



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

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PROGRESSING.

Liberal Sunday-School Papers.

The Young People's Weekly is the name of a nice little paper printed in Chicago by Mr. David C. Cook for general circulation in Sunday-schools. It is a non-sectarian paper, and the stories remind one of the Golden Days. In the issue for September 5, some one asks a question which I copy, with the editor's reply thereto:

"I have lately had a great sorrow overtake me, and it does not seem as if I could say, 'Thy will, not mine, be done.' Do you think that friends we have lost, see and know what we are doing here on earth?"

(You do not tell me what your sorrow was, but think it must be that you have lately lost a dear friend. Your question is one which is often asked, and about which we have very little light from the Bible. But all the light we have goes to show that those who have passed out of the body do know what is going on here, and are interested in the same; also that they are helpful to us. In one place the Bible speaks of our being "compassed about with a great crowd of witnesses," and in another place says, "Are they not all ministering spirits?" There are many similar passages. I think there is a oneness of all life, so far as there is life, and that separation from the body only increases this. I think Jesus taught this in the parable of the judgment, when He spoke of separating the good from the evil, as the shepherd separates the sheep from the goats, and would say to those on his right hand, "Come ye blessed, for I was hungry, and ye gave me meat," etc. Of course there are many here whom we do not know, and it would not be wise to become acquainted with all, and for our love to grow so large that we should feel a oneness with every one. I cannot see why our dying should separate us from those we love here, but instead I think it should unite us still closer to them and to Jesus.—Ed.)

Now, of course, there are a few thoughts in the above answer that Spiritualists do not altogether agree with, but the trend of it strikes very strongly of Spiritualism. I opine that the editor has been reading Moses Hull's "Encyclopedia of Biblical Spiritualism." Ida Reed Smith has a very good story in the paper, called "The Floyd Boys." It tells about Mr. Floyd's brother-in-law having cheated him out of some money, and after Floyd's death, the man allowed his family to become almost destitute, while he was a rich man, made so by the providential loan he had failed to repay. But a heroic act performed by one of the boys availed their uncle's better self, and "penitence came to Cyrus Thatcher's softened heart that he had ever wronged the friend who had died." Penitence that made him say to some unseen presence that he felt near him: "I'm sorry, Will, I'm sorry; but where I wronged you, I'll try to make it right with the best. I'll give them what you'd like best for them to have; as much as a man may, I'll right the wrong I did you so many years ago; I'll make it up to the boys, Will."

And the story ends by saying that he took the whole family home with him. Now, if there isn't true Spiritualist teaching in this story, then there is no such thing. I will say this much in conclusion, that without in the least desiring to boom this particular paper, as there are a number of objectionable things in it, but my point is that it is the best orthodox Sunday-school paper I have ever read.

I hope the Progressive Thinker man can see his error in publishing the Hull-Cover debate in pamphlet form at an early date. I am happy to say that Mr. Cover is my personal friend, but I consider Mr. Cover an inconsequential squint. Yours for the truth, U. G. FIGLEY, Ney, Ohio.

An Open Letter to the Hon. A. B. Richmond.

Dear Sir:—I have read your recent contribution to "The Progressive Thinker" on the "Atom and Infinite Mind." You ought to recognize the fact that life and matter are indistinguishable, hence, logically, are self-existent, and like unto time and space preclude a creator; that life and matter are distinct factors; that mind is evolved from life consequent upon its organic union with matter; and thence it follows that all intelligence is evolved from the same source; that all phenomena result from the counter action of insensate cosmic forces resident in life and matter, and are co-existent therewith; that the constant antagonism of insensate forces results in constant warfare, thus precluding order or harmony; that instead of fixed laws producing definite results, we find constant change is the unfixed law of nature in all her operations; that all phenomena differ from all preceding phenomena; that she works toward no predetermined purpose.

In view of the many dire calamities through which the earth has passed, and daily exist, if we concede a Supreme Ruler we have a monster "Of such heinous men that He is intuitively hated without being seen."

Verily, my God is not a monster. He is in harmony with phenomena. He is infinite in wisdom or power, yet He is adorable. He is unchangeable. He is incapable of anger, hate, or revenge. GEO. M. RAMSEY, Clokey, Pa.

Frugality is founded on the principle that all riches have limits.—Burke. When the state is most corrupt, then the laws are most multiplied.—Tacitus. He who has health has hope; and he who has hope has everything.—Aristotle. Every noble acquisition is attended with its risks; he who fears to encounter the one must not expect to obtain the other.—Metastasio.

A FARMER MEDIUM.

A Successful Seance Under Test Conditions.

Our farmer medium, H. F. Coates, entertained some sixteen of us some time ago, to the entire satisfaction of all, and proved beyond a doubt that spirits do return and can make themselves manifest to their friends. His place has been trumpet and dark circle, but acting upon your idea of a test, a number of believers and skeptics were invited to the residence of J. P. Marks, the city electrician. After the circle was formed, a committee was asked to examine both cabinet and medium, and everything was pronounced satisfactory. The medium took his place in the cabinet, and, after placing himself in the proper position, was attacked securely to the floor, and examined by all and pronounced secure. Then the light was lowered and everything was ready. We were requested to sing a song and repeat the Lord's Prayer, after which the spirits began to come.

Quite a number came and talked, but a great many that came were not strong enough to say anything. After the materializing seance was over, the light was extinguished and the medium still remained in the cabinet tacked down and the circle outside joined hands. Strange to say, the trumpet-talking went on just the same; writing was heard on the plates and tablets; the guitar was played and a 10-pound music-box was wound up and carried around the room playing. Now, all of these instruments were on a table outside of the cabinet and inside of the circle.

Spirits, like mortals, lose their power, so we were finally thanked and dismissed. At no time was the light extinguished during the materializing seance. The cabinet consisted of curtains hung in the corner of the room, where there was no opening and no possible way of practicing any deception. The light was turned on, another examination made, and the medium found as when placed in the cabinet. Everyone present pronounced the seance a success. Since this first test he has given a number of materializing seances with success, and we can recommend him in his various phases to any society.

ONE WHO WAS THERE, Mattoon, Ill.

MRS. EMMA FOSTER.

Materialization Under Strict Test Conditions.

To the Editor:—Probably there is no phase of phenomena presented by our mediums that has caused more discussion or has been more puzzling to Spiritualists and investigators than the phenomenon known as materialization.

To such as have investigated this phase by any extent it is well known that for the most part that which is claimed as materialization is too often personation by the medium, and in many cases downright fraud, the so-called spirits being nothing more than confederates.

No seance is valuable to the student of the phenomena unless held under conditions that preclude the aid of any helpers, and such other safeguards as to put it beyond the power of the medium to produce the manifestations.

It is my purpose to give a straightforward account of a seance held by the lady whose name heads this article, and let the reader draw his or her own conclusion.

On Tuesday evening, October 2, the writer was one of about twenty persons who assembled in the parlors of Dr. Arthur, who resides at No. 2127 W. W. Madison, where the seance was held. The cabinet is formed by curtains placed against two sides of a solid wall in one corner of the room.

A pair of new and improved steel handcuffs, to which was attached a chain about three feet in length and having a staple at the end of the chain was produced and inspected by all who chose to do so, after which the staple was driven firmly into the framework of the door.

Two ladies present were called to disrobe the medium, replacing her ordinary apparel with black garments throughout.

She then took her seat in the cabinet and the handcuffs were placed upon her wrists, the keyholes being sealed by a gentleman present.

After singing a few moments, full forms began to appear, clothed in profusion of white drapery and differing entirely in height, form and features from the medium.

Two or more forms were repeatedly seen at the same time, and what was especially gratifying was the fact that forms were seen and conversed with

satisfactorily explain the phenomena occurring in their presence on any other hypothesis than the spiritual.

WILL C. HODGE, 98 Ogden Avenue, Chicago, Ill.

OVER THE COALS.

Poser for Orthodox Preachers.

This morning's mail brought me a letter from a friend who had been to the seance held by Elder Covert in a recent issue of "The Progressive Thinker." While I am afflicted with a malady that prevents my opening my mouth and compels me to live on "spoon victuals," my mind is perfectly clear, and it does not take a month to operate a typewriter.

The customary argument is made, and as others may be met with the same explanation, I wish to make an examination of the passage quoted. When we mention the fact that the Bible gives to prove whether you are a believer or not, the answer always given by professors of religion is "Oh, that was for the apostles, not for us." That settles the argument, as usually no Bible is at hand, and the contrary can not be proven. Now, good Spiritualists, paste this in your hats and keep it ready for business.

The passage referred to will be found in Mark xvi:7-10. It reads as follows: "And he (Jesus) said unto them, Go ye into all the world, and preach the gospel to every creature."

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

"And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

The foregoing is the entire passage. I ask anyone to point out a single thing that would indicate that this test was to be applied to the apostles. On the contrary, it says exactly the opposite. Let us examine it.

"Go ye into all the world and preach the gospel to every creature." Not only to man—the book says "to every creature."

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." That leaves very little room for questioning. The apostles were instructed by their leader to go and preach the gospel to every creature, and they that believed would be saved, and they who did not would be damned. All about the creatures preached to. Not a word about the apostles' believing.

"And these signs shall follow them that believe; not follow the apostles. Not follow Jesus, but follow them that believe in good grammar. "That" should never be used to indicate persons, but I suppose we ought not to expect good grammar from the Bible.

But there is no argument on this point. If you are a "believer," the Bible says you can "handle serpents, drink poisons, heal the sick, drive out devils, speak with new tongues; if you cannot do it, and claim to be a believer, you are a fraud and should be treated as such. As God is the same to-day, yesterday and forever, it is useless to say the time has gone by.

My critic informed me that if "anyone" should attempt the feat and should die, I would be responsible for his death. Well, if anyone is foolish enough to try it, it will not be much of a load of responsibility to carry. There is a consolation in that.

Now, good Christian brethren, your preachers have told you this applied to the apostles, but if you have read thus far, you ought to know better. Do not say I have misquoted. Take your Bible and read for yourself. Then take it to your preacher and ask him why the Bible commentators do not attempt to explain it? Ask them why they put it off with the statement "This saying is peculiar to Mark," when it is one of the most important events in the life of Jesus. Do not let them put you off with the statement that the commentators do handle it; make them show the explanation to you. They cannot do it.

Jesus had been crucified, rose from the dead, visited his friends and was taken his final leave of them. At such a time he would naturally give complete and final instructions to them. That it is so considered is evidenced by the fact that the 15th and 16th verses are used by clergymen to prove the necessity of baptism. If any instructions left by the Nazarene had any potency, these should have been given.

For years we have been asked to submit to tests to prove our mediumship. An inspirational speaker has to take subjects from the audience and give lectures and poems upon them; to prove his mediumship. Physical mediums are chained to the floor, tied up in sacks, bound with fetters of all kinds; materializing mediums are stripped of every rag of clothing, sometimes provided with other clothing, and sometimes left in a state of nudity to materialize clothing to cover the forms.

Our orthodox brethren say this is right and proper. But for many years they have been going the rounds with the statement on their lips that they are God's special agents and are doing his work. It is time we had some proof of it. They have collected millions of dollars by this method. When a medium happens to get caught, whether a true exposé or not, an action for obtaining money under false pretenses is at once begun. They will not give us a test at such times.

I would do better by our orthodox friends. I would let them make the test; if they cannot do it, punish them as you would any other person who is guilty of similar offenses.

Lily Dale, N. Y. W. H. BACH.

Every man is a volcano if you know how to read him.—Channing. There can be no civility without a deep morality.—Emerson.

Spontaneous Manifestations.

SPONTANEOUS SPIRIT PHENOMENA, ILLUSTRATING SPIRIT POWER—VISION OF ANOTHER WORLD—CHAIR GOT THE POWER—A MEDIUM IN CHURCH.

Santa Monica, Cal.—William Graham, a consumptive, and his wife lived in a cottage here. On Saturday night Graham, apparently died. An undertaker was called in and prepared the body for burial. The frenzied young wife was finally allowed to go into the room, and in a paroxysm of grief, she threw herself upon the body, straining it to her breast and calling to her loved one to come back.

It was some minutes before she could be led away, and then it was noticed that a slight shudder ran through the man's body. Restoratives and massage were applied, and within an hour Graham was able to speak.

Graham says that he went out of this life and journeyed into another country. He describes a beautiful road lined with stately trees; strains of music were in the air, and he says that along a pathway his father came to meet him. He tells of their greeting and conversation, and then of his being torn away and called back to his work and aching for the insistent calls of his wife. Graham is still alive, but he cannot last more than a few days.

IN A TRANCE HE SPEAKS.

Lafayette, Ind.—The Rev. John Kaufman (as set forth by the New York Daily Journal), whose home is near Nappanee, Elkhart County, this State, is endowed with a faculty which is of the most remarkable order. He is gifted with the peculiar power of preaching while in an apparent state of somnambulism. This word does not quite express the phenomenon, for he is semi-conscious before he delivers himself of his wonderful sermons. He is an enigma to himself and friends, and many physicians have studied his case without being able to account for the strange faculty which he possesses, or of reaching an understanding of it. He has been in the ministry over twenty years, being first a Baptist, but his strange power dates from the time when, at a camp-meeting held near Terre Haute, some years ago, he became a convert to Methodism. He attended this meeting regularly, and toward its close became wonderfully impressed with that faith—so much so that he decided to join the Methodists. He did so, but before the close of the meeting his nervous system gave way, and he was laid on a bed of sickness for several weeks. When he arose from his bed his mental condition had undergone an entire change. He was transformed from a lively, active, matter-of-fact person to a man of a dreamy cast of mentality. He would sit for hours silently poring over the Bible, without paying the slightest attention to what might be transpiring around him. During these periods it was impossible to engage him in conversation. Pulling him by the arm or pushing up lightly against him would not draw his attention from his dreamy study, and among his friends it was soon understood that while these spells were on him he was not to be interfered with. During one of these reveries he astonished those about him by launching forth in a voice that was strange to him. He repeated his text, and then poured forth a sermon of great power and beauty. His naturally rough tones were changed to a voice of the purest tenor, musical and flexible, and his words flowed with the ease of a polished orator.

The first sermon preached to the members of his household was broken short by his falling forward as if shot. He was assisted to his bed and a physician found Mr. Kaufman in a deep sleep, with heart beating regularly. It was impossible to wake him, and he slept for several hours. Since that time his Sunday morning sermons have been delivered under these strange circumstances.

He occasionally preaches through the week, but finds the strain too great, and when he does so is compelled to forego the following Sunday's sermon. A peculiar feature of his case is that this power is exercised only in the morning. In the evening his sermons are delivered in a rather coarse voice, and neither his manner nor matter is torn up to the average country minister.

He is well aware of his amazing gift, but talks of it only when forced to do so, as if it were something that should not be discussed. He gives one the impression that his power is of supernatural origin, and that the human mind cannot comprehend it. All his mornings, except Sundays, are given up to his dreamy studies of the Bible. On Sunday he communes with himself until the hour for going to church. He is then accompanied by an attendant, who waits close beside him while he preaches. After he reaches the pulpit his motions appear mechanical, as if he were acting a part in a religious drama. When he rises to speak he stretches forth his right arm and assumes a rigid position. He remains thus with closed eyes for a few minutes without uttering a sound. Sometimes he prefaces his discourses by singing a hymn, but usually he commences by repeating his text. His delivery at first is in a slow and distinct voice, but as he progresses his utterance is more rapid and his voice becomes every cranny of the edifice like the notes of a clarion. He electrifies his congregation and brings tears or smiles from his hearers at will.

POWERS OF CLAIRVOYANCE.

He claims not to know upon what subject he will speak at a given time. The inspiration comes while he stands before the congregation with outstretched arm, and he sometimes speaks upon the same subject consecutively, but never in the same terms. A note of warning runs all through his discourse, and he claims to be able to see great calamities ahead for the country unless the people turn more sincere.

ly to God. He is especially severe in his condemnation of divorce. He likens the divorce laws of the country to a great road smoothly paved, over which an ever-increasing throng is passing to destruction. He claims to be able to see this road in his inspired moments, guarded by long lines of demons of horrible shape and hideous aspect. He can hear their satanic shriels and view their mad joy as they leap around the mouth of Hell, where this smooth road lands its victims; and when he paints this scene the blood of the bravest sinner curdles in his veins. In fact, his pictures are sometimes so terrible that many residents refuse to hear him at all.

He has been known to preach powerfully for three hours at a stretch, but usually his sermons are from an hour to an hour and a half in length. Occasionally he preaches but ten or fifteen minutes, but his short talks are equally impressive with his more extended sermons. When in this trance-like condition he is entirely insensible to the things which take place about him. Nothing can disturb him; nothing can wake him from it. He claims that the air is peopled with good and bad spirits that he can see them doing battle for the possession of human souls, and at times he describes these battles as they take place amidst the congregation present. These portrayals of a superhuman scene are so vividly brought out that their realism is startling. He claims to be able to tell the just from the unjust, and he has been known to expose the dark and evil intentions of members of his congregation so correctly that they have made confession of the facts to him.

CAN SEE SIN AND CRIME.

Above the rest he sees a pillar of beautiful light which reaches from heaven and rests on the head of the righteous; above the unjust he can see a tower of darkness which overshadows them in gloom. Many thrilling and dramatic scenes have taken place during his sermons. At one time he was preaching on his favorite theme, divorce. He was denouncing the iniquity of the calculating sensualist who deliberately planned the wicked and trumped-up charge that branded an innocent wife with shame, merely for the sake of setting himself free in the eyes of the law from his matrimonial obligations. In the light of God he said these double-dyed scoundrels are infinitely worse than murderers.

"I see their hideous presence here," he cried in piercing tones. "There and there the hell-born demons are fighting. The home of the damned yawns frightfully close. Repeat, repeat, brother, for the time is close at hand." Just then a loud cry was heard from the further end of the church and a voice rang out, "do I do!"

The cry came from a well-known member of the church. "I've told you and sought to rush to the repentant bench, but I'm in the aisle. When he was picked up he was dead. The physicians ascribed sudden excitement as the cause of his death. At another time Mr. Kaufman was the means of preventing a murder that was planned. One of the conspirators, a son of the intended victim, heard him preach. The minister's words were so powerful and his impression on his mind that the young man revealed the plot to Mr. Kaufman during the following evening, and the crime was thus averted. Hundreds of similar incidents have taken place since this wonderful endowment has manifested itself in Mr. Kaufman.

At the close of his sermons he collapses and goes into a profound sleep. The attendant can awaken him, and he is about to need his assistance, and catches him as he falls forward insensible. He remains in this condition several hours. After regaining consciousness he is unable to recall a single word of the eloquent discourse he has given, neither has he the faintest conception as to the time occupied in its delivery. He preaches as the winds are given to him, and exists in little manner. He uses the choicest language in these inspired moments, but when conversing with him he is slow of speech and by no means pleasing in manner. The change in his voice has puzzled the physicians as greatly as the phenomenon of his preaching.

Talmage Says They Return.

The great divine says:

The world never had but one Neal Dow, and may never have another. He has been an illumination to the century. The stand he took has directly and indirectly saved hundreds of thousands from drunkard's graves. Derided, belittled, caricatured, maligned for a quarter of a century as few men have been, he has lived on until at his decease universal newspaperdom speaks his praise, and the eulogists of his career on this side of the seas have been caught up by the cathartical organ sounding his requiem on the other. His whole life has been for God and the world's betterment.

God let him live for near a century, to show what good habits and cheerfulness and faith in the final triumph of all that is good, can do for a man in this world, and to add to the number of those who would be on the other side to attend his entrance. But he will come back again! "Yes," say some of you, with Martha, about Lazarus to Jesus, "I know he will rise at the resurrection of the last day." Ah! I do not mean that. Ministering spirits are all the time coming and going between earth and heaven—the Bible teaches it—and do you suppose the old here just ascended will not come down and help us in the battle that still goes on? He will.

Every noble work is at first impossible.—Carlyle.

Reproof should not exhaust its powers on petty failings.—Anon.

Weak men fight their friends, strong men fight their enemies.—Grant.

LIFE CAREER OF A FRIEND.

Its Sad Results in the Spirit World.

AS TOLD BY JOHN PIERPOINT, THROUGH THE MEDIUMSHIP OF LIDA B. BROWNE.

Let me relate to you the life history of a friend, and its effects on his sphere of usefulness in spirit-life. As a youth he was always in advance of his fellow playmates, was the leader in all sports, at the head of his class in school, and looked upon by all as a promising boy. His parents were well-to-do, and their fondest hopes were centered on their son. Anything he wished for was granted him, and life was one round of pleasure. He was not taught self-restraint or to look out for the rights of others. In his mind he was the one to be considered, and grew up a selfish, headstrong young man.

Adversity came to his father; business failures that led him to the financial rocks, and his mother, being delicate, never recovered from the shock of the loss of her beautiful home. She had never looked poverty in the face, and sank under what she termed a disgrace. After the mother's passing out of the physical, the son became a wanderer, and traveled from one place to another until he finally reached one of the mining towns of the West. Here all was new to him, and with a reckless, daring spirit he entered into the struggle for gold, winning success.

Never being used to self-denial in any direction, and in this place where the greatest freedom abounded and no moral restraint whatever, he plunged deeply into all the follies of the day. Drinking, gambling, and profligacy became daily occurrences, and having got from the earth what men prize most, he became a leader in the camp and of influence and power.

This influence could have been wielded for good, but alas it was not. The selfishness which he had inherited from his father, and which he had become intolerant when a man. Those who would not yield to his will felt the iron hand placed on them. There were some grand, noble souls in the community, men who had left as good homes as he had, but they had not met with prosperity, so had to bend to his will and become his servants to do his bidding. Some rebelled at his lawlessness and downrightness, but found they were not powerful enough to cope with the autocrat, so finally held their peace.

Thus things went on for some time. The more gold he got, the more oppressive he became, and the more he ground down and cut on the wages of his employees. Those working under him could not finally stand it no longer, and a strike was the result with a demand for less hours' work and better pay. He laughed at their threats, and to quell the uprising asked assistance from the United States troops stationed some miles away. In the fray many lives of the laborers were lost for they were shot down without mercy.

The misery that came to their wives and children would have turned a softer heart, but long accustomed to being obeyed, he was unwilling to those who defied him or resisted his will. Sickness and hunger came to many families, and those who gladly would have helped them, feared to do so lest they lose their means of livelihood.

The reign of this multi-millionaire was suddenly brought to a close by the bullet of a companion during a quarrel at a gambling table. He had no warning, but was thrust out of the mortal form instantly, with no opportunity to repent of his evil deeds or make reparation to those he had injured. What of his entrance into the spirit-world? He had never given any attention to a future life, but his whole thought had been devoted to money-getting and the gratification of his aims and desires.

It was some time before this man fully realized he was no more flesh and blood, but a spirit who must atone for the past. All was so real that he thought himself transported to some strange place, or that he would soon wake up and find it a dream. The first face he beheld was that of his mother. That puzzled him, as he had almost forgotten her in his rush for gold and the indulgence in so-called pleasures. Her words of greeting were, "Oh, my son!" and she wept tenderly over him.

By gradual stages he was made to realize where he was, what his mission must be, and how great had been his transgressions. Those whom he had injured in earth life, whose death he had caused at the time of the strike, he had to see for pardon. His position was one of meekness; he had to bend to the authority of others, but they were teachers whom he knew were in the right, and that it was best for him to seek knowledge of.

It was no easy task to lift this man out of his darkened condition. Many years have passed, as you count time, and he is still far from the man he would have been had he received different training when young. He has been in other surroundings and done deeds of uprightness. Think of this, you who are on a similar road! Stop and consider where it will all end! Death does not stop the sufferings of the inner consciousness.

This man knew he was doing wrong, but thought when he had amassed wealth enough and got along in years he would return East, settle down in some good community, and join the church. He did not expect to be cut short in his career, but now seeing results that follow from a certain course of action, is deeply grieved at the misery he caused, and wishes he could see his history for the benefit of some who may be just entering on a life of indulgence. If this should prevent one soul from following in his footsteps, he will feel amply repaid, and this honest confession will help him in his progression.

JOHN PIERPOINT.

Resentment seems to have been given up by nature for defense and for defense only; it is the safeguard of justice, and the security of innocence.—Adam Smith.

A DEBATE ON SPIRITUALISM.

Held at Anderson, Ind., October 5, 6, 7 and 8.

Between Moses Hull, the Veteran Spiritualist, and Elder W. R. Covert, the Leading Representative of all the Churches Arrayed Against Spiritualism, with the Intent to Suppress All Phases of Mediumship.

MR. COVERT REPLIES TO MR. HULL'S SECOND SPEECH.

We'll try and keep track of the gentleman's statements and affirmations, but these are not arguments. As to all nations believing in it, that is no argument in favor of the fact, as all the heathen believe in idols. Now, Paul says, there is nothing in an idol. Great minds of the past believed in idols, and millions to-day bow down and worship idols made with their own hands, and they will tell you more wonderful things that their idols have performed than he has told us about the performance of the phenomena of Modern Spiritualism.

MORE MISERABLE CLAP-TRAP.

I am so glad my opponent showed his cloven foot on the Bible and the Holy Spirit that inspired it. He compares God Almighty, the Father of us all, and the Holy Spirit and the Lord Jesus Christ to mediums, with all their wonderful phenomena and brings them and their phenomena down to the level of mediums and the so-called phenomena of Modern Spiritualism. And then in the beginning he had the audacity to ask the question, how can we counterfeit a thing if there is nothing to counterfeit? He has now simply explained his position that Modern Spiritualism is a miserable, low counterfeit of God, the Holy Spirit, Christ and the true religion. As God spoke on the mountain, surrounded by light and fire, and as God wrote the law which has been recognized in all nations, and its moral superiority acknowledged above the moral superiority of any other code ever written, therefore he assumes because God gave such law in the presence of two or three million people, that is slate-writing. That is the kind of message you get for twenty-five and fifty cents from some low mulatto woman down on the street. Thus he drags God Almighty down to the level of a miserable mulatto. If the messages written on the slate contained law and logic, and light and life, or morality, as written by the great Father of us all on Mount Sinai, I would have some respect for the slate-writing, if I had no respect for the slate-writer. But the great fact is, what God wrote in the past has come down through all ages of the world. "And heaven and earth shall pass away," says Jesus, "but my words shall never pass away." Whenever the mediums of Modern Spiritualism will write some communication that will stand through eternity to come, we will have some respect for their writing, I repeat, if not for the writer.

MISERABLE MEDIUMS.

As to the miserable clap-trap to which I referred, the gentleman's comprehension was dull, or he ought to have called up the spirits to refresh his memory. I did not say his arguments were clap-trap. I said the paraphernalia that the medium uses in order to get the phenomena of Spiritualism—you might call that clap-trap, and if it is not that, what is it? He can define it. I suppose he would call it the inner, or the holiest of the holies of the sanctuary. But see the presumption of them! Because God wrote a law, and because God has done wonderful things in the past, then these miserable mediums pretend to come and duplicate the work of God Almighty. Why, talk about Balaam's mule! Its cheek isn't to be compared to the cheek of the medium. I admit that about the first medium we read of was one of those long-eared fellows, and they haven't got over it yet as far as I know. They are the best class. It generally takes an empty head for some things to get in. If the head was filled full, how could the spirit get in? So it is no credit to him to class himself with such an animal. I didn't class him there, but he is putting himself on the same ground. He ought not to object to that.

WHAT PROFESSOR CROOKES SAW.

Now, he comes to us with Professor Crookes, with his wonderful phenomena that Professor Crookes saw in the light. Well, I will read a little about what Professor Crookes says. It was in the London Daily Telegraph of March 13, 1874: "Science and Spiritualism. In the Press yesterday, Mr. William Crookes, F. R. S., prints an account of a seance at his house, in which Miss Fay exhibited some wonderful phenomena while under severe scientific conditions. The sitting took place on Friday evening, February 19, in the presence of several well-known men of science. On Mr. Crookes' suggestion, the medium was so placed as to form a part of an electric current connected with a galvanometer, indicating on a graduated circle the exact deflection produced by the current. In each hand Miss Fay held the terminal of a wire, and the fact that she kept continuous hold of the terminals was guaranteed by the amount of deflection of the galvanic needle and by flashes of light which accompanied each change of position or breaking of contact. This method was agreed to by the savants present as affording absolute certainty that the medium could not remove her hand or touch from the wires, whether in a trance or otherwise, without it being made known by the galvanometer. The sitting was held in a well-lighted drawing-room, the medium thus tied down by electricity being screened by a curtain."

A CRAZY LOT!

Why what fool couldn't hold a seance in a lighted room if he put up a big curtain screen between himself and the people? I know people advertise to hold trumpet seances in the light. They do in the light of day by taking you into a dark room. Now, see the difference between his mediums and Christ. He said when they blindfolded Jesus Christ, and tied him, then he said Jesus Christ could do nothing; but if you want a modern medium to do anything, you have to blindfold him and tie him before you get him to work. There's the difference between Jesus and the mediums. Oh, what a difference! Why, they tied this woman—tied her. Who? By Fay—born over in Ohio, known as a miserable person over in Ohio, who went over to Europe, and came back and was exposed, and I exposed her last winter in St. Louis so she had to leave the city. And Dr. Becker and Professor Hagaman performed the very same trick at Findlay, and will perform the very same trick here that fooled Prof. Crookes. By Fay now comes out and says that Spiritualism is a fraud, and that she performed those tricks which fooled that crazy Prof. Crookes through fraud. The old man's crazy, just as Prof. Hare was crazy, and as Judge Edmunds was crazy, and as Horace Greeley became a Democrat and a Spiritualist, of course he became crazy and died crazy.

Now, then, they tell us about Prof. Crookes. He is simply a good, old man who is crazy on that subject. Why, it was the confederates of the mediums that performed these tricks on Professor Crookes. While he was watching the medium, the confederate performed the trick. There's the real secret of it. There's the real reason of it. For by Fay has been exposed in her moral standing, her social standing, and in all her

tricks. I have a picture of her here, and could show you exactly how she was tied and fastened at the time she fooled Prof. Crookes. Nothing but a miserable, low-down sleight-of-hand performance trick, and yet the Spiritualism of all Europe rests upon that miserable fraud.

THE QUESTION OF HISTORY.

Now, as to history. He repeats what some of these men say. I say there is not an authentic case recorded in history, outside of Divine Revelations, and there is not in Divine Revelations where the spirits of the dead came back and took possession of the organism of the living. That is Modern Spiritualism, that is, that the spirits of the dead come back and take possession of the organism of the medium. Last Sunday, one of the mediums, Madam Garrett, of Cincinnati, claimed to be controlled by a Catholic Irish priest—pretended that that priest—the spirit of a good man, came back and took possession of her organism and talked through her. When I met Madam Glading in Philadelphia, she said her mind went back to the small part of her brain, and St. Paul came in and took charge of her organism, and thus talked through her. Now, where do we find in Scripture any such doctrine as that. There is no such doctrine, that the spirit of the dead, of those who have died, come back and take possession of her organism, or that the spirits of the dead come back and performed those phenomena referred to in the New Testament.

He refers to some things that God did in the night. Yes, but what he performed in the night was worth doing. He told Nicodemus, "Verily, verily, I say unto thee, except a man be born again of the truth and of the spirit, he cannot enter into the kingdom of God." You don't receive such teachings from Modern Spiritualism.

As to the other great miracles worked by the Lord, not one miracle did he quote that was ever performed by the spirits of the dead, but were performed by the spirit of God Almighty.

As to the handwriting on the wall at the feast of Belshazzar, who wrote that handwriting on the wall? There was not a medium, there was not a magician, there was not a soothsayer in all the land that could read the handwriting on the wall. When Daniel was called, Daniel acknowledged that only the spirit of the most high God could interpret the handwriting on the wall, and so with all the miracles referred to. Not one of those miracles was ever performed by the spirits of those who had died and passed out of the form, as our Spiritualist friends would say. As for the coming of the Holy Spirit on the day of pentecost, as to that day and time when the church united and prayed so that the very place where they stood was shaken, to say that that shaking was done by the capricious spirit that came back of some poor old Indian, is a burlesque if not blasphemy upon the Holy Spirit. We are here to admit there was a spirit that came back on the day of pentecost and shook the place where the Apostles and the holy men of God stood, but that spirit was not the spirit of some poor Indian chief that had gone out of the form, but was the spirit of God Almighty, and that, too, in fulfillment of a divine prophecy, and let them have such a spirit as that. If at these seances there will come from heaven as a mighty rushing of wind a spirit that will fill with peace and joy and make the heart clean and the society so pure that the "wicked" must not join themselves thereto, then we might have some respect for Modern Spiritualism. I affirm and repeat it. Why, he undertakes to make God Almighty talk through a tin horn and to play upon the tambourine and to tumble and roll his eyes like a dying cat and to wrap himself in cloths and to tie his hand with ropes, and thus under condition seemingly very secure write some little trivial message on a slate. I affirm if the God of heaven could write nothing better, and if we have no other evidences of immortality and if that is the best that the spirits can do, I am here to say I have no respect for such spirits and you will never make a convert out of me.

I understand that the Lord worked in the night and he also worked in the day, and thus gives the lie to the spiritualistic philosophy that darkness is necessary in order to have spiritual phenomena.

As to the materializing seance spoken of, oh, let them give us the seance of Mount Sinai, let the mountains quake and tremble, let the face of the medium become so like Moses's that he will have to place a veil over it. Let the voice of thunder be so great that the people shall quake and fear and then I will begin to have a little respect, perhaps, for your seances.

INFIDELITY AND SPOOKS.

Now, he says or he undertakes to show because we duplicate the seance of the miserable mediums we are mean, base fellows, and now he compares us to Janes and Jambres, etc. Why, that is the side he is on. It is he and his mediums that are pretending to duplicate the works of God Almighty.

They say God wrote on a slate, and therefore they can write on a slate. They say God talked through a horn, therefore they can talk through a horn. They say God walked on the water, therefore they can walk on the water if they have a plank under them. They say that Moses materialized on the mountain in the light and so they can materialize. They say the Lord Jesus rose up and passed through the air and therefore Home, that miserable fraud that was detected in Europe, but swung on invisible wires, also passed through the air. It is his mediums that are the imitators. It is his mediums that are the counterfeiters, trying to counterfeit the work of God Almighty, trying to duplicate the works of the Holy Spirit, trying to outdo the works of the Lord Jesus Christ who is crowned in heaven Lord of all. Is it any wonder my friend, Professor Grimes says, "Spiritualism is nothing but infidelity with a spook in it; take out the spook and there is nothing but infidelity left, and take out the infidelity and there is nothing but a spook left." For, if he cannot make you believe that the Bible teaches what it does not, then he begins to make fun of the Bible.

IMMORTALITY TAKEN ON FAITH.

Now, as to immortality, I affirm that no man knows it. There is the difference between Christianity and Spiritualism. The child of God must walk by faith and not by sight. The Spiritualists tell us they can demonstrate immortality, that they can bring the spirits of the dead back and show them to us. Now would be a good time to bring them. Oh, he goes back, away back, some time in the past. Why, it is modern Spiritualism we are talking about. They call them up all around us. This tooter through the tin horn behind me on the platform here, will go into private families where he can cheat and commit fraud and will talk through the horns, but he doesn't dare show his powers here, for he knows I will demonstrate him to be a fraud, which he is and he knows it. And he is not only a fraud, but every other medium that pretends to do the same thing. So, then, there is the

point at issue: Here are these mediums claiming to produce the phenomena upon which Modern Spiritualism rests. Now, then, if he or any other medium can produce any phenomenon that we cannot demonstrate to be a fraud, why do they not bring it forth?

"Jesus could do nothing when he was tied." He says Jesus didn't know the man that hit him. Wait, wait till we come to judgment. Wait till the worlds pass away. Wait till the brightness of his coming. Wait till we stand before Christ to give an account of the deeds done in the body, and see if Jesus does not know who that man was that struck him before Pilate, for he shall render to every man according as he has done. To deny the knowledge of the Lord Jesus Christ is simply to class him with human beings. He knew, but he did not tell. And thus when he was put in the grave, did they not watch him and guard him and seal the grave, and yet did not the Lord Jesus Christ come forth again? Even surrounded by the guards and by the unbelievers, performing the greatest work that was ever performed in that he brought life and immortality to light through the Gospel.

HOW SPIRITS OUGHT TO COME.

Now, as to this thing of people coming back and talking to us, ask the question whether it is reasonable, as he inquires. If they do come back and if they did, would it not be more reasonable for the little child to come to its mother than to have to go around and have its little body pulled through an old tin horn at fifty cents a seance? Mother, oh, mother! If your loved ones come back, don't you think they would come to you? Husband, if your wife is true to you and has gone into the spirit land, don't you think if she would come back she would come to you? Daughter, if that mother of yours loved you, who has passed to the spirit land, don't you think if she would come back again she would come to you and not go away down to some medium that she never saw in this life, and thus have you, a poor daughter, pay fifty cents or a dollar, to get the chance to communicate with your departed mother? If there was any reason at all in the dead coming back, it seems to me they would come direct to their friends and not circulate around between slates and through old tin horns and all that kind of paraphernalia.

HOW THE DEVIL SCARED THE PREACHER.

Now, as to modern phenomena being held in the light, to which he refers, there are certain phenomena that can be given in the light with confederates. As to the tables that were moved, it is all gammon; there was never a rock unless there was a rogue behind it. There was never a table moved unless some person or thing moved it, physical being. I remember of a minister that once went to a seance. The table moved; he got up on it and the table commenced to go up and he jumped and ran and said it was the devil that moved it. In place of that it was two mediums, or two men in the cellar had a pole and they reached up through a hole in the floor and lifted it up. That is the secret of all table moving; they are either moved by wires or physical connection of some kind, that is the way. And if there is any medium can move a table by spiritual power, here is your chance. I will let you have part of my time if you will come up and move it by any unseen power. Now, suppose you do move it with an unseen power, how do you know that unseen power is the power of a spirit? That is the question I would like to know.

As to these men, Wallace and Crookes, that we hear so much about, I want to tell you that they are simply crazy Spiritualists, just the same as Prof. Hare and others.

THE MILLIONAIRE.

The Most Inexplicable Being of the Human Race.

"Vice is a monster of such hideous mien
That to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Of all classes of human beings in this wide world, the millionaire is the most inexplicable and mysterious to solve. The motive that urges him on to pile up wealth, after having made enough to supply all the needed wants of life, should they live a century, I have in vain sought to attribute to good and honorable motives. Labor and industry to supply one's self with the comforts of life is a duty and commendable to all, but this unbounded avarice, that never is content, but cries more! more! angers an unbalanced mind, a derangement of the brain, that makes the person a dangerous citizen, and all such should be watched and guarded as carefully as the animal stricken with the hydrophobia. The disease is not only infectious, but works evil in a thousand ways. It would seem that they have adopted the adage, "There is not an honest man. The world is a cheat and he is a fool that doesn't take a hand in it." Urged on by such demoralizing conceptions of mankind, they plunge into every scheme for acquiring riches, honorable or dishonorable, void of all sense of justice, they rob the poor as readily as the rich. Desperate of benevolence and conscientiousness, without which man is a monster, they view with indifference the thousands around them suffering for the comforts of life. What is more malignant, they plot to rob the laboring classes of their hard-earned wealth. This is graphically illustrated in our representatives in office, men who in the common walks of life were honest, but when exposed to temptation (as our heading shows) being placed in power soon imbibe the infection, losing their manhood by becoming tools, and join hands with our enemies to overthrow our republican government. Such conduct seems more criminal in our officials than others. Elected to office by the people who confidently trusted them to frame and administer the laws for the good of all classes, men fed with liberal salaries of their own making, from the hands of toil—for such men to betray their constituents, turning traitors, is the climax of crime! Are we to sink to a level, or below the nations of Europe? Have our fond anticipations of a free government for the toiling millions become a farce? A bloated aristocracy controlling legislators and congress, making laws to enrich themselves and their abettors at the expense of suffering millions, should alarm every voter in the land. Citizens, awake! Ring the alarm bells far and near; every man to his post, study your own interest and that of your posterity! Let the coming four years be a school of jurisprudence or law, in which every voter shall earn a diploma fitting each one to perform his duty at the ballot box in an intelligent manner that will give justice to all and special privileges to none.

The following lines from Pope I deem appropriate to this subject:

"Fraternal love but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake;
The center moved, a circle straight succeeds,
Another still, and still another spreads.
Friend, parent, neighbor, first it doth embrace,
His country next, and next all human race;
Wide and more wide, the overflowings of the mind
Take every creature in of every kind;
Earth smiles around with boundless bounty blest,
And heaven beholds its image in his breast."

Palouse, Wash.

HARRISON AUGIER.

Prosperity is no just scale; adversity is the only balance to weigh friends.—Plutarch.

Waste of time is the most extravagant and costly of all expenses.—Theophrastus.

He deserves small trust who is not privy counselor to himself.—Ford.

CHRISTIANS AT WORK.

Their Heartless Vivisection of a Poor Cat.

THE ANIMAL SHOWED SIGNS OF RESISTANCE WHEN BEING SKINNED BY A CHRISTIAN PROFESSOR—ALL THESE HEARTLESS, DIABOLICAL PARTICIPATORS IN THIS CRIME ARE IN PERFECT ACCORD WITH THE NATIONAL ANTI-SPIRITUALIST ASSOCIATION, AND DESIRE TO SEE SPIRITUALISM AND MEDIUMSHIP SUPPRESSED.

A cat was vivisectioned at 5 o'clock yesterday afternoon in the quarters of the Young Men's Christian Association in the Kittredge Building. Prof. C. E. Haskell, the physical director of the association institute, was the one who carved up the chloroformed animal alive. Those who watched and took great delight in the brutal affair were seventeen members of the junior gymnasium class ranging in age from 12 to 16 years. It was in Prof. Haskell's office adjoining the gymnasium that the vivisection took place.

Prof. Haskell was graduated in 1893 from the Young Men's Christian Association Training School for Physical Directors, located at Springfield, Mass. From 1893 to 1894 he served as physical director for the Y. M. C. A. at Cambridge, Mass., and from 1894 to 1897 he served in the same capacity at San Antonio, Tex. Since last April he has been the physical director of the Y. M. C. A. in Denver.

A physical director in the Denver association does not spend all his time in the gymnasium. At certain times he instructs a class in physiology in the Young Men's Christian Association Institute, the pupils being members of the Y. M. C. A.

MERELY A REHEARSAL.

When the class, which is composed of young men between 18 and 20 years, meets at 7 o'clock this evening it is Prof. Haskell's intention, he states, to vivisection a cat in their presence. Not having done any of that work recently, he felt that he needed practice in advance, that the real job might be done up neatly. Accordingly and without consulting the feelings of the cat family, he procured a cat which he told the junior gymnasium class he would cut up for their benefit yesterday afternoon.

Prof. Haskell was able to carry out the programme, thanks to the number of homeless and worthless cats in this city.

At 5 o'clock seventeen members of the Junior gymnasium, ranging from 12 to 16 years of age, crowded into Prof. Haskell's office to "see the cat dissected," as some of them jokingly said. The cat, a black and white one, was placed in a gunny sack. While one of the boys helped to hold the struggling creature the professor chloroformed it sufficiently to permit him

TO CUT IT UP ALIVE.

Then the cat was laid on its back upon a small table and Prof. Haskell nailed each of its feet to the table, driving through it a large tack with the aid of a hammer. The boys watched with interest this process against which the cat was unable to struggle.

One of the tacks came out, and was driven in again, the blows being heavy enough to insure the fact that the cat's paw would not again be released.

CONSCIOUS OF TORTURE.

Then Prof. Haskell used his dissecting instruments upon the cat. With a scalpel he cut the cat's breast open the full length, and he had gotten well on with the process of skinning it when the animal began to show signs

Elder Covert Bound Over to the Grand Jury.

The preliminary examination of Elder W. R. Covert, of St. Louis, on the charge of criminal libel made by Mrs. Mary Garrett, resulted in the noted anti-Spiritualist lecturer being bound over to the next grand jury under a bond of \$200. The complaining witness charged him with having, in a public address to ladies, accused her of being a common prostitute, a procuress, and with living in adultery. At the time of the arrest Elder Covert claimed he could prove the truth of his assertions, by witnesses from Cincinnati, where Mrs. Garrett lives. But at the trial he changed his plan of defense and simply presented witnesses who testified that he had not referred particularly to Mrs. Garrett, but of mediums in general.

A number of ladies who were present at the lecture were called to the stand and testified positively as to the use of the opprobrious epithets by Elder Covert. A couple of witnesses from Cincinnati also testified to Mrs. Garrett's good character.

The defendant was placed on the stand and denied saying and doing all the libelous words and denied having any knowledge of the Mary Garrett who was the complaining witness. It was some other Mary Garrett who wrote a letter to whom he referred. He denied having called her a common prostitute, a procuress, or a procuress. Several ladies were called to the stand who testified that Mr. Covert did not use the language attributed to him.

Justice Dwiggins held that the evidence was sufficient to warrant Elder Covert in being held to the grand jury, and required him to give \$200 bond, which was furnished.—Findlay (O.) Daily Courier, November 5, 1897.

SOME DAY.

There comes a time to many of us when poor health and sickness bring anxiety and trouble most hard to bear. Disappointed of the usual remedies we try have little or no effect. In many such cases serious ailments, not made in doctoring and not knowing what the disease is or what makes us sick. Kind nature warns us by certain symptoms which are unmistakable evidence of danger, such as too frequent desire to pass water, scanty supply, scalding irritation, pain or dull ache in the back—they all tell us, in silence, that our kidneys need doctoring. If neglected now, the disease advances until the fact looks pale and blue, eyes puff, feet swell and sometimes the heart acts badly. By these conditions we are assured that our kidneys and bladder are doing badly. There is comfort in knowing that Dr. Kilmer's Swamp-Work, the great kidney remedy, falls ever equivalent and with its quickly relieving pain or dull ache in the back, kidneys, liver, bladder or every part of the urinary passages. It corrects inability to hold water, and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to get up many times during the night. The mild and the extraordinary effect of Swamp-Work is soon realized. It stands the highest of all kidney cures, the most distressing cases. If you need a medicine you should of have this. At drug stores, fifty cents and one dollar. You may have a sample bottle and pamphlet both sent free by mail. Send the Progressive Thinker, and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietor of this paper guarantees the genuineness of this offer.

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of resistance. The professor forthwith dropped his surgical instruments and poured some more chloroform into his victim's nose. Meanwhile one of the boys had been pulling the cat's tail, thus adding to the discomfort which it probably felt on account of the process of being skinned alive, to which it was being subjected.

When the animal's feelings on the subject had been subdued by the second application of chloroform the vivisection went on and the animal was rapidly cut up. The boys watched the process with much satisfaction. When the neck was cut into one of the youngsters said to the others, "That's where they get the tin can." When the throat was penetrated Prof. Haskell called it an inspection of the "voice box." He cut out portions of the ribs and bisected one of the kidneys, that the boys might behold and grow wise. Then he inserted a tube in the severed wind pipe and inflated the lungs.

AMUSED THE BOYS.

This pleased the members of the junior class so that they wanted him to do it again. Accordingly he severed the whole thing from the rest of the cat's body and, holding the wind pipe and the lungs up in the air, inflated them again. One of the lungs leaked slightly, whereupon a junior excited much merriment by remarking, "It is punctured."

The different organs in the mutilated body were pointed out to the boys and their functions mentioned. This was given by Prof. Haskell as a sufficient excuse for the brutal exhibition, and upon which one of the youthful spectators passed the criticism, "It would be awful for a person to be cut up like that."

Several of the youngsters who had heard of appendicitis asked the professor to show them the verminiform appendix. He made diligent search for the same, but failed to find it, and those who were of such an inquiring mind had to be content with another look at the lungs and liver.

When Secretary Whitehead of the Humane Society learned of the matter last even he was very indignant over it. "Vivisection," said he "is reprehensible in any event. When it is made in the presence of boys it is brutalizing in the extreme. I shall make it as warm as possible for Prof. Haskell and any others who may be responsible for the brutal exhibition held at the rooms of the Young Men's Christian Association this afternoon. I understand that another cat is to be vivisectioned there at 7 o'clock to-night. Perhaps it may not come off. Certainly it will not if the Humane Society can stop it."—Denver (Col.) Republican.

Give a boy address and accomplishments and you give him the mastery of palaces and fortunes where he goes.—Emerson.

To accept good advice is but to increase one's own ability.—Goethe.

The devil never tempted a man whom he found judiciously employed.—Spurgeon.

Eloquence is in the assembly, not merely in the speaker.—William Pitt.

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Do you know a good thing when you see it? Do you ever realize the fact that to even hear of a good thing often proves advantageous? Are you aware of this grand truth that to even taste a good thing has its pleasure? If so, we wish to refer you to a pre-eminently good thing—something invaluable! We desire to introduce you to The Progressive Thinker for at least three months. We have just entered on a new cycle, and we desire you to be with us. We want your quarters, and in return we propose to give you The Progressive Thinker for three months. You will find therein, reported in full, the debate held at Anderson, Ind., between Moses Hull, on the part of Spiritualists, and Elder Covert, in behalf of the various orthodox churches; the former demonstrating that Spiritualism is true, and the latter attempting to show that it is false. This debate has been reported especially for The Progressive Thinker, at great expense, in order to spread a new intellectual table for Spiritualists. If you have the least conception of a good thing, you will subscribe for the paper at once.

But that is not all you will get. We will surprise you still further, by sending you four lectures delivered in this city by Mrs. Annie Besant, one of the most brilliant minds of England. These lectures were listened to by crowded houses in this city, and though the Spiritualists will not by any means endorse all that she says in them, yet they will find them full of suggestive thought. They are submitted to our readers as specimens of the views of one of England's leading minds (and not to beget controversy), and that respect they will prove invaluable, and will keep our readers posted in the current thought of the day. The lectures embrace the following subjects:

- First Lecture: "Sorrow and Evil—Their Cause and Cure."
- Second Lecture: "Clairvoyance and Mental Healing."
- Third Lecture: "Proofs of the Existence of the Soul."
- Fourth Lecture: "Seen by the Occult Eye."

These lectures alone are worth more than a year's subscription. But the above is not all that we promise you for 25 cents. Realizing the fact that your intellectual stomachs may be capacious, we offer you no doubt to your great surprise—still other attractions. We give you one of Col. Ingersoll's masterly addresses on "TRUTH." It is cheerful of grand, soul-elevating statements. Five thousand paid 50 cents each to hear that lecture in Chicago. You can read it monthly for one year, and enjoy it each time. But don't be startled, we offer you still more. We offer you an address by Charles Darwin, the California philosopher, who gives "Thoughts Illustrating the Status of Spiritualism, and the Dangers that Beset the Honest Investigator." It should be read by every thinking mind in the United States.

Don't become excited over the great offer we are making to every subscriber for three months. You will get still more than the above. You will have an opportunity of reading an able address by Col. Doherty, of Texas, on "The Philosophy and Phenomena of Spiritualism as shown from the Bible and History."

What we have offered in connection with every yearly or three months' subscription ought to bring us 100,000 subscribers. Had you been in this city you would have had to pay \$2 to hear Mrs. Besant's four lectures, and 50 cents for hearing Col. Ingersoll, and yet you are offered this (and much more) with every three months' or yearly subscription to The Progressive Thinker. We should have on these terms 1,000,000 new subscribers to The Progressive Thinker. Every Spiritualist should now awaken, if ever, and roll in the subscriptions; roll in the quarters; roll in the dollars!

OPEN LIBRARIES ON SUNDAY.

To shut up the circulating department of a public library on Sunday, says the Washington Post, in such a wide-open city as Chicago can help no good cause. The opening of public libraries on Sunday is so manifestly in the interest of education, religion, morality and the general progress of society that it has long had the approbation of most of the wise and good of every nation. The influence of good books cannot be inimical to religion or obstructive of the legitimate work of the clergy.

TRUE.

The town of Holland, in Michigan, where the clergy want the postoffice department to stop the delivery and receiving of mail matter on Sunday, has never been heard of before, and will not be heard of again if the preachers carry their point. So says the Kansas City Star.

IMPORTANT!

COLLECTION FOR THE BENEFIT OF THE NATIONAL SPIRITUALISTS' ASSOCIATION.

To the Spiritualists of America—According to Article VII of the Constitution and By-Laws of the National Spiritualists' Association, Sunday, November 23, 1897, is set apart for all societies to take up the annual collection for this benefit.

No further funds are needed in the defense of the Babe Will, as this matter has been definitely settled by arbitration, of which full explanation will be given later. But funds are needed to put a missionary in the field, as voted by the annual convention, and to defray the expense of the work of the National body.

The N. S. A. to be a success, and to do the work desired, must have the support of all Spiritualists. It is concentrated effort that wins the day. Shall we not unite at once for the work at hand? Help the N. S. A.

FRANCIS B. WOODBURY.

The road to ambition is too narrow for friendship, too crooked for love, too rugged for honesty and too dark for science.—Rosenau.

A pale cobler is better than a sick king.—Bickerstaff.

An ounce of mother is worth a pound of clergy.—Spanish proverb.

The Present Trend of Religious Thought.

We are living in a wonderful era. The spiritual world is revealing to human consciousness its hitherto hidden treasures, concealed from mortal ken because the eyes are blinded by ignorance—living mostly in the realm of the senses, and guided mainly by appearances, and not recognizing the truth that whatever addresses itself to our senses is not the real, but only an index pointing to something deeper than the seen.

Phenomena, wherever recognized, are but the vestment of spiritual forces that have their home in the world invisible. This unseen world cannot be cognized by the physical senses. It forever eludes their grasp. And yet the tie that binds the visible to the invisible is a vital one. The outward could not exist but for the inward. So, to understand the mutual relation of forces inherent in a human organism? What pen can describe the lofty heights a soul may reach in the earth realm, a point that would dazzle the most vivid imagination.

Human conception has not, as yet, touched the border of spiritual realities. Such attainment is a perennial joy vibrating every nerve and tissue of our being, and beckoning us onward and upward to loftier attainments and a broader knowledge of the potential forces inherent in the infinite realm of spirit.

What a field is here opened up for our investigation. What a realm of ecstatic joy is revealed to our inner consciousness and bids us enter and freely partake of its rich treasures. The universe is man's home, and its divine life is at his command. Under the immutable law of progress, will not ultimately rise and lovingly grasp the lessons of wisdom thus furnished him? Do not the possibilities inherent in every human organism demand this result as an ultimate? Of what use is wisdom unless we can avail ourselves of its precious benefits? Of what service is moral power to a man who cannot turn it to the highest and best account?

Justice, mercy and truth when recognized are to be obeyed. Their demands are peremptory and obligatory. They are vital and inherently good, and are in harmony with the eternal properties, and obedience to them will yield a harvest of perennial joy. We are to build up good on good alone, and this is nature's primal law, and from this law there is no appeal. If we violate law in any degree, the penalty of our being, we must pay the penalty. It is a fatal mistake to expect some one else to pay for the blunders chargeable to our personal account. There is no scapegoat upon whose shoulders we can place our sins and be relieved from our responsibility. The inexorable law of nature is that every man must reap his own sowing.

A practical recognition of this truth is vital to soul growth. No true progress for man is conceivable on any other ground. Hence the marked departure (by those whose visions have become clarified and who are receptive to the light of inspiration) from the mythic, creeds and religious dogmas that have fettered heart and brain for centuries past. Hence the best minds of to-day are breaking away from their old faiths and beliefs, as a sure soul anchorage and a clearer light is dawning on their mental horizon.

The greatest boon that can be conferred on humanity is a revelation of truth; and the deadliest enemy to priestcraft and dogmatic shams is a vigorous thinker.

The tendency of modern thought demands a scientific basis. Science always means assumptions. The type distill of any name, however hoary, is no more authority. Knowledge is infinitely better for the upbuilding of humanity than faith in somebody or something we know nothing about. And so, dogmatic theology is passing away never more to be resurrected.

Rev. Robert Collyer has startled the religious world by making this statement: "I am sure that orthodox Christianity is a thing of the past. The liberal churches have had a mission. They have done their best work in leveling and modifying the creeds of the orthodox churches. When is the doctrine of total depravity? Gone. Where is the teaching of eternal hell-torments? Gone also. The doctrine of a blood atonement and verbal inspiration of the Bible have forever passed away." And may we not add that a local heaven and a liberal hell have also gone; and a rational religion, true to the instincts of human nature and in harmony with reason is taking their place.

DAVID WILLIAMS.

SOME DAY.

Some day my spirit shall arise
Unto the heights it would attain,
And looking o'er this dreary road,
Behold life's mysteries made plain.
Some day the things I've vainly sought
Shall be my own, content at last.
When from that glory-circled height
I see the wherefore of the past.
For this I know and am assured
I yet shall do the things I would,
And all my soul's intense desire
Shall be attained and understood.
Some day the beautiful I've loved,
The fragile flowers that fade away,
Shall bloom again for me to love
In realms beyond the earth's decay.
Some day! My soul arise and sing,
Rejoicing always in the light!
Thou yet shalt sing a perfect song
When faith and hope are changed to sight.

ASTRA.

Honest error is to be pitied, not ridiculed.—Chatterfield.

One thousand styles and sizes.
For cooking and heating.
Price from \$10 to \$70.



Often imitated. Never equalled.

MICHIGAN STOVES AND RANGES—nearest to quality to "Garlands."

Rev. Col. Robert C. Ingersoll, the great Divine of Liberalism, will deliver in this city a THANKSGIVING SERMON. Ten thousand people will probably listen to it at netting the distinction \$5,000. It full for The Progressive congregation, and only two cents. been ordained by Nature as a Minister of Liberalism, and not by virtue thereof, he will be moral of the Orthodox near future. This a veritable feast to paper, and all who have not got "rooms to rent" in their brains will want to read it, and thus keep at the head of the procession. Roll in your Dollars! Send in your Quarters! Now is the time to subscribe for The Progressive Thinker, and thus aid in redeeming the world!

A REMARKABLE SERMON.
We shall publish next week a remarkable sermon by a Baptist divine of Philadelphia. It is a display of Spirit pyrotechnics. The divine stands on the confines of the two worlds and swings the Spiritual flag. He is both consistent and inconsistent, in a way dazzling to the reader. Yet his sermon is charming. Look for it!

BELVIDERE SEMINARY.
It Has Especial Claims Upon Spiritualists.

To the Editor:—We trust you will kindly grant us space in the columns of your good paper to express our sincere thanks to Mrs. Loe F. Prior, Mrs. Carrie Twing and Dr. J. M. Peabody for their earnest appeals in behalf of our school, made at the last convention of the National Spiritualists' Association, which met recently at Washington, D. C.

Our heartfelt thanks are also due the friends who responded in a substantial way to those appeals. We have their names and the sums of their good deeds, which we would be well pleased to report in full had we permission to do so, but as we have not, we can only say: Your kindness, friends, will be remembered long.

We would likewise express our appreciation of the editorial courtesy shown us by the various Spiritual papers in the publication of articles commendatory of our literary efforts and our work as teachers.

There is still another matter of which we would here speak briefly. We have been requested to render a reason for the recent appeals made in behalf of Belvidere Seminary, and state the basis on which a larger patronage on the part of Spiritualists may reasonably be expected. These are the points and questions to which we shall reply at the earliest opportunity, but at this writing we can only say there are reasons already apparent to many minds why Spiritualists should unite in an earnest, persistent and never-faltering effort to establish educational institutions of their own in every state in the Union. Doing that for one institution, they will find it a nucleus around which larger ones will cluster until the glory of them shall reach to other places and over the earth with voices of purity and peace in the midst of which shall rise temples of labor and learning, stately and fair to see as the gates of the morn when its heralds awake to proclaim the advent of a beautiful, new day. Such institutions will have for their foundation the bed-rock of justice, and their superstructures will be reared by the wedded forces of love and wisdom.

Then will no one need to render a reason for doing any good work, or inquire as to the basis on which Truth shall establish on earth her heavenly abode.

To this end let us all labor, and with others to inspire them with renewed courage in the conflict before them the cause of Spiritualism will have no more earnest workers than the principals of Belvidere Seminary.

Belvidere, N. J. BELLE BUSH.

Lake Helen, Florida.
Fears of yellow fever in this state or vicinity are wholly unfounded. Fevers of any kind are unknown in these parts, and a healthier location or one more naturally beautiful cannot be found for a winter home. C.H. Gregory, landlord of the Cassadaga House, has arrived and is building a more commodious dining-room. Hotel opens November 1. Several families are already on the grounds, others are expected soon. Contracts have been let for several buildings, others are in contemplation as soon as parties arrive. The general verdict is that there is no better location in the State for a Spiritualist assembly ground or for a winter home.

Parties coming from the East will do well to try the Clyde steamships—the first and middle of every month. Express rates have been secured on these dates. Information in regard to sailing dates and prices can be obtained by writing to Buddington & Gunn, 61 Sherman street, Springfield, Mass. Round-trip, tourist, railroad tickets can be purchased after November 1, direct to Lake Helen, over all railroads. Parties arriving in Jacksonville too late for train to Lake Helen can find excellent accommodations at Hotel Bristol, corner Hay and Liberty streets, or the Armstrong House, both under the same management. Bay street car at union depot conveys passengers to the door.

Fred Evans, the well-known slate-writer, is to be one of the attractions of the camp this season. Parties wishing private information or circulars please send stamp. EMMA J. HUFF, Lake Helen, Fla. Cor. Secy.

PEACE, BE STILL.

We see but dimly here God's will and purpose.
We are but children groping in the dark;
Through fogs of doubt our higher intuitions
Seeking for truth, see now and then a spark.

This magnified, distorted by a vapor
Of our own ignorance, we think the sun,
And straightaway we proclaim, "The morning dawns!"
Truth's heralds have arisen, our task is done.

But we forget though truths we may discover,
And find a solar system in each spark,
That it will set, and leave us need for others,
Which we must seek, or wander in the dark.

Truth hath no boundaries, it is infinite,
Yet owns a glorious galaxy of stars,
That one by one arise, and from the heaven
Of brightest thought shine out like jeweled spars.

With reverent awe and careful introspection
We wait the rays that struggle through our night,
Yet never dream what myriad constellations
Of heaven-born truths their greet our mental sight.

The wisest learn but little, though they wander
In quest of knowledge over all the earth;
The humblest child may puzzle and confound them—
A winged insect, or a flower's birth.

Such thoughts have come to me at twilight musing,
And filled my soul with peace and humble trust,
Till in the keener sense of human weakness,
I feel more sure that all God's ways are just.

Then let me rest in this, my murmur ever,
Nor wish to change one fraction of his will;
To every temple in my spirit rising,
Let me in firmness whisper, "Peace, be still!" BELLE BUSH.

"Religion as Revealed by the Material and Spiritual Universe. By M. D. Babbitt, M. D., LL.D." A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1.00; paper, 50 cents. For sale at this office.

"After the Sex Struck." By George N. Miller. Price 25 cents.

Mrs. Claman Tells About the Eleven Different Spheres.

Mrs. L. N. Claman, of Chicago, a well-known medium, delivered a lecture, with stereoscopic illustrations, at the First Spiritualist Church, corner of New York and Alabama streets last night. The purpose of the lecture was to show the progression of the soul from the first to the seventh sphere of spirit life. The claim is made that long ago Mrs. Claman, after five weeks' illness, fell into a trance condition scarcely distinguishable from death. It was while in this condition she received the experience that enables her to describe the different stages of the soul's transit from earth. Mrs. Claman teaches that there are eleven distinct spheres of spirit existence. After passing into the seventh sphere it is impossible for the soul to hold communication with its friends who remain in the material plane. Mrs. Claman's lecture was very interesting in not convincing the skeptics. Her husband operates the stereopticon and gives an interesting account of the way in which the spirit pictures were taken. There is nothing mysterious about it. Mrs. Claman simply described what she saw in the pictures she had passed in the trance condition to an artist, who developed the ideas she conveyed to him. After much touching up she pronounced the pictures about as near like what she had seen in the trance state as it was possible to make them. The stereoscopic pictures taken, the sketches and stereoscopic slides made from them. Some of the slides cost as much as \$10 each, according to Mr. Claman. Mrs. Claman characterizes the ordinary so-called "spirit photographs" as sheer fakes made by clairvoyants with mercenary ideas, who pretend to be spirit mediums through nothing but base and sordid motives. Mrs. Claman, on the other hand, has a mission. It is to picture the other world so as to instill into mortals ambition to progress far enough in this world to avoid some of the initiatory horrors the wicked must endure in the next.

Mrs. Claman appears before her audience garbed in a robe of white silk. To all appearances she is in a trance condition as she lectures. Her eyes are tightly closed and her voice assumes the deep masculine tone said to have been possessed by her husband during his earthly life. "Control" was formerly her husband's brother, and is known to attendants of Mrs. Claman's seances as "Brother John." The lecture begins with a description of Mrs. Claman's trance transformed on the stereopticon into a deathbed scene. About the bed are groups of relatives who mourn as she passes into the other world. Cold feet in the dying are explained on the hypothesis that the spirit begins leaving from that portion of the anatomy, gradually severing itself from the flesh until nothing remains in the earthly element save the spirit lips, which are torn away as the last breath passes. Then the spirit passes into a cloud, which breaks away gradually, showing the coming of three angels which are to attend it in its flight. The first sphere is that into which the undeveloped spirit passes, and corresponds to the region of the powers of darkness commonly known as hell. Here there are conditions of chaos, turmoil and confusion tinged with horrors.

Through this realm the spirit is attended by the guardian angel, which aids and helps it in every way possible. The spirit passes through the spheres, one in which the soul begins to crave the light. Then the soul advances gradually into different spheres. All souls do not go into hell. Some advance from this life at once into the second and third spheres. No soul from the earth can go farther than the third sphere save those of greatest talents, which are at once translated into the fifth sphere. According to the medium there is no fire and no odor of burning brimstone in the first sphere, or hell, but there are enough horrors there to make sensitive people hope they may avoid going into the sphere of pain, judging from the stereoscopic pictures made from Mrs. Claman's memory of the place as she floated above and beyond it on a cloud.

Reference is made in the lecture to the fact that the Bible speaks of the seventh heaven, but Mrs. Claman is convinced that there are eleven heavens by communications from her control. Although souls cannot return to this world after passing into the seventh heaven, by a sort of thought transference communications can be had with those who are below. "Brother John" dwells in the seventh sphere, and a man has had personal experience of all the other six or has caught glimpses of them while passing through them in his trances. There was a large audience at the church last night, and approval and pleasure were expressed by those believers who saw the future states through which their souls must pass thrown upon the canvas.—Indianapolis Journal.

A Good Suggestion.

To the Editor:—I see by a late issue of your valuable paper, that the so-called Christians have banded together to down or overthrow our grand and glorious truth. They are also raising money to carry the work on. Well, I would suggest that the Anti-Spiritualist society take the money they have collected and divide it among the poor and needy families within their immediate vicinity. It would be good in that way, and they choose to send some of it down here, I promise faithfully to see it is expended on the right parties, and they will have the satisfaction of knowing that they have performed at least one Christian-like act, which they are not doing when they persecute us.

If any friends come to Florida this winter and visit Jacksonville, I hope they will not forget to call on our medium, Mrs. Amy Buchanan, 601 East Third street. We have meetings Fridays and Sundays. Mrs. Buchanan is one of the finest trumpet mediums I ever had the pleasure of meeting. Ladylike, kind and pleasant in her manners, the friends will always find a warm welcome and what is better still, you get the truth pure and simple, and that is what we are after.

JACKSONVILLE, FLA.

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, price 25c.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. 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 intended to all who love to study and think. For sale at this office. Price 25c.

"Kareza. Ethics of Marriage." By Alice B. Stockham, M. D., Price, \$1.

The Progressive Thinker.

The Progressive Thinker is the largest Spiritualist paper published on this earth to-day. It has the largest and most varied amount of reading matter. It has the best thoughts of the age. It scintillates throughout. It is exceedingly cheap at One Dollar per year. Its presence in every family is invaluable. Without it you cannot keep posted as to passing Spiritual events. It is worth ten times its price to every reflecting mind. Besides we send to each subscriber, on terms mentioned below, the valuable book, Ghost Land. We are working on the Divine Plan, thus giving our subscribers the benefit of our prosperity. Read carefully the terms on which you can get the paper and Ghost Land, and then resolve to aid us.

One Subscriber.

The Progressive Thinker one year and Ghost Land, \$1.80. Ghost Land alone is worth far more than that. It contains nearly 400 pages, is elegantly bound, and printed in the highest style of the printer's art. Heretofore it has sold for \$2. As high as \$15 has been paid for a single copy. We greatly prefer, however, that you induce some one to join with you—a new subscriber if possible. Help us in making the Divine Plan a success, so that we can give each subscriber a valuable book each year. We make this offer to single subscribers where it is impossible to get another to join. But try hard to get someone to join with you.

After carefully looking over this paper please forward it to some Spiritualist, who certainly will be enough interested in it to subscribe.

Two or More Subscribers.

The Progressive Thinker one year and Ghost Land, \$1.16 each subscriber. In renewing your subscription always send an additional subscriber, if possible, as that will aid us in making permanent our Divine Plan of giving a book each year to our subscribers. If you know a good thing you will certainly join this club. How any Spiritualist can fail to do so, is more than we can tell. With this offer we certainly should have one hundred thousand subscribers. The 16 cents only pays the expense of postage and mailing. The book is given to you outright.

See to it, please, that your Spiritualist friends subscribe for The Progressive Thinker, the largest Spiritualist paper published.

Five or More Subscribers.

The Progressive Thinker one year and Ghost Land, \$1.16 each subscriber, and an extra Ghost Land to the one who gets up the club. There should be hundreds of clubs sent in. Any Spiritualist who has the least conception of a good thing will join the club. With 10,000,000 Spiritualists in the United States, as claimed, there should be no difficulty in swelling our list to one hundred thousand on these terms. When we attain that number we can give you a book as large as Ghost Land each year; yes, more than give it to you—pay the postage on it also. We are now giving you the book, you only paying the postage and expense of mailing.

Ten or More Subscribers.

The Progressive Thinker one year and Ghost Land, \$1.10 each subscriber, and the paper and Ghost Land free to the one who gets up the club. Just think of this offer—a valuable book and The Progressive Thinker one year for \$1.10. Who will fail to bite at one of the many offers presented? Don't you really think we ought to have 1,000,000 subscribers on these terms, and thus make permanent our Divine Plan of giving a valuable book with each yearly subscription? The extra ten cents will not pay the expense of postage and mailing. On these terms you are getting the book as an absolute gift. The 10 cents will not pay the expense of mailing.

Twenty or More Subscribers.

The paper one year and Ghost Land, One Dollar, and a copy of the paper and Ghost Land free to the one who gets up the club. In any community where there are any Spiritualists, Liberals, Free Thinkers and Theosophists, it will be an easy matter to get up a club. At a circle, seance or meeting you will always find some who are ready to subscribe. Any lecturer who tries can often get up a club at a single meeting. In every community there should be some one to get up a club of twenty or more. Just think of it, only one dollar for the paper one year, and that remarkable book, Ghost Land. We pay the postage and the expense of mailing the book.

When you look over this paper, invest in a stamp and send it to a Spiritualist, who in turn, should subscribe for it, and then forward it to some other Spiritualist, thus keeping it in circulation until worn out.

A Package of Papers.—Clubs.

Should you at any time receive a package of Progressive Thinkers with this notice in, you are urgently solicited to get up a club for the paper, and thus aid in the good work. If you are unable to do this, please pass the package to some other Spiritualist, if possible, who lives in your vicinity, and who has the time to go forward in the work.

We Mean You.

When you read this paragraph, if you are a Spiritualist or Free-thinker, you may know that it is directed to you, and urgently solicits your careful consideration of the statement or terms set forth above. You certainly should be a subscriber to The Progressive Thinker. You should keep posted as to current spiritual events and liberal thought. You are brought in contact with leading minds each week in the paper, and are, as a result, made richer intellectually. Besides, you can, by subscribing for The Progressive Thinker, on terms mentioned above, obtain an actual gift that wonderful book, Ghost Land. Please get up a club; if you cannot do that, your own subscription will be thankfully received.

Enlarging Your Library.

Commence at once to enlarge your library. Subscribe for The Progressive Thinker, and thus obtain Ghost Land on the terms above mentioned. Everyone should have an occult and spiritual library. Begin now to lay the foundation for one by subscribing for The Progressive Thinker. Nothing speaks so well for a house or family as a well stocked library. Such liberal terms as we are offering were never before presented to the people.

What We Are Trying To Do.

We are trying to reach you who take no spiritual paper. We want to bring you in contact with the leading spiritual and occult thoughts of the day. We desire to keep you in the front ranks of the procession. Without a first-class Spiritualist paper, and some spiritual and occult books, you are in the rear of the procession, and will remain there until you change your programme.

Leading Minds.

Leading minds everywhere are now studying spiritual and occult subjects. You can observe this trend of thought everywhere. There is a fascination about it that will not down. In order to assist you in your investigations, we would advise you to at once subscribe for The Progressive Thinker, and thus obtain Ghost Land. In the paper you will find something new each week, while in Ghost Land you will find food for thought for years to come.

Stumbling Blocks.

There are stumbling blocks in the way of every earnest investigator or skeptic who is investigating spiritual and occult subjects. There are dangers, too, if not directed aright. The Progressive Thinker and Ghost Land will in a great measure remove these stumbling blocks and dangers, and lead each one directly into the paths of Truth. Ghost Land elucidates many occult subjects in a manner with which everyone should be familiar.

The Divine Law Illustrated.

The Divine Plan as presented by The Progressive Thinker, is the only one that can possibly place the world on a higher spiritual plane. When those who are prosperous, like the Vanderbilts, Goulds, Astors, and thousands of others, allow their vast accumulations of wealth to be used in a measure for the benefit of those less fortunate than themselves—poor struggling mortals—then they will be carrying out the Divine Plan. Any one, in any considerable degree prosperous, should assist those less fortunate. With this Divine Plan carried out to its fullest extent, there would be no suffering in this world, and the millennium era would dawn. The Progressive Thinker leads in carrying out this Divine Plan by giving a valuable book, on terms mentioned above, to each subscriber.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS:—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in the course of the editorially opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

D. L. Druiner writes: "The First Society of the South Side never was in more flourishing condition than at the present time. A few weeks ago we succeeded in engaging Mrs. Georgia Colquhoun, our present speaker and test medium. She is not only a capable exponent of Spiritualism, but a platform test medium second to none now before the public. She will be ably assisted at our Sunday evening and Friday night socials by Max Hoffman. Our hall has been well filled every Sunday and Friday night since they came to us. On Friday night, at 8 o'clock, 77 Thirtieth Street, the social will be held at the Temple quilt. It is of silk, painted, and very valuable. Tickets, 50 cents. A few tickets will be for sale on that evening."

Mrs. J. Bates writes from Joliet, Ill.: "The First Society of Spirit Truth meets at Clement Hall every Sunday at 10:30 a. m. We have a good attendance under the management of Mr. G. E. Perkins. He has merited the good opinions formed of him by those capable of judging of good spiritual work. He has presented to them such truthful evidence that it has not left room for doubt. He gives splendid tests and is worthy of our praise in every respect. At the suggestion of our eloquent speaker, the society will get a charter in the near future."

E. J. Bowtell writes from Birmingham, N. Y.: "A meeting was held in G. A. R. Hall this city on November 7. I spoke on the subject, 'Spiritual Science.' Another meeting will be held on the 14th. There had been no Spiritual gatherings here for some time previously. I shall be glad to hear from friends desiring my services as inspirational speaker. Address at 11 Isbell street, Birmingham, N. Y."

Owen Merritt writes from Genoa, Ill.: "We have Mr. Oscar A. Edgerly with us for the month of November, giving three lectures each week. Anyone wishing his services as test medium will do well to call on him at Genoa, DeKalb county, Ill. All are pleased with his work."

Moses and Mattie E. Hull have temporarily moved to Cleveland, Ohio, to look after the education of their son who is in the Homeopathic Medical College, in that city. Mrs. Hull's address for a few weeks, until they get settled, is 422 East 12th street, Cleveland, Ohio. Mr. Hull can be addressed at 248 N. Division street, Buffalo, N. Y.

John P. Goodwin writes from the Indian Territory: "As the war is upon us I thought that I had better do something in the way of furnishing some of the ammunition to help to carry it on. Somehow I cannot feel that we are in any danger of annihilation from the enemy. I think that every blow that they strike at us, is one for us. The cause is looking up here. There are some of the best intellects here that are investigating and are seeking for more light and the light is sure to come."

Dr. P. Schermerhorn has just closed a successful two months' engagement with the Columbus society and will lecture for the Lima society on the same subject. He will also lecture in adjoining towns wishing his services for mid-week engagements address him at 216 W. Market street.

The First Spiritual Philosophical Society of Detroit resumed meetings November 7, with Rev. Nellie S. Baude as pastor for the ensuing year. An appreciative audience greeted the speaker both afternoon and evening, especially in the evening when a very warm reception was given the speaker, after four months absence from the city.

M. L. Wilcox writes: "I feel proud of your paper, and will use my best efforts for its deserving progress in being scattered over the country."

E. Lindner writes from Florida: "I am anxious to do my feeble part of strengthening your hands as the present critical time is a favorable season, and to where I think it will do the most good, not only here, but at Dayton, Xenia and Marietta, Ohio."

G. W. Fowler writes from Lynn, Mass.: "The Lynn Spiritual Association has opened meetings at Cadet Hall with very favorable prospects. J. M. Kelly, president, with the aid of officers selected for the purpose, especially the Social Union, an auxiliary society, is doing a good work. Meetings every Wednesday night; Mrs. M. A. Stone, president. They serve a supper at six o'clock, followed by literary and other interesting exercises. All mediums and others are invited."

Robert Rader writes from Cincinnati, O.: "We have a society under the name of the Union Society of Spiritualists of Cincinnati, O. The following are the officers to serve until January 1, 1898: President, E. O. Hare; vice-president and treasurer, M. G. Youmans; recording and corresponding secretary, R. Rader. Mrs. Rader will give a lecture for the month of November, at New Odd Fellows Hall, corner 7th and Elm streets. Our Ladies' Aid Society numbers 75 members and is increasing daily under the able management of their officers."

H. F. Coates resides at Mattoon, Ill. He is, judging from all reports we can gather, a most excellent physical medium. A report of one of his seances appears in another column. The most-quoted test is just the thing for a genuine medium, and Mr. Coates willingly submitted to it. It plays out the fraud and tricksters at once. Mr. Coates went to Springfield, Ill., last Friday. He writes: "I would like to hear from all who are in need of a medium in the north part of the state, and perhaps I can visit them while in that section."

R. R. Bratton writes from Minneapolis, Minn.: "Spiritualism in this city seems to be on the alert. The weather is fine as Minnesota weather usually is, and Spiritualist meetings and seances are being held nightly in every quarter of the city. Strangers coming here seem to be surprised to find so many of our people interested in the cause and phenomena of Spiritualism. Mrs. Jennie Darvell, of Boston, has been entertaining quite a large audience every Sunday evening for a month past at the Labor Temple, corner 5th avenue and 1st street South, with a short lecture followed with tests, sate writing and letter writing in sealed envelopes, between sealed slates, and public materialization, all under the very strictest test conditions. Her controls will give

no manifestations under any other than test conditions."

Dr. Charles C. Henderson writes: "You can count me in the battle for humanity. The shot has been fired at the Summer of our liberties, and I for one am in the fight from first to last. I consider it an insult to the intelligent, liberty-loving people, when priestcraft and blind faith stalk at large and threaten our home with expulsion. It is treason to our intelligence, if not to our nation's safety."

D. E. Youngs writes: "On the evening of November 3, 4, and 5, J. Frank Baxter lectured on 'The Cause of the City, Mich., filling the opera house, (the largest hall in town) to its utmost capacity. Subject of first lecture, 'The Standing and Tendency of Spiritual Thought.' Second lecture, 'Spiritualism, Is It of God or the Devil?' Third lecture, 'The Persistence of Personality and Purpose of Spiritualism.' Each lecture was followed by tests, which, in nearly every instance, were recognized by their friends, and in a number of instances, by a large part of the audience. He has accomplished a good work here."

W. J. Barnett, of Salt Lake City, writes: "I think the war has been a benefit to the cause of Spiritualism, from the fact that it will be the means of cleansing the ranks of our cause from those who are using the name for fraud and gain. I also believe we can use the opposition to great advantage by turning over to them all the facts and frauds which are banished to our ship, and will be willing tools to expose what they don't know. Rev. Ravlin is here and doing a good work, and rattling the dry bones of orthodoxy until they fairly smell of brimstone."

H. P. Oliver writes: "In your issue of November 6, I notice a great many good suggestions, which I carried out, will benefit the cause of Spiritualism, but among all the good things I read, the suggestion of our brother, Harry Oliphant, in his article, 'A General Review,' in which he speaks of the fake mediumship broadcast in our land, and the remedy. His suggestion is a good one."

Marguerite St. Omer Briggs has left Cincinnati and her address now is Hamilton, Ohio.

The Oneida Lake Camp-meeting Association has purchased a tract of nine and one-half acres of land, situated on the shores of Oneida Lake, for \$3,500. It has a large lake frontage, also extends quite a distance along the Verona road; has a fine grove; a railroad crosses the tract, connecting with the New York Central at Oneida. It has fine natural beauties that will make it a good campground. Are soliciting stock sales, at five dollars per share, payable quarterly. For information concerning stock, correspond with the secretary, Miss Jennie E. Thornton, Bouville, N. Y.

C. A. Burrows writes: "I suppose that if all mediums are frauds and Mr. J. D. Haganman is an 'expert' he must be an expert in the cause of Spiritualism, and giving seances as a Spiritualist, how do the people know he is not a fraud now? If he was simply mistaken then, how do we know he is not mistaken now? All the people need is to know the truth, and all they want is an opportunity to learn. The light is not between orthodoxy and Spiritualism, but between orthodoxy and materialism. Creed and dogmatic superstition on one side, humanity, Spiritualism and liberty of thought and action on the other. Let the light go on."

Mr. Shoup, of Waldron, Ind., writes: "I have been a reader of your valuable paper now two years, and must say that I have never got hold of anything that has been half so valuable to me." Enthusiastic and latest from test medium and speaker will accept engagements at any place in Southern California to speak and give tests this winter. Address 344 South Hill street, Los Angeles, Cal.

Friend writes: "The Mahoning Valley Spiritual Association, Ohio, is holding regular meetings every two weeks. A deep interest is awakened by the lectures of Mrs. Nellie S. Baude. The future bids fair for this society. The Mahoning Valley society is one of the oldest in Ohio. It has had many of the ablest speakers in the last forty years, as well as in the present year, speak from its rostrums. We have had with us this season, Dr. Schermerhorn, also Mrs. Nellie S. Baude, of Detroit, who spoke for us at our yearly general meeting. She won laurels by her masterly effort. She awakened anew the spirit truth. Her psychic readings were grand."

Mrs. Mattie E. Hull has been lecturing at Old Orchard, Me.

The Muncie (Ind.) Herald says: "The Spiritualist Temple was well filled last night to hear Mrs. N. L. Claman deliver one of her celebrated lectures. She is selected as her text 'Hell to Heaven,' which she handled in a very able manner. Her lectures are illustrated by stereopticon views, making a very interesting and instructive lecture. She goes from here to Alexandria. Attractions of this kind should be encouraged and enjoyed by all Spiritualists sojourning."

Mrs. Isa Wilson-Kayner has been lecturing successfully at Oakfield, Wis. She is capable of doing a good work for Spiritualism.

Mrs. M. Gregory writes: "Free development circle will commence Tuesday, November 23, at 8 p. m., for the development of mediumship by vital magnetic energy. My residence, 593 LaSalle avenue, Flat H, first floor."

Carrie Fuller Weatherford remains in Atlantic, Iowa during November. She is open for engagements for lectures, platform tests and inspirational songs (songs given from subjects selected by the audience) for December and January. Address 504 Cedar street.

Mrs. L. E. Watson writes: "On Sunday, November 14, Mrs. Clara Watson, of Jamestown, N. Y., in response to a call from the Spiritualist Aid Society, spoke to a well-filled house at Moore Centre, Ohio, and never was Spiritualism more highly honored or more nobly defended. Such talent should never be idle, for in times like these she is a strong pillar of defense against the persecution of our enemies."

Mrs. C. Scott, who has been for years an active worker in Spiritualism, as a test medium, has removed to No. 213 West Twenty-fifth street, New York.

S. M. Mills writes: "The Progressive Thinker is by far the best paper I have ever read; and it is also cheap."

H. A. Budgeon, Springfield, Mass., writes: "Mrs. Carolin Twing conducted very interesting meetings Sunday, November 7, in this city. Practical thoughts were given in a winning manner. The evening subject was 'Have Any of the Rulers or Pharisees, be-

From Harbinger of Light, Melbourne, Australia.

THE SPIRITS WHO HAVE received the particular mission to watch over each of you, always endeavor to fulfill your towards good, to lift up your soul, to enable your thoughts; and they will instruct you in so far as life is permitted to do so.

HAUGHTY FREE WILL. If you lay aside your haughty free will, and upon your guides as children look upon the world as it is, then, like your parents, they will guide your tottering steps, they will open your blind eyes, and they will avert from you the dangers of the invisible. Many troubles, many anxieties may be avoided, and for you, finally will be smoother, and for you, finally will be longer exist. How many times, light and careless children, do you refuse to listen. You do not feel the appeal, the simple, subtle impression of your guides.

YOU ARE REBELLIOUS to every warning, because it would cause you a little delay, making you miss a ball, or a walk, or a fashionable party, while, very often, Fatality lies in wait for you. The human soul frequently finds itself placed between two currents. Fatality often draws it forward like a powerful magnet, and internal warnings keep it back. The spirits interpose obstacles if they are not listened to, and thus endeavor to retard the accomplishment of a fatal act, or to keep you away from a dangerous spot.

HEAVENLY WARNING. Those who have the true faith, and who have listened to the heavenly warnings, have not been the victims of that destructive fatality, i. e., the fire at the charity bazaar in Paris. Commenting on the foregoing, Ismaela remarks that it is not the fatality which is ordained; and that events may be foreseen by millions of invisible eyes, which are those of the spirits who dwell in the spheres, free inhabitants of the World of Causes. "Nevertheless," he adds, "we must not confound Fatality, which is the visible to avoid, with the Destiny, whose leading lines are traced before our birth."

THE SPIRITS TEACH US that each soul has several existences, and that it returns to the flesh under a new form after a considerable lapse of time. Before its re-birth, the soul knows that it has come to the earth, for the sake of its progression. Therefore, it has accepted the position it will occupy; and it is thus that important details are registered beforehand; and it is thus that the destiny of each, though two paths are always open before it—those of good or evil according to its impulses.

IF THE SOUL FOLLOWS the path of evil, its destiny is arrested, and all has to be commenced over again; so that it is so much time lost in the evolution of the soul. For it is an inevitable law that all the evil which has been done on earth must be undone and that a fresh beginning must be made in another existence.

Testimony of Spirits. To the Editor:—I wish to report the spirits' testimony to a true medium.

At a trumpet seance held in Higginsport, O., to which I was invited, through the mediumship of Mrs. Bayard, the following spirits spoke through the trumpet: Mr. Kadebille, who stated he was a physician, and Judge Coven, of the Circuit Courts of Brown, Clairmont, and Adams County, and was a popular man, and an Irish convert, giving his name as Dick O'Brien, all giving evidence of spirit return. And they voiced the praises of a medium in Cincinnati that they wanted we should get to come here to demonstrate to the people the grand philosophy and phenomena which were waiting for proofs of immortality. They said they knew said medium to be strictly honest and one whose integrity was beyond question. Before the circle closed I asked the question if any knew her, and Dick O'Brien, who stated he was a physician, and Judge Coven, of the Circuit Courts of Brown, Clairmont, and Adams County, and was a popular man, and an Irish convert, giving his name as Dick O'Brien, all giving evidence of spirit return. And they voiced the praises of a medium in Cincinnati that they wanted we should get to come here to demonstrate to the people the grand philosophy and phenomena which were waiting for proofs of immortality. They said they knew said medium to be strictly honest and one whose integrity was beyond question. Before the circle closed I asked the question if any knew her, and Dick O'Brien, who stated he was a physician, and Judge Coven, of the Circuit Courts of Brown, Clairmont, and Adams County, and was a popular man, and an Irish convert, giving his name as Dick O'Brien, all giving evidence of spirit return. 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QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

V. G. Lundquist: Q. Since the force of gravitation decreases in the proportion as the square of the distance increases, and Jupiter's distance from the sun is more than three times that of Mars, and its centrifugal force produced by the axial rotation forty times greater, how can the force of the sun, if insufficient to attract Mars to its surface, overcome the centrifugal force of Jupiter and prevent him from going in a straight line into space?

A. This correspondent confounds the motion of the planets on their axes with that of their translation in their orbits. The force which draws all bodies in space to all other bodies is called attraction. It is the force which pulls every planet toward the center of the sun. The force which holds them away is that which tends to make them depart in straight lines into space. The latter is represented by the distance traversed in a stated time in their orbits. If Jupiter moved as fast as Mars in its course around the sun it would leave that orb, or adjust itself to the new condition, if slowly applied, until the two forces were exactly balanced. Thus the mean distance of Mars from the sun is 139,900,000 miles; Jupiter's mean distance, 478,000,000. The orbit of Mars is 439,286,000 miles and that of Jupiter, 1,434,000,000 miles. To traverse this distance Mars occupies 686 days, moving at the velocity of 26,000 miles an hour, while Jupiter takes 4,332 days moving at the rate of 14,000 miles an hour.

The earth with a distance from the sun of 92,000,000 miles, has to move in its orbit 32,000 miles in an hour to overcome its attraction. The same balance of the two forces is found in all planetary bodies, as in Uranus with a mean distance of 1,753,869,000 miles, with a period of 30,687 days, with motion in orbit of 9,800 miles per hour. Wherever such a body is placed, within the remote sphere of central attraction, its orbit would become established by its arriving at the exact distance from the sun where its forward movement would be balanced by its attraction. If its velocity was increased it would fall nearer until curbed by the greater attraction. If its movement was slower, it would recede. If these forces were in constant equilibrium, the planets would move in perfect circles, but their elliptical paths show the varying strength of these forces, which by constant oscillations bring about a stable mean. How perfect the result, is shown by the constant length of the earth's year. No chronometer can be fashioned which will record the passage of time with the absolute accuracy which marks the swing of the great world-pendulum, returning at the end of each year to the starting point with absolute certainty to the infinite fraction of a second. It will thus be seen how idle the fancies of those who prophesy disaster in the collision of planets, or their final fall into the sun. The force which holds them away is always and must be, as powerful as that which draws them to the central orb. The most erratic comet as it plunges from regions far beyond the outermost planet, is repelled by the sun at its nearest approach and departs on its outward path, with a velocity equal to that with which it came.

"Inquirer": Q. What is the meaning of transfiguration?

A. Transformed, as when the medium takes on the appearance of the communicating spirit. The expression of the spirit when it transcends the body, as in clairvoyance, and sometimes at the moment of death.

M. R. C.: Q. Some time ago I saw the sentence in the question department: "Every one does the best he can." Is this not too great a charity?

A. If to this sentence be added, "with the organization he has inherited, and under the conditions which surround him," perhaps this correspondent will more readily accept the statement.

There is a motive behind every action, as there is a cause for every effect. There is an incentive to every deed, and it is a long journey from the savage ruled by instinctive promptings of selfishness, to the spiritual man who has no thought of self. Shall we blame the savage, or praise the spiritual?

Judge not. There are worlds within worlds. As each person who gazes at the rainbow sees a different bow, so no two receive the same thought alike. Each individual dwells in a world entirely his own; into which no other can enter. Our world is such as our understanding makes it. It is neither more nor less than ourselves. We fully comprehend this as applied to our own sphere, but fail in applying it to others. To make the application broad as human life, is charity, and warms our hearts with love.

L. Sallies: Q. What is meant by the ganglionic system, and are the organs in the back head a reservoir of nervous force?

A. The nerve-fibres permeating the various organs of the body, gather at certain places into enlargements, where they are supplemented by cells which supply the nervous force. The spinal cord is a connected series of such, and the brain is the coalescing of several. These are called ganglia. Each ganglion of the cord has its special office, as respiration, digestion, etc., and the brain has a secondary influence over their "involuntary" influence, of which it is unconscious, or only partially cognizant. In the cold-blooded animals, the spinal cord is sufficient to carry forward the processes of life for some time, when the true brain is removed. Every ganglion, however small, is a brain in its narrow sphere of influence. In connection with the central brain, it acts as a relay station on a long telegraph line, and messages may come and go from it without being sent to the brain at all. That organ is thus relieved of a great burden, and its chief function is to co-ordinate and utilize the numerous centers. The sympathetic ganglionic system consists of nerve masses symmetrically placed in front of the spinal cord, united with it by nerve fibres, with special organs, and by the same means with all other ganglia. The ganglia which control the heart allow no interference of the brain. Those controlling respiration allow the exercise of the will to a certain extent. We may will to breathe, but we cannot not to breathe. All the processes of excretion, secretion and assimilation are under the control of the ganglionic system.

It is only a poor sort of happiness that could ever come by caring much about our own narrow pleasures.—George Eliot.

Better a human clod that aches with the load of life than a calm Olympian god who hath never suffered strife.—Henry Austin.

FUNERAL SERVICES.

By Hudson and Emma Rood Tuttle.

We have felt the need of some service that might be read at funerals of Spiritualists, when the presence of desirable speakers could not be obtained. Our attention has been so repeatedly called to this subject that the demand seems to be generally experienced. The difficulties in the way of preparing such a service are great, for a dry and unyielding ritual is not to be thought of, and the great underlying principles of the spiritual philosophy should be defined, and belief and knowledge furnish a strong staff on which the mourning friends can lean for support. The service must have elasticity, that it may be adapted to all occasions, whether given over the tiny infant leaving this life before a leaflet has unfolded, or the most venerable age full of the deeds of lengthened years.

This service may be read continuously by the person officiating; or, better, while he reads the Leader's part, one or more assistants read the responses. As will be readily suggested, the services may be preceded or followed by the reading of appropriate selections and singing.

Leader.—We gather around the casket, containing the form once radiant with life, but now cold in death, to express our sympathy and bestow the last tokens of respect to one who was by us most dearly loved. We cannot say, as we lower this form into the bosom of Mother Earth, "Ashes to ashes and dust to dust."

Response.—Only to the physical body.

Leader.—For the spirit has arisen in beauty and power, as an eagle freed from the broken bars of the confining cage.

Response.—Not here must we seek our dead, for he [she] has arisen to a higher life, the continuity of this, but more exalted and refined.

Leader.—Whither we are all going;

Response.—But not into the darkness;

Leader.—Rather into eternal light, and the infinite unfolding of our spiritual nature.

Response.—It is human to weep, and in our selfishness we mourn our inseparable loss.

Leader.—Yet we are assured that the dark angel standing by the portal of life with inverted torch, will gently lead the departing spirit through the frowning gateway and become transformed into the angel of the resurrection;

Response.—And over that gateway whereon is written Death, in letters hung with the weeds of woe, when we pass through and look from the other side, will flame in letters of light, Immortal Life.

Leader.—Life and death complement each other. We live that we may die;

Response.—We die that we may live, and enter into the inheritance which is our birthright, where we shall have only begun the evolution of the possibilities which are ours, when this world has perished with age, the sun ceased to shine, and the stars broken in dust on the farthest coast line of time.

Leader.—[Throwing a flower into the grave, or laying it on the casket.] Shall we say farewell to—[Supply name, father, mother, child or friend, as the occasion requires.]

Response.—Only let us say farewell to the broken shard, the form of clay on which the peaceful silence and repose of death has fallen. The form which we knew we give to the arms of night, deep and fathomless;

Leader.—And the spirit, Response.—Indestructible and deathless, lives in the light of heaven, growing more blessed and resplendent forever and forever.

Leader.—O death! forever old, forever irresistible. Response.—One by one generations follow thee away into the land where sweet lips never turn to dust, nor dear eyes to ashes.

Leader.—Oh! beautiful, beautiful land! Response.—Where death hath lost its sting, and the grave its victory.

Leader.—O, angel dwellers in light! Response.—To your care we commend the spirit we could no longer keep.

Leader.—Bless it with the treasure of your stainless love,

Response.—And while we turn tearfully from this parting, it is with confidence in the life beyond these fleeting shadows,

Leader.—And the abiding of the love of our spirit friends and their continual guardianship.

Response.—After this fleeting life is over, we shall meet again in the morning on the evergreen shore, where there will be no parting forever and forever.

Leader.—With this prayer: May we be true to ourselves, and the angels guide and guard us. We say to all that was mortal of—[giving name, etc., as before], farewell.

Response.—But upon the liberated spirit we bestow our undying love, and entreat that our memories be cherished in the immortal life to which we are all hastening, where our arisen one has received a loving welcome.

All—To the mortal, farewell; the spirit has received a joyful "Welcome Home!"

TO JAMES G. CLARK.

Of Pasadena, Cal., deceased September 17, 1897.

Yes, James G. Clark, your voice is hushed
As a bird's on the summer air;
When they take their flight to the land of flowers
Where the summer is always fair.

Your heart was tuned to the minstrel notes
That heavenly bowers did thrill;
Ere you woke to earth, and you sang the songs
That your longing soul did fill.

The world looked on, and heard the strains
That tuned your spirit's lyre;
And many that heard, re-echoed again;
The flames of their soul afire.

And so you will live adown the years,
Vibrating the shores of time;
The listening world with efforts to catch
Your musical notes sublime.

As an after-tone of an inner voice
That is loth to go, or flee,
And so in fancy we still will hear
Your music of poesy.

Or perchance you may come as the birds of spring;
And sing to the world again;
From the land of flowers, to those on the earth
That are tuned to the heavenly strain.

As angels have come to the shores of time
Since the years of the earth were new,
And gave a glimpse of heights sublime
Through the star-depths of ether blue.

Moline, Ill. L. A. S. NOURSE.

Make life a ministry of love, and it will always be worth living.—Browning.

He wears his faith but as the fashion of his hat; it ever changes with the next block.—Shakespeare.

There was a noble way, in former times of saying things simply, and yet saying them proudly.—Irving.

An able-man shows his spirit by gentle words and resolute actions. He is neither hot nor timid.—Chesford.

As soon as we have discovered the needs for our joy or sorrow we are no longer its serfs, but its lords.—Lowell.

The Form and Location of the Spirit Realms.

Eminent clergymen have asked me, "Where is heaven?" and the question is often asked as to how the spirit realms are formed and what is their location. In my second edition of Religion I have had engravings made, giving the form and location of the realms of the spirit, which have been revealed to me in the most careful manner by some of the higher inhabitants thereof. As I deem this one of the most important parts of my work, and as my reviewers have called my attention to it, I wish to say a few words concerning it, especially as there are so many dreamy and unreal conceptions of celestial life. Jesus said: "The kingdom of heaven is within you," referring, of course, to the spiritual nature which belongs to heavenly life, and not to certain persons have concluded that heaven is not a location at all. To use a hibernianism, a thing which has no space, is not a thing at all, in fact, is a nonentity. A witty person once called this conception "heaven with the bottom knocked out."

I found it comparatively easy to get a conception of the spirit realms nearest the earth, or the spirit zones, as they have been mentioned by other authors, but I found some difficulty in getting a conception of the forms and locations of the higher realms which are called angelic and angelic circles so that we may know very nearly what grade of life has been reached by our friends gone before. A universe of indescribable glories is revealed to the students of these divine realms, and the sublimity of man's future life as thus made known, surpasses all human conception. E. D. BABBITT, M. D.

NEW BOOKS.

Stirpiculture; Or the Improvement of Offspring Through Wisser Generation. By M. L. Holbrook, M. D. New York. This is a book of nearly 200 pages, by an eminent author of practical books for the people, and is a timely work well done. It is written in its treatment and the author avails himself of the vast resources furnished by Darwin, Haeckel, Romanes, Wallace, Spencer and others.

How to have better children is a vital question. To have better means restriction of number, and better care of those whose coming is wanted. Nature by natural selection has destroyed the weak and preserved the strong and those best qualified. Humane culture is opposed to this remorseless selection and opposes it by its sympathetic means. "The church has ever held it to be crime to limit population by any means, and taught that unrestricted motherhood was the duty of woman. In the Virgin Mother it apotheosized motherhood because of the sins of Eve, and a glory because of the birth of a Savior. Hence although breeders of domestic animals take the greatest care in selection, mankind are above and beyond such care, and the diseased, deformed, and criminal are allowed to multiply and perpetuate their characteristics."

Various theories have been advanced by scientists and socialists, whereby selection with its great power for good might be applied, but all have been utopian and impractical.

Perhaps that of Wallace is most applicable, and consonant with the spirit of the age. He thinks that by her emanation and independence woman will support herself, and then will make a more delicate and better choice of a husband, than now when she is forced to accept because of her dependence.

Then the outgrowth of the fatally mistaken idea that God sends every child into the world, and that it is an

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By MARVIN E. CONGER, M. D.

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It is a medical book for homes, THE BEST, and is up-to-date in every particular.

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The book contains 375 pages, and is finely illustrated, the mechanical and artistic work are the very best. Bound in fine English cloth, marble edges, \$2.00; common cloth \$1.50.

From a Prominent Lawyer.

To the Editor:—That beautiful volume, *Ghost Land*, reached me promptly, and I desire to say that I am more than pleased with the same. It is one of the very best works ever sent out, and I sincerely hope it may assist in increasing the circulation of *The Progressive Thinker* to the point to which its merits entitles it.

Boston, Mass.

ASA W. DREW.

To Ohio Spiritualists.

The Ohio Spiritualist Association is anxious to assist local societies in all parts of the state, and it has been thought best by the official board, to institute a series of mass-meetings in each city and town, and will agree to provide a suitable hall, entertain the speakers and mediums, and give the O. S. A. the proceeds of all collections and subscriptions.

We hope to secure the services of Ohio talent for lectures and platform work by defraying their necessary expenses, and think the collections will be sufficient to do this.

These meetings must be held at such time as will enable our speakers and mediums to return in time to fill their regular Sunday engagements. We would suggest that you arrange for either a meeting of these services, morning, afternoon and evening, or possibly two evenings and one day.

By thoroughly advertising such a grand mass-meeting in your town and earnestly co-operating with the O. S. A., an interest in Modern Spiritualism can be aroused that will ultimately bring people into our ranks.

We are told that the Anti-Spiritualist Association intend to start their crusade in Ohio in a few weeks; and if our cause wishes to reap the full benefit that will probably come from such general advertising, we must be prepared to present a solid, unbroken front to our assailants.

I will gladly give full particulars to those who are interested in this important project.

DR. F. SCHERMERHORN,
Secy. pro tem O. S. A.
210 W. Market street, Lima, Ohio.

DO I WAKE, OR AM I DREAMING?

(Dedicated to the late arisen Professor A. B. SEVENSON.)

"Do I wake, or am I dreaming?"
Were the words of Mordecai;
Is death death, or only seeming—
But a dream that passeth by?

'Tis a question ever present
In the mind of mortal man,
Sometimes woeful, sometimes pleasant
In its earthly working plan.

"Do I wake, or am I dreaming?"
Hast the answer in thy soul?
Is the change a sweet redeeming
Of the spirit at its goal?

Thou hast passed from mortal vision;
Thy friends and kindred know;
Be no more a deep incision
In the hearts left here below.

"Do I wake, or am I dreaming?"
That thy spirit hovers here,
With thy kindly smile still beaming
With unuttered thoughts of cheer?

I know I wake; I am not dreaming;
Thy long locks of silver hair
Out in spirit still are gleaming,
And thy feet still walking there.

Only in thine own sphere living—
It is there as here I know—
Ever doing, ever giving,
Of thy spirit's overflow.

The "Harmony Home" here builded
Over there will give thee place,
With thy loving thoughts dear blended,
And thy spirit's sweet release.

"Do I wake, or am I dreaming?"
Of thy faceless presence here?
Of thy spirit, ever beaming
With the fruition of thy sphere?

Of the home of things yet-making,
Where no mortgage holds thee down;
Where thy soul its rest is taking,
'Neath a self-made flowery crown?

DR. T. WILKINS.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, \$1. For sale at this office.

"Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal Classics). An author, who better qualified to write an account of the life and life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbons' work. For sale at this office. Price 25 cents.

unpardonable sin not to allow his will full sway, will by restricting the family to a number that can be cared for, be another important factor.

Less children and better care, the maximum. The scope of the book would be better understood if it had been entitled Pre-natal Culture, for it deals mostly with that portion of the subject. After all, that is about all there is of it; and yet how many children are there whose beginning was planned by the exercise of thought? We cannot do as the witty Holmes advises, begin re-forming the children with their grand parents; we have to submit to all this hereditary incubance, but we can take a new start not in reforming, but in forming the bodies and minds of those who are to have our names and memories into the future.

Dr. Holbrook has written a timely book which should be read by everyone who would become acquainted with the best sources of knowledge on this subject.

HUDSON TUTTLE.

Clairvoyance: A System of Philosophy, Concerning Its Laws, Nature and Unfoldment. By J. C. F. Grumblin, Instructor of the School of Psychical Sciences, Chicago.

This is a remarkable book. It is the spiritual antithesis of the materialistic conception of being and thought. It is, too, an expression of that cognate faculty of the gift of clairvoyance, namely clairaudience. For it is evident on every page and in every sentence that the volume is the offspring of inspiration from high spirit sources.

Instead of thought being a product or secretion of the "gray matter" of the brain, as the materialist claims, this book says: "Thought is really spirit vibration, and has its source, not in the brain, nor in any of its agencies or subordinate instrumentalities, but in spirit."

The several chapters of this work are devoted to the definition and office of clairvoyance; its nature and law of manifestation and expression; the trance; clairvoyance and intuition compared and correlated; spirit limited in matter; the science of optics, materially and spiritually considered; vibrations, their law in relation to light and sight; spirit in relation to time and space; the sphere and office of matter; spirit in relation to control; the uses of magnetism and electricity; hypnosis; color; its definition and meaning; clairvoyance and consciousness in relation to spiritual perception; how man is unified in inspiration; clairvoyance and psychometry; the spirit's laboratory; the higher aspects of clairvoyance.

In the treatment of these subjects the book is truly unique. Originality and depth of thought, combined with perspicacity, characterize every page. It is not only intensely interesting but intensely instructive, and its high and pervading spirituality renders in the highest degree a profitable book for the cultivation of spirituality of thought—as well as the understanding and cultivation of the special faculty denoted by its title.

Psychology appears in a new light, as spiritually apprehended and elucidated. The soul is set forth as the basis of all organism, and the mind is the lens of the spirit, spiritual in character and composition.

The philosophy of clairvoyance and the law of its unfoldment are elucidated in a manner free from the old Oriental mysticism so much affected by some schools of Western students and teachers in occult science; unrelenting in phrase that envelops in mist rather than dispelling the shades and darkness of ignorance by the clear sun-rays of mental light.

Small in size though it be, the book is especially rich and valuable in instruction, and the subject matter condensed into these pages is worth more to any student than the money cost of the book, which is \$3.50, at which price it can be ordered from this office.

"Hypnotism Up to Date." By Sidney Flowers. In the form of a dialogue and story, the author presents very successfully a condensed account of hypnotism, its theory and practice up to date. Price, paper, 25 cents. Sold at this office.

It is claimed that this book is not a mere compilation, but thoroughly original.

It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

The secret and occult mysteries of Astrology are revealed and explained for the first time. It is affirmed, since the days of Egyptian Hieroglyphics. An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends: To the Spiritual investigator this book is indispensable. To the medium it reveals knowledge beyond all earthly price, and will prove in real truth "a guide, philosopher and friend."

To the Occult it will supply the mystic key for which he has been so long earnestly seeking.

To the Astrologer it will become a "divine revelation of Science."

OPINIONS OF PRESS AND PEOPLE.

"A noble, philosophical and instructive work."—Mrs. Emma Hardinge Britten.

"A work of remarkable ability and interest."—Dr. J. R. Buchanan.

"A remarkably concise, clear and forcibly interesting work. * * * It is more clear and intelligible than any other work on like subjects."—Mr. J. J. Morse.

"A careful reading of THE LIGHT OF EGYPT discovers the beginning of a new sect in Occultism, which will oppose the grafting on Western Occultists the subtle delusive dogmas of Karma and Re-incarnation."—New York Times.

"It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension * * * of any cultivated, scholarly reader."—The Chicago Daily Inter Ocean.

"However recondite his book, the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful readers' attention and to excite much reflection."—Hartford Daily Times.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Daily Tribune (Salt Lake City).

"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."—The Detroit Commercial Advertiser.

"It is an Occult work but not a Theosophical one. * * * It is a book entirely new in its scope and must excite wide attention."—The Kansas City Journal.

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding.

Price reduced to Two Dollars. For Sale at This Office.

JUST PUBLISHED! AUTOMATIC WRITING

Our Fall and Winter Campaign has commenced in earnest. Every Spiritualist should have something to do in the struggle now pending. The members of the Anti-Spiritualist Convention are strong in number, resolute in purpose, and they are determined to suppress all phases of mediumship. The Progressive Thinker will lead in this great fight against the hordes of the church. Every Spiritualist who stands back now must be regarded as a traitor to the cause. The Progressive Thinker has already been to great expense, and the end is not yet. Send in your subscriptions. Get every Spiritualist in your neighborhood to subscribe.

SPECIAL NOTICE.

Snatched from the Jaws of Death.

AFTER HAVING BEEN GIVEN UP TO DIE BY THREE OF SPRINGFIELD'S REGULAR PHYSICIANS, MRS. P. L. GATES, LIVING AT NO. 1894 LYON STREET, IS RESTORED TO HEALTH IN THREE DAYS BY A MAGNETIC HEALER, DR. MARY R. HUTCHESON, OF 2040 LYON STREET, SPRINGFIELD, MISSOURI.

The following is Mrs. Gates' statement: After suffering fourteen years, most of the time being obliged to stay in doors and half of the time confined to my bed. No tongue can tell what I suffered during those years.

As part of my ailments I had a large tumor in my bowels. In 1880 I went to the Hamilton Hospital in Chicago, where I had an operation performed on me and 40 pounds of pus taken from the tumor, which gave temporary relief, but the physicians and surgeons considered it unsafe to remove the sack which in time began to fill again, and my sufferings were renewed. The doctors that operated on me said that I could never be cured.

I have had 33 of our best doctors—both of the old and new school—so I believed that all had been done for me that medicine and skilled physicians could do, but of no avail. But we often find that man's extremity is God's opportunity.

Last June I came near dying, but got up again. Then five weeks ago to-day (this is September 29) I was taken to my bed again with a great congestion of the bowels, stomach, kidneys and typhus fever.

For 10 days before I was taken down nothing had passed my bowels, and afterwards nothing but what the doctors took with instruments; and he despaired of ever having a natural evacuation of the bowels at all, and on Tuesday, September 14, gave me up to die. He said he had done all that he could—and he is considered a good doctor. He thought there might be some chance if an operation could be made, but that I was too weak to stand it.

I believe he did all that any doctor of medicine could do for me, but I continued to grow worse. Still hope was not entirely dead in me, but I felt I was hoping against reason.

I had heard of Dr. Hutcheson, a magnetic physician, who lives at No. 2040 Lyon street, a lady I went for help, and great healing power, so I felt for a little relief (I expected nothing more) as my pain and suffering was unendurable. She came and laid her hand on me, and in a few moments all pain left me, and I sank off into a quiet sleep. In a few hours I woke up and had a natural evacuation of the bowels, the first for a month—corruption and pus at first—but in about 48 hours the tumor began to come away in strings and jumps and continued until I believe it is entirely gone. Dr. Hutcheson continued to treat me twice a day, magnetically, but did not give me a drop of medicine, and in three days I was able and had been doing my own housework ever since. And, glory to God, all my aches and pains are gone and I consider myself a well woman. One physician who treated me while sick said he had never seen a case like mine, and he said he had never seen a case like mine, and he said he had never seen a case like mine.

For particulars in reference to magnetic treatments, address Dr. Mary R. Hutcheson, 2040 Lyon street, Springfield, Mo.

OF INTEREST TO SPIRITUALISTS. Anyone who is sick and failed to find relief, should send their name and address (with stamp for reply) to Dr. J. M. ALFORD, Sacramento, Cal., and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you wish help I will make my terms within your reach.

N. B.—The above advertisement is for the benefit of suffering humanity, and if you know of anyone who is sick, and is skeptical, show them the above ad., and I may convince them of the truth of spirit return.

MAGNETIC TREATMENT FREE. Have you sore or weak eyes or falling eyesight? My Magnetized Compound and psychic treatment will cure them and improve your eyesight. 8-oz package with full directions, sent postpaid, 10 cents. B. F. POOLE, Clinton, Iowa.

TESTIMONIAL. B. F. Poole, Clinton, Iowa:—Please send another package of magnetized compound. I find the compound and psychic treatment are wonderful remedies for sore and weak eyes. The gold spectacles you sent me are perfect—just what I wanted.

MRS. MARY J. HORTON. 183 Prospect street, Bristol, Conn. 41517

FREE TO SPIRITUALISTS. I will mail any reader of The Progressive Thinker one of my new scientific Catarrh Inhalers and medicine for one year on three days' trial free. If it gives satisfaction, send me one dollar; if not, return it in the original package. It is the best inhaler made for Catarrh, Asthma, Hay Fever, Colds and pains in the head. Address DR. E. J. WORTS, Dept. 26, Ashland, Ohio.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, 75c.

DR. G. E. WATKINS' NEW Health Home.

The old one was too small. He now has a larger one, and it is being all re-furnished with new furniture, new bath, new system of heating and new ventilating system. Those intending to come to this new and perfect Health Home would do well to write at once. The terms for Board, Room and Treatment will be from \$6 to \$15 a week only, depending on the size of room and the disease that the patient is suffering with.

Dr. G. E. Watkins' Almanac FOR 1898.

Sent to any one for three two-cent stamps. They will not be ready, however, until the 26th of December.

DR. G. E. WATKINS

Still diagnoses disease by letter. Send him your age, sex and leading symptom, and he will diagnose your case free.

CHRONIC DISEASE.

A Book on Chronic Disease sent free.

G. E. WATKINS, M. D., AYER, MASS.

IS THIS TRUE?

A Modern Miracle—Helps Him Patients to Make Money.

Let others who are sick, write these parties and find out if it is true. Woodstock, Ore., October 15, 1897. Dr. C. E. Watkins, Ayer, Mass.:—Dear Doctor and Friend:—As I have kept silent so far, it is no reason that I am deaf and dumb. I must unload or I shall explode. My wife, A. M. Howes, commenced treating with you about three months ago, at my earnest request, for I seemed to know that you could help her. She was a poor, sickly little woman, weighing 105 pounds, with a broken down constitution; was confirmed invalid, with hardly life enough to drag herself around, and she has been in that condition most of the time for years, and we have tried all the M. Ds. in this city—or not all, but many of them. We have paid money for medicine, and in three days I was able and had been doing my own housework ever since. And, glory to God, all my aches and pains are gone and I consider myself a well woman. One physician who treated me while sick said he had never seen a case like mine, and he said he had never seen a case like mine, and he said he had never seen a case like mine.

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"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, 75c.

Spiritualists should bear in mind that they are confronted by a vast army of church members and ministers of the gospel who are determined to abridge their rights. They have organized. They are strong. They are determined men and women, and they met at Anderson, Ind., and commenced proceedings by calling themselves "The Anti-Spiritualist Convention." Spiritualists must meet in battle array that vast army in order to maintain their rights. The Progressive Thinker will lead in this conflict. Send in your subscriptions at once. See to it that every Spiritualist in your vicinity subscribes for the paper. They should read the Hull and Covert debate. Roll in your dollars at once to assist in the struggle.

Sunday Spiritualist Meetings in Chicago.

The Lake View Spiritual Union has resumed its regular 3 o'clock Sunday afternoon meetings at Hillinger's Hall, corner Sheffield and Belmont avenues. Meetings will be conducted by Mr. and Mrs. Carl A. Wickland, assisted by Mr. Walter Finch, from England, and a true worker in the cause of Spiritualism.

The Beacon Light Spiritual Church, 617 N. Clark street, Meetings, Sunday evenings at 7:30 and Thursdays at 2:30 p. m. Conducted by Geo. F. Perkins.

First Spiritualist Hall, 1111 A. A. street. Services at 2:30 and 7:45 p. m. Mrs. Lucille Deloux, pastor, assisted by Warren C. Banes, test medium.

Liberal Spiritualists, No. 107 South Paulina street, corner of West Madison street. Conference, 2:30 p. m. Five or ten minutes allowed each speaker or medium from audience. At 7:30, Dr. and Mrs. Noyes, assisted by able speakers and mediums.

Church of the Spirit Communion, Arlington Hall, northwest corner 31st and Indiana avenues. Dr. Arthur lectures and demonstrates magnetic healing and hypnotism. Tests by Mrs. Foster. Physical manifestations in full light by Benj. Foster, Sundays, at 2:30 and 8 p. m.

Irene M. Dobson, lecturer and test medium, will hold meetings every Sunday at 8 p. m., at her parlors, 351 Indiana avenue, for investigations of Spiritualism; also will hold meetings every Sunday at 8 p. m., at Newman Hall, 63d street and Stewart avenue.

The First Society of the South Side, at Unity Hall, 77 Thirty-first street. Conference meeting at 2:30 p. m. Mrs. Georgia G. Cooley, of California, will lecture and give spirit messages at 7:30 p. m.

Spiritual Trinity Church. Dr. J. M. Temple, pastor, will lecture and give spirit messages at Forrest avenue temple, at 2:30 and 7:30 p. m. All welcome. Seats free.

The Progressive Spiritual Church, G. V. Conduley, pastor, meets in Handel Hall, No. 40 Randolph street, room 409, between State and Wabash. (Take elevator.) Services at 2:30 and 7:30 p. m.

The Church of Malachi, under the pastorate of Dr. C. C. Henderson, holds regular Sunday services in Kenwood Hall, 4808 Cottage Grove avenue. Mr. Clark, test medium, will assist the pastor. Services at 2:30 and 8 p. m. All are welcome.

The First Spiritualist Society will hold regular meetings at Bock's hall, No. 1125 Michigan avenue, Kensington, every Sunday evening. Mrs. Lee Norie Claman, pastor.

The Spiritualists' Church of Students of Nature meets every Sunday evening at Monson's Hall, 1052 Milwaukee avenue. Mrs. M. Summers, pastor.

Spiritual Endeavor Society meets at No. 1 South Hoyne avenue, near Lake street, at 8 p. m. Sarah E. Brownell, pastor.

West Side Spiritual Society meets at No. 46 South A. A. street at 8 p. m. Universal Spiritual Society, Hopkins hall, No. 528 West Fifty-third street, Englewood, meets at 8 p. m. W. T. Parker, pastor. Conference at 8 p. m. Lecture and spirit messages at 7:30 o'clock.

Christian Spiritual Society holds meetings in Hyzela hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m.

Church of the Star of truth, Wicker Park hall, No. 501 West North avenue. Services every Sunday evening at 7:30 o'clock.

The Psychic Phenomena Church will open Sunday evening, November 21, at Lakeside Hall, corner 31st street and Indiana avenues. Mrs. L. A. Roberts will be the general conductor of exercises of the fall and winter. Various mediums will take part at each meeting, at 8 o'clock p. m.

Please send in your place of meeting and it will appear in the above list.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Passed to the higher life, October 29, 1897. Brother Christian Helmeich, aged 78 years and 4 months, on his farm, near Sandville, Tuscarawas county, Ohio. He was born in the village of Worms, in Germany, June 19, 1819. Came to the United States with his parents in 1833. Soon after becoming of age he engaged in merchandise business in Canal Dover. He belonged in his youth to the German Lutheran church; but the narrow creeds of the orthodox churches did not suit his bright intellect and he early affiliated with the Spiritualists. He was an honest, conscientious man. His body was laid in the earth, but "his soul goes marching on." It will not be long until the writer will join him in another and better world. C. H. MATHEWS.

Mrs. Chamberlain, sister-in-law of Dr. Nicklin, passed to spirit-life last week at the Doctor's residence in the city of Portland, Oregon. She passed into the realm as she had lived, an earnest advocate of the cause of truth. X.

Passed to Spirit-life, October 31, 1897, from the home of his grandmother, Mrs. Anna H. Gardner, in Oolfox, Indiana, Alfred B. Hayden, aged 22 years, 1 month and 18 days. He was taken with painter's colic which developed into typhoid fever to which he succumbed after seventeen days' struggle. He had a knowledge of the higher life, and for him death had no terrors. "Beyond all toil and weeping. Beyond the mists and shadows. Into the glorious light." B.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., a most excellent and reliable work, available by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

All Spiritualists should unite now in defending themselves against the horde of ministers and church members who have united to destroy Spiritualism and suppress mediumship. The war has already commenced. The enemy is active, ever on the alert, and determined to pursue to the end their deadly work. Moses Hull, in meeting Elder Covert in debate, has done much to encourage Spiritualists. He is the hero of many hard-fought battles; no one is more valiant or better equipped than he is to enter the arena of debate. The Progressive Thinker will publish the Hull-Covert debate, and bring its readers in touch with what is going on. Send in your subscriptions! Roll in your dollars! Scatter the important news!

DRS. PEEBLES & BURROUGHS

Depend for their remarkable cures upon the knowledge of disease and their proper remedies—upon science and the laws of nature. Having carefully studied all the therapeutic agencies, in connection with their long medical experience, they use these laws adapted to each case with unvarying success. They are specialists who are successful in treating

CHRONIC DISEASES

They give special attention, however, to ailments peculiar to either sex, to kidneys, liver and stomach; catarrh, asthma, blood, skin and nervous diseases.

METHODS ADOPTED.

DRS. PEEBLES & BURROUGHS adopt only the most scientific and approved methods to effect cures. They stand abreast of their profession, having made every effort to acquire the known world. They have left no stone unturned to give to their patients all that science, experience and deep research can afford. They use these laws adapted to each case with unvarying success. They are specialists who are successful in treating

AFFLICTED FRIEND.

If you have a friend who is afflicted with some chronic trouble, request them to write to us, giving age, sex, and one leading symptom, and have their case

DIAGNOSED FREE.

Address all communications

Drs. Peebles & Burroughs,

722, 726, 727, 728 Lemock Building,

INDIANAPOLIS, - - INDIANA.

NOTICE. All mail of a personal character or pertaining to literary matters should be addressed to Dr. J. M. Peebles, Indianapolis, Ind. All mail concerning medical business, address Drs. Peebles & Burroughs, Box 177, Indianapolis, Ind. 41317

He Forgot the Lines

A colored doctor, while holding a meeting in Georgia, says the Atlanta Constitution solicited a special column in their paper for his lecture. "We'll pass round de hat," he said, "endurim de singin' ob de hymn" on page number 205—"On Jordan's Stomy Banks." And then he proceeded to "line out" the hymn, but so intent was he on the collection that he forgot whole lines of it, and supplied others, with the following result:

On Jordan's stomy-banks I stan' En cas' er wishful eye To Cannan's fahn en happy lan'— (Don't let dat hat pass by!)

O de transporat'ion, rapturous scene Dat rises ter my sight! (Drop in dat nickel, Brudder Green!) En ribbers ob delight!

Could I but stan' whar Moses stood En view de lan'scape o'er, Not Jordan's stream, or Death's col' (We wants ten dollahs mo'!)

Doctor A. W. Birkholz, the Healer.

Dr. Birkholz, the healer, has concluded to settle and practice the gift of healing in Chicago. He was in Detroit a year or more before the warm weather last summer, where he treated and healed many, treating as high as a hundred patients daily many times. The Doctor comes from that field with the very highest recommendations both from the press and from those whom he has healed, including all manner of diseases.

The Doctor gives no medicines and says, like one of old: "Of myself I can do nothing; it is a spirit that doeth the works." And, believing what the Christ said to be true, "He that believeth on me the things I do, he shall also do and greater," he knows that there is nothing but faith with a right organism for the work and right conditions.

Before Dr. Birkholz went to Detroit he lived in Grand Rapids, Mich., for many years, exercising his gift of healing, causing the lame to walk, the deaf to hear, and the blind to see.

He comes to Chicago that he may have a larger field for operation, for Chicago is really the pivotal point about which the United States revolves, and the facilities for transportation in and out of Chicago are superior to all other cities.

After coming here the Doctor carefully looked up the law as to whether he could exercise the gift of healing without being liable to prosecution, and, finding no statute law to prohibit such healing, he has established offices in the People's Institute, corner Van Buren and Leavitt streets, where he is ready to meet all who need a physician.

DR. SYKES' SURE CURE FOR CATARRH

has been before the people for over a quarter of a century, and is still going. It is both a local and constitutional treatment and gives almost universal satisfaction. For the benefit of the readers of The Progressive Thinker will say there never has been a person connected with the cure, or office, or laboratory, who who believed in spirit power and assistance. Send for 64 page book on "True Theory of Catarrh," free. Address Dr. Sykes' Sure Cure Co., 843 W. Madison street, Chicago. 417

"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, 430 pages. Price \$1. For sale at this office.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religion, 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 Religion of Spiritualism," by Thomas Paine. By Rev. Samuel Watson. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

POEMS FROM THE INNER LIFE by L. D. D. These poems are sent to you free. Price \$1.00.

POEMS FROM THE INNER LIFE by L. D. D. These poems are sent to you free. Price \$1.00.

Perhaps you are a Spirit-alist, but you are not fully alive to the issues of the day unless you read The Progressive Thinker. It is now trying to arouse Spiritualists from their Rip Van Winkle sleep to warn them of the dangers confronting them. Thousands upon thousands take no Spiritualist paper; hundreds upon hundreds of mediums never read one. They are all in danger, particularly the latter. We are doing our duty. We have been to great expense in preparing for this war, and now each Spiritualist and each medium should respond to our call, and assist in the struggle now at hand. Roll in your dollars at once for a year's subscription to The Progressive Thinker, which is taking such an active part in the fierce struggle.

ASTONISHING!

DOCTOR A. B. DOBSON

Still Heals the Sick Through the Mediumship of . . .

Mrs. Dr. Dobson-Barker.

If you wish Good Health you should apply to her.

As a Spiritualist Healer She Has No Equal.

With her Magnetized Herbs all diseases that flesh is heir to are cured.

Send three two-cent stamps, age, sex, lock of hair and one leading symptom, with full name and plain address, and be convinced of the wonders of spirit power by having her

DIAGNOSE YOUR CASE FREE.

Address all Mail to

Mrs. Dr. Dobson-Barker,

Box 132. SAN JOSE, CAL.

Dr. W. OAKLEY COFFEE,

OCULIST AND AURIST.

Of Joliet, Ill.

Who is creating such a sensation with his new cure for

DEAFNESS AND NOISES

Persons, without to state that if persons are two days laid resting answers to their letters, not to be impatient, that he examines and prescribes for every case personally, and as he is attending to a hundred people a day, it is hard to keep up each day. He guarantees a day's treatment to relieve every case of deafness and noises. One among the remarkable cures made by him last week, was that of W. H. Hamilton, of Joliet, who had been deaf in one ear for 25 years, and in the other for 20 years. He had constant noise in the ears and catarrh. In two weeks treated by Dr. Coffee's new method his hearing is perfectly restored, and the noises are gone. There is not a day that such cures are made in one ear or the other, and he is cured at home as well as at his office. He sends these prescriptions to anyone. They can be filled at any first-class drug store. Write him including stamp for particulars. Address Dr. W. O. Coffee, Joliet, Ill. 417

Arthur Houghton, Ph. D., M. D.

(DR. ARTHUR.)

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