 cents. Postage 5 cents.



## CURRENT THOUGHT.

"I have always thought that more true force of persuasion might be obtained by rightly choosing and arranging what others have said, than by painfully saying it again in one's own way."—John Ruskin.

## THE GOLDEN RULE.

And Other Moral and Divine Precepts, of Like Character, Belong to Humanity.

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GOLDEN RULE TAUGHT, AND ITS STRICT AND DEVOUT OBSERVANCE IN NOBLE LIVES ANTEDATES THE CHRISTIAN ERA, MANY CENTURIES SINCE BY NOBLE SOULS OF NO CHURCH—CHRISTIANITY; SOMETHING OF ITS ORIGIN—THE GOSPEL JESUS AFFIRMED TO BE A COMPOSITE IDEAL AND MYTHICAL CHARACTER.

BY J. T. COX, DAYTON, OHIO.

"Why not of yourselves judge ye what is right?"—Jesus.  
 "Prove all things; hold fast that which is good."—Paul.  
 "Not giving heed to Jewish fables."—Paul.  
 "Neither give heed to fables"—Paul (of any nation or religion).  
 "Fables, profane and old wives' fables."—Paul.  
 "Search the Scriptures."—Author of the gospel by John.  
 "Calling those things which be not as though they were."—Paul.  
 "Which things are an allegory."—Paul.

"Write me no more fables, lest I be a fool, and read the riddles away."  
 "For there is nothing covered that shall not be revealed, neither hid that shall not be known. Therefore, whatsoever ye have spoken in darkness, shall be heard in the light, and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops."—Author of Gospel Luke.

"For my part, I am certain that God hath given us our reason to discover between truth and falsehood; and he that makes not this use of it, but believes things he knows not why, I say it is by chance that he believes the truth, and not by choice; and I cannot but fear that God will not accept of this sacrifice of fools."—Chillingworth.

"Come now, let us reason together."—Isaiah.

"Let me reason the case with thee."—Jeremiah.

"Religions are various, but reason is one, and we are all brothers."—Chinese Proverb.

"Religions are opinions—prove but one, and all men mingle in a common faith."—Shakespeare.

"The same author says: 'In religion what damned error.'"

"Ho that judgeth a matter before he hearth it, is a folly and a shame unto him."—Jewish Proverbs (Solomon).

"Religion is a mere question of geography."—Gibbon.

"There is no religion which does not say, 'do good and avoid evil.'"—Max Muller.

"By education most have been misled; We so believe because we so are bred; The priest continues what the nurse began, And thus the boy imposes on the man."—Dryden.

"Every religion is the result of environment and instruction. We take on our own religion, just as we adopt the customs and habits which prevail in the different countries in which our lot is cast."—Henry M. Taber.

"Religions take their turns; 'Twas I, 'twas 'tis Mahomet's—and other creeds Will rise with other years."—(Childs Harold) Byron.

"I inquire whether the signs of the times do not warrant the opinion that the next century will place the Christian religion among the mythologies of ancient nations."—J. C.

"To no creed confined, The world our home, our brothers all mankind; Do good, love truth, be just and fair with all; Exalt the right—though every ism fall."—Pope.

"The greater part of the world has often had to come around from its opinion."—George Eliot.

"The graves of the dead (past) are giving up their dead, and the judgment day (for myths) is drawing near."

"(That is the mystery of godliness."—Paul. (That is "without controversy.")

"Great is Diana of the Ephesians." "Woe to the Sphinx, if we can solve her riddle."—J. P. Richter.

"If the right theory should ever be proclaimed, we shall know it by this token: that it will solve many riddles."—R. W. Emerson.

"Untruth should be exposed, whether its teachers come in the name of God or of the devil."—Ulrich Hutton.

"Our prayers for light shall be answered, if we only consent to open our eyes."—G. B. Lessing.

"Tyranny and superstition begin their arguments by fettering free speech. Begin your reply by breaking your fetters."—Mirabeau.

"Why should it be thought incredible that men should some day naturally desire a Bible with a supplement as the valuable portion of the book. There are better things lying around outside, than some inside."—Impey in Ai, a Social Vision, by Chas. S. Daniel.

"God sends his teachers unto every age, to every clime, and every race of men, with revelations fitted to their growth and shape of mind, nor gives the realm of 'Truth into the selfish rule of one sole race; therefore each form of worship that hath swayed the life of man, and given it to grasp the master key of knowledge, reverence, in folds some germs of goodness and of right."—J. R. Lowell.

"On a winged word hath hung the destiny of nations. On a winged word

hath human wisdom been willing to cast the immortal soul, and leave it dependent for all its future happiness."—W. S. Lander.

"Suppressing the truth suggests falsehood."—X.

"On old beliefs or later creeds Which claimed a place in truth's domain I ask to see the title deeds."

"The mortal enemy unto knowledge, and that which hath done the greatest execution upon truth, hath been a peremptory adhesion unto authority."—St. Thomas Brown.

"A subject of study ought not to be abandoned because it is beset with difficulties, nor because, for the time being, it may elicit prejudice, or encounter contempt."—Berzelius (1846).

"You never need think you can turn over any ancient falsehood or preconceived absurd notion, without a terrible squirming and scattering of the horrid little population that dwells under it. Every real and truthful thought, persisted in, on every real subject, knocks the wind out of somebody or other, or their revered idol."—O. W. Holmes.

"Idolaters never give up their idols voluntarily, because no one can leave, of his own choice and with pleasure, that which he has drawn in with his mother's milk. Before idols can be taken from their hearts, we must know the conception and estimation the idolaters have of their gods, and then point upon their hearts the conception of truth. Afterwards they themselves, seeing their mistake and error, will throw down and destroy with their own hands, and willingly, the idols they venerated."—Las Casas in his "History of the Indies." (A Bishop of Mexico in 1550.)

"He who conceals the truth is equally guilty with the propagator of an injurious falsehood."—Augustine.

"To withhold or suppress the truth is a crime against humanity, and contrary to the spirit of this age; and those who do it are the enemies of progress, and unworthy to be recognized as the authoritative teachers of the world. Those who publish that which is false or suppress what is true, especially if they know the truth, not only do a great wrong to the people, but, if possible, do a greater wrong to their own souls, and must suffer the consequences. They must have an awful reckoning with eternal justice. (Every hypocrite and 'sanctified' persecutor of the truth must meet and face his own conscience in the world beyond the mortal."—(J. C. C.) Rev. R. B. Westbrook, D.D., LL.D., in "The Eliminator."

"He also says: 'Come what may, let us cease to profess what we have ceased to believe.'"

"Has not the time come in the history of our planet for the solution of the riddle of the Sphinx? The very fact that men, no more satisfied with childish explanations and dogmatic assertions of theology, ask those questions, proves that they are ripe for receiving the answer."

"The reason why there are so many diverse religions in the world is because the true one had not yet been discovered. Now that the true (Spiritualism) is known, the diversity will be superseded by unity; and for the first time in the history of our planet, one universal religion of humanity is possible; the universal recognition of the fatherhood of God and the brotherhood of man."—(The above two extracts are from that excellent new work, "The Religion of the Future, or Outlines of Spiritual Philosophy," By Rev. Samuel Well.)

"There is no mystery, except to ignorance. All the mystery, so-called, is but the affectation of empiricism. There are two forces in the intellectual world that have retarded human progress, and continue to do so, beyond all ignorance and bigotry. Ignorance demands obedience, bigotry punishes its refusal as heresy. The mental development of the race has been along the lines of these opposing forces."

"The basis of this ideal is that everything natural is moral—or that there is no immorality in nature. Immorality is the abuse of the natural. There is only one perfect law, which by some strange misconception we have come to call the moral law. To not do to another what you would feel a wrong to yourself is the basic rule of nature. Why, then, should there be any mystery? How can there be anything occult? How can there be an infinite wisdom that makes anything impossible of knowing? The reason a savage cannot understand a locomotive is that the builder of the engine was of limited power. Planetary motion is less mysterious to the savage than the steam car, because it is a product of infinite wisdom and power. All mystery is something on the half-shell—the product of incomplete capacity."

"We need give ourselves no concern as to the creator, for we can neither help nor hinder. The only way we can contribute to the 'glory of God' is to enhance the happiness of man. There is no other way to God's favor than through his creation—on this planet as well. And we are beginning to see that that nobody has been deputed to attend to that duty—only each soul for itself. That is the religion of the future, the science that lights the pathway of the race."—Col. E. F. Van Horst, in Kansas City Journal.

"Prejudice, the great obstacle to progress, must be laid aside. Vice has no friend like the prejudice which claims to be virtue, and it is 'When the judgment is weak the prejudice is strong.'—X.

"Truth needs no creed, no bolster; it is able to stand alone, it worships neither God nor man, it is not timid. We want no half truths. If you fight truth it will slay you. Be not afraid of justice and liberty. This is a Christian government, not a spiritual one. Christians murder Christians by statute law, in a barbarous manner, at the end of a rope. Spiritualism teaches us to reform the erring, not to murder them. Christianity to-day is not the religion that Jesus taught. Money is the dominant power now. Money, money, money rules in religion and politics. Nineteenth of the clergy preach for money."—J. R. Lowell.

"Oh, ignorance, how many cruelties you have committed in the mistaken

guise of morals and purity! Even today, in the effulgent glory of art, science and progress, there is a premium on this hideous monster of mediocrity, in all religious circles, and perhaps, in most others. It dwells and crushes much of the beauty and vigor from thousands of noble minds."—F. A. Wiggins.

"Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this."—Ezekiel, vii. 10.

"Neither accept an opinion, nor except against it, merely on the score of novelty; all that is new is not true, but much that is old is false."—Zimmerman.

"The fathers dreamed and the children are dreaming, but as the knowledge of the fathers differed from that of the children, so the dreams of the children differ from those of the fathers."

"When you know a thing, to hold that you know it, and when you do not know a thing, to admit that you do not, is wisdom."—Confucius.

"Those only are abreast of their age who keep up with the newer and truer meaning of old words. The progress of science and civilization soon sends every dictionary to the rear and forms a new one without making scarcely a new word."—Thaddeus Wakeman.

"A thousand years hence war and hatred will be dead—twins we have inherited from the brutality of the past."—Helen H. Gardner.

"Referring to the church she says: 'She stoops to the dead languages, and the only thing she is not afraid of to-day is something dead. Any other kind of knowledge or a new-found truth is a dangerous acquaintance for her—she makes.' Also: 'The world has awakened, but the church still snores on, confident and happy in the belief that she has a devil all her own, and that he is attending strictly to business and looking after her interests.'"

"For untold ages the gods have squatted like tups upon the world and dwarfed the minds of men. But each, in turn, has joined 'that innumerable caravan that marches to the pale realms of shade, where each shall take his chamber in the silent halls of death.' To-day the Christian gods and the Bible are on trial. Shall they be found an exception to all that have gone before?—Barry Hoover.

"We do not take possession of our ideas, but are possessed by them."

They master us and force us into the arena.

Where, like gladiators, we must fight for them."—Helen.

TO THE CHURCH.

"Don't vainly think your skill can aught conceal."—Peregrinus.

"Time, that knows all things, shall all truths reveal."

"The moment there is fixation, petrification and death ensue."

"Profound sincerity is the only basis of true character."—Emerson.

Let nothing in the universe be considered 'sacred' and divine but truth. Let there be no other heresy but this: Opposition to truth. Let truth be worshiped 'wherever found, on heathen or on Christian ground.' Let all 'sacred' and 'profane' (?) history be searched for that pearl of great price, truth.—Ed. Freethinkers' Magazine.

"Faith can flourish and triumph only where ignorance is cultivated as a virtue."

"In many respects 2,000 years have been lost to the world through the Jewish-Christian God and his book."—Saladin. W. Stewart Ross.

"Christianity is a translation of 'Paganism' (made worse, not better, in the translation).—Hudson Tuttle.

"We had better square the 'confession of faith' with the truth, rather than the truth with the 'confession.' If the church is to go on in the way that matters are trying to persuade us it ought to, the sooner it gives up the ghost the better, to save the medical expense."—Rev. Chas. H. Parkhurst.

"Let us have freedom. Let us think it out. Let the struggle go on, and let us not, with pallid faces and strident voices, cry out in fear; for the only tribunal that can righteously adjudicate the rightness of human thought is the tribunal, as Schiller has it, of history. Eighteen centuries ought to convince us that truth slowly emerges from warring opinions, conflicting theories and the pathetic longings of the human soul, to discover its hidden meanings and its deepest and grandest applications."—Rev. Dr. Geo. C. Lorimer.

"Knowledge is light, and before light evil ever flees. Ignorance is darkness, and befriends wickedness."—Rabbi Solomon Schindler.

TO A REFORMER.

Nay, now, if these things that you yearn to teach

Bear wisdom, in your judgment, rich and strong;

Give voice to them, though no man heed your speech,

Since right is right, though all the world go wrong.

The proof that you believe what you declare

As that you still stand firm though wrongs pass by;

Rather cry truth a lifetime to void air;

Than flatter listening millions with one lie."—Edgar Fawcett.

"Where knowledge is a duty, ignorance is a crime. Say a bold thing that will stagger them, and they will begin to think."

"One good schoolmaster is worth a hundred priests."

"All are infidels who believe falsely of God."

"It is blasphemy to call the Bible the word of God."

"Where liberty is not, let my dwelling-place be."—Thomas Paine.

"The traitor may wear the crown of another,

And hatred and malice may live for a day,

But truth is eternal, for ever and ever, And error and darkness at length pass away.

The river of time is slow in its flowing,

But it holds the bright truths its sands have secreted,

And leaflet by leaflet the laurel is growing,

And in the slow years shall thy crown be completed."

"The world moves, and those who attempt to stop it are sure to be crushed."—Rev. Dr. Westbrook.

"The truth against the world," is the motto of every heroic lover of the real.

The reformer finds no resting-place in any creed or platform or organized institution.

The reformer does not spare any institution, however dearly loved and honored. He fearlessly

"Smites the shrines of man along his path."

"There is a sweeter word than mother,

home; love or heaven; that word is liberty." The reformer is seeking liberty; liberty from the oppression of the state, and superstition of the church; liberty from all tyranny; and in his journey even the sweet words, home and mother, receive some blows from his hand.

The reformer destroys many idols and invades the most sacred of human institutions. He sows discord and inharmonious in all human relations. Of him it might be said: 'I am come to set a man at variance against his father, and daughter against her mother; and a man's foot shall be they of his own household.'

Who has not known of this being the result of the search for truth. Brothers and sisters, parents and children, husbands and wives, are estranged and separated, households are set at variance, by the entrance of the reformer, by a glimpse of truth and the desire to possess it. But he destroys nothing that is worth preserving. The good lives on.

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