



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

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Studies in Spiritual Thought

It is interesting to note the ideas held by scientists and philosophers concerning religion.

Max Muller, the noted philologist and student of religions, says: "Religion is the faculty for realizing the Infinite."

Herbert Spencer states: "Historical evidence shows that the religious consciousness began among primitive men with a belief in a double belonging to each individual, which, capable of wandering away from him during life, becomes his ghost or spirit after death; and that from this idea began eventually the distinction between the living and the dead, the development of the ideas of supernatural beings of all orders up to the highest."

Concerning Max Muller's definition, I should say that religion is not so much a "faculty" as it is the result of the exercise of that faculty. One may possess the faculty, and use it, and yet not exercise it. It may not culminate in its proper fruitage—spirituality—in which consists the very substance and essence of religion.

It may be a question whether Herbert Spencer's view does not put the cart before the horse, to some extent. He makes the inception of the idea of "ghosts" precede the development of a previous belief in a "double." Spiritualists may well hold the opinion, based on known spiritual phenomena, that the idea of a belief in spirit beings first arose from actual spirit manifestations to the living. It is a question whether the observed appearance—clairvoyantly seen or otherwise—of spirit entities did not precede the belief in a "double."

"That the religious 'faculty' in man received an impetus in development through spiritualistic manifestations in primitive times can hardly be doubted. While it might be instructive to follow the historical course of such development, until its culmination in the higher and finer spiritual discernment and spiritual aspiration of the present day, it is not necessary to the aim and intent of these 'Studies'—which is to indicate the vital essence of religion as an element and factor in the true inner life—which is the real life of man, the spiritual being. 'Flesh and blood'—the animal, physical man—cannot inherit the kingdom of God; the mortal elements are transitory—the spirit, the abiding and only real, enters the eternal kingdom.

On one memorable occasion, Paul stood in the court of the Areopagus, on Mars' Hill, and said: 'Ye men of Athens, I perceive that ye are very religious (or super-religious). For as I passed by and beheld your devotions, I found an altar with this inscription: 'To the Unknown God.'"

It would seem that the Athenians thought they might, perhaps, have omitted some god from their list of worshipful beings, whom it was but just, as well as essential, that they should worship, hence, took this method of supplying the lack.

But religion, in its finer sense, does not consist in a fetish worship of gods, named or unnamed; nor does it consist in a belief in gods or goddesses, or systems of theological doctrines, however labeled. Acceptance of the system of doctrines known as Christianity does not constitute one a religious person. For one may subscribe to any creed in or out of Christianity—or to all of them, and yet be gross, low in thought, and devoid of high, uplifting spirituality—thus lacking the essential principle of true religion.

The same may be said, too, of such Spiritualists as live and think on the plane of phenomenalism, ever "seeking after signs and wonders, and desiring growth in spirituality, through loving meditation on spiritual things, and soul-communion with helpful spirit influences.

For there is such a thing as coming into a known and felt communion with pure, high, kind, loving and helpful spirit friends, and finding in this interlarding and intercommunion a delight, a happiness, a spiritual elevation, that is not of earth, but of the heavens, heavenly.

It is better than all that earth can give. All the gold of earth cannot buy it—and it may be had for the asking, when the heart is ready to receive. There are seasons of such communion when the soul seems, in following the thoughts presented to be lifted above and beyond all earthly things, and placed upon the mountains of spiritual exaltation, in worshipful adoration of the beatific vision.

There are thought-pictures that no artist's brush can transfer to canvas; there are mind-visions that no tongue can describe, no language interpret to other minds; there are thoughts that may not be clothed in the weak verbiage of earthly phrases. How shall one describe sweetness to one who has never tasted it?

Even so there are spiritual things that can only be spiritually discerned; that can only be known by spiritual experience—the knowledge that comes only by development of the spiritual sense of perception, spiritual apprehension, spiritual sight.

With this spiritual faculty cultivated, one must needs be lifted, drawn, led away from thoughts gross, immoral, soul-debasing, and be brought into harmonious closeness and spiritual union with pure and good spirits, able to impart uplifting light and life to those who seek with sincere desire. To those who thus come into sensibly realized communion with wise and good companions of the spirit world, there is a wealth of blessing beyond compare, and even while passing through this earthly vale, they may know the untold joy and sweetness of companion ship with the dwellers on the high plains of immortality.

It is beautiful to realize, here and now, to develop in some more or less distant hereafter—this soul-communion with invisible beloved and precious ones of the world beautiful, which,

though unseen of mortal eye, is not far away, but with us and all around us. It depends upon ourselves, the angels are ready; if we bring ourselves into proper spiritual and receptive attitude, it will be our joyful experience to listen, spirit to spirit, to the "still, small voice" of the blessed ones singing beautiful thoughts within us of spiritual truth, pure ideals, and the realities of that world beautiful toward which tread the deep longings of the human heart.

BEAUTIFUL THOUGHTS.

Beautiful thoughts, fair and bright in the morning,
Sung by the voices of angels afar—
Beautiful gems for the soul's pure adorning,
Bring ye to bless, to enlighten and cheer.

Beautiful thoughts, as ye come in the evening,
When the soft light lulls to silence and rest,
Bring ye a message of gladness from heaven,
Calming our spirits with balm of the blest.

Beautiful thoughts, by the angel souls given,
'Mid the day's toils blessing body and mind,
Strength ye impart as a cordial from heaven,
Cheering, restoring, with soul-wine refined.

Beautiful thoughts, in the still hours of slumber,
Come ye in dreams or in vision of light;
Voices of angels, in sweet, tuneful number,
Sing to our souls songs that gladden the night.

Beautiful thoughts, in life's bright hours of gladness,
Breathing the incense of sweetness and love,
Angels, goodness dispelling our sadness,
Tuning our hearts for the heaven above.

Beautiful thoughts, in the hour of affliction,
Bring ye a message of peace and of love;
Even in the hour of the soul's cruel fixation,
Angels bring help from the bright home above.

Beautiful thoughts, ye are blessings from heaven,
Winged by the angels of mercy and love;
'Tis thoughts of the angels to earth's weary given,
Bringing to sorrow a soulful release.

Beautiful thoughts, fairest jewels of morning,
Fairer than all that flecks night's starry scroll,
Purest of gems for the soul's pure adorning,
Robing with beauty the beautiful soul.

Beautiful thoughts, pure and sweet inspiration,
Moulding our souls to the good and the true;
Ever ascending, a holy oblation,
Ever returning our life to renew.

Come when ye will, heaven's thoughts, angels bringing
Fullness of blessing to brighten life's scroll;
E'er as we listen the angels are singing
Beautiful thoughts in the beautiful soul.

JAS. C. UNDERHILL,
Hammond, Ind.

Spiritual Maxims

Close to our lives lie the requirements thereof.
A beautiful thought is a glimpse of heaven.

God dwells within thee.
Seek light from thine own divinity.
Great minds are instruments that execute the divine law.

Love is the food of the spirit.
Learn to love and you will see no evil.
Close to the heart of nature the sun of living lies.

Be of loving mind to every living creature.
ABBE JEWELL-CRAIG,
Harrison, Ill.

THOUGHTFUL WORDS.

A Future Race Portrayed.

In an address delivered at the annual meeting of the British Medical Association, Dr. Ruck, superintendent of a Canadian insane asylum, advances a theory which has its interest from the clear way in which it is put by him. It is not new or very startling, but has received the attention of thinkers in all ages.

He says that the human mind at present is not formed, that forming, and that evolution is going on today and will always go on. Dr. Ruck goes on to make this decided and radical statement: "Superimposed upon self-consciousness, as is that faculty upon simple consciousness, a third and higher form of consciousness is now making its appearance in our race. There have been occasional cases of it in the last two thousand years, and it is becoming more and more common. . . . The advent of this higher, better and happier race would amply justify the long agony of its birth through the countless ages of our past."

The idea of a new and higher race, like, yet greatly unlike, the best that we now know, has been more or less clearly set forth by philosophers from the beginning of recorded thought. Fifty years ago, when the theory of evolution was still hooted at by the masses, Tennyson wrote of Arthur's hall, with its four bands of sculpture, where—

In the lowest, beasts were slaying men,
And in the second men were slaying beasts,
And in the third were warriors, perfect men,
And in the fourth were men with growing wings.

Wings, which might enable the possessor to rise above earthly hindrances and get a bird's-eye view of the world, have always been a type of the high philosophy which is not troubled by ordinary affairs, but sees further and clearer than is possible to one on the surface of the earth. Tennyson used the word to express the idea of a possible future race, which should possess new faculties untried and unknown to the present. No change can take place in the future more marvelous than the changes of evolution. The development of a new and wonderful sixth sense entails no greater wonder than the change which slowly took place in the mind of the human race when it became as gods, knowing good and

Rap Their Approval.

I will try and express to you how fully I appreciate the manner in which you grasped the sword of The Progressive Thinker and advanced by a forced march to the field of action, to meet the foes of Spiritualism. Your movement was timely; your bugle blast of war declared was not too soon. Your action proves your undaunted courage and loyalty to truth. Would to God that there were many others who would follow your lead in the battle for truth and spiritual freedom. As I pen these lines loud raps come on the furniture in the room.

Philadelphia, Pa.

Beautiful thoughts, ye are blessings from heaven,
Winged by the angels of mercy and love;
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Bringing to sorrow a soulful release.

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evil." The mere possibility of a moral distinction was to the half-human savage a god-like power, and it is entirely within the bounds of possibility that we are on the verge of a time when a more sudden and general enlightenment shall take place as to the deeper causes of good and evil. Investigation of psychic laws may lead to some discovery in this field whose consequences will be as far-reaching as those of the Darwinian hypothesis. The theory of evolution was not new fifty ago, it had been known to wise men, and the knowledge kept secret by them, or given only to a few chosen scholars, because the masses of the people could not more take it in than the children of Washington's grammar schools could master differential calculus. What this new race may be can only be surmised, but of one thing we may be sure, it will keep the best elements of the present as surely as a Lincoln, a Shakespeare, or a Plato keeps the finer instincts of the animal creation while rejecting the grosser attributes. The great man of the future will be like those we know in their spirit of high thought, brave deeds and love of humanity, but they will see clearer, act more wisely, and be conscious of a deeper sympathy with their fellowmen. The laws which govern the mind will be better understood than they are to-day, and that complex and marvelous organ will be recognized as a tool of the individual, but no more to be confounded with him than the snail with his shell. Dr. Ruck's opinion is that in this all-around development some side issues which this generation has been wrestling with, such as telepathy and mesmerism, will be cleared up and found to be comparatively unimportant. The sum of it all is that the creative force which brought this human race out of animism, in a measure, by the slow process of evolution, is still at work, and, since it is at work, results may be expected.—Washington Times.

TEST FOR COVERT.

Let Him Fulfill, or Hold His Peace.

To the Editor:—In The Progressive Thinker for November 8, 1897, you report Elder Covert as stating that he will undertake to duplicate any phenomena produced by a medium, and to show how it is performed. As I am anxious as the reverend gentleman to whom I am alluding, I shall be very glad if he will undertake to do so. He can reproduce the picture referred to below, and tell me how it is done.

On August 30, 1897, I sat with twenty-seven others at a seance given by M. W. Means, a Spiritualist medium in Williamston, Mich. After the medium had been thoroughly searched by two of the company, he took out 28 sheets of paper from an ordinary tablet and these having been separately examined were found free from marks. The meeting was then about to commence when a Mr. Covert asked if there was any objection to a mark being put on the papers so that he might identify them after the seance was over. Consent having been given he took out of his pocket a pair of nippers and each was marked with a Maltese cross. The circle was formed by joining hands, the medium's hands being held by the seances on each side. After about an hour's singing the lamp was lighted and all the papers were found folded and addressed to every person present. There were four pictures and twenty-four letters, some of the latter being quite long ones. One of the pictures was addressed to Mr. Means, the medium, and it is to that I wish to call special attention. It is called "Sons of the Republic," as the faces are those of America's greatest worthies, and the sentiments expressed therein are those of the highest patriotism. These are the facts. As an explanation of the words in your paper in September last, I need not say further.

Now, this is what I wish to call Mr. Covert's attention to. Mr. Means is very anxious to get exact copies made of this picture for numerous friends, and has seen the best copper-plate engravers with this view, but he has met with the inevitable reply: "They know no art by which an exact reproduction can be supplied." Desiring to do his best, Mr. Means had a large number of copper plate copies made, but they are so inferior to the original, that it is observed by every one. The original and a powerful magnifying glass shows no imperfections, while the copies under the same glass are full of them. I say nothing of the mark that can be plainly seen in the corner, and which to a candid mind should conclusively prove it to be the same paper that within the hour was shown to be free from marks, but presuming it is not and the picture was made a month before, I would like to ask the reverend gentleman how it is if the picture was produced by human agency it cannot be reproduced by the same agency now.

I am not a member of the Spiritualist society, having always belonged to a Christian church, and I have known up to a late date from different ministers of the gospel for services rendered, so that I cannot be considered prejudiced. I have, however, always had a desire if possible to have communion with my mother, wife and child, who have been dead some years, and can find nothing in the teachings of the Bible inconsistent with that wish.

With regard to impostors, I believe I have found them among Spiritualists, and I know they have existed in all ages in churches. See Frodo's Church History for the past, and our own members of the present. I have known many holding high places, who publicly discredited their calling, and at this very time there is an evangelist in the Mason, Mich., prison, committed for fifteen days for being found on the streets intoxicated, and yet this man had several large recommendations from church ministers as a preacher.

Those intimately acquainted with Mr. Means know him to be honest. He became a medium against his will. He does not attempt to explain all the phenomena, but he does know the facts exist, and is prepared to submit to any fair test. Sensible people do not condemn a church because there are some frauds in it, and the same rule should hold good with regard to Spiritualists. Bible advice seems to meet the case. Let both tares and wheat grow together until the harvest, lest with our bigry in pulling up the tares, we root up the wheat also. I should like to say a great deal more upon this subject, but know I have already trespassed too much upon your space.

E. M. BULLARD,
Williamston, Mich.

PREPARE FOR WAR.

Spirit of Love, on this bright day,
Lead, O lead us far away,
Higher and higher to realms above
Where loved ones dwell in peace and love.

Where loved ones dwell in peace and love,
Brighter than the noonday sun
Is the work we have begun;
Fear then naught, but fight for truth
Angels' power will yield the fruit.

Of truth, sweet truth,
Angels' power will yield the fruit.
Throw doubts aside uplift your hearts,
And fearless truths to the world impart.

Like listening devils they will fall
Upon the aching hearts of all.
Truth's sweet call,
Will fall on all, will fall on all.

Surrender not, but fight with might
And fighting, let our thoughts be right.
Truth and Love must conquer still
Triumphantly, our souls to fill.

With peace, sweet peace,
Good will! Good will!
Brooklyn, N. Y.

A loving heart is the truest wisdom.—Dickens.

VERY IMPORTANT.

For Healers in Illinois.

HEALERS OF THE SICK BY THE LAYING ON OF HANDS NOT COVERED BY THE STATUTE.

It has been a question by many who heal the sick, open the eyes of the blind, cause the lame to walk, and deaf to hear without the use of knife or ponderous remedies called "medicines," but simply the use of the hands, the "forces" by the laying on of hands upon the sick, as to whether chapter 91 of the statute of Illinois, entitled "Medicine and Surgery," applies to the latter method of healing; and as I have looked that matter up since I came to Chicago I will give the readers of The Progressive Thinker the result of such investigation.

The particular object of this statute is to establish a State Board of Health, and to require all persons who practice "medicine or surgery" to apply and obtain a license therefor.

Sec. 67. Any person shall be regarded as practicing medicine, within the meaning of this Act, who shall treat, operate on, or prescribe for any physical ailment of another. But nothing in this Act shall be construed to prohibit service in cases of emergency or the domestic administration of family remedies. This Act shall not apply to commissioned surgeons of the United States army, navy or marine hospital service in the discharge of their official duties.

What is the meaning of the words "treat" and "operate on"? The common understanding of the word "treat" when used in this connection, would mean medical treatment such as prescribing remedies for patients; and "operate on" to perform surgical operations. The "healer" who cures by other means than by "pill, powder and scalp" would not come within the meaning of this statute.

The next section (58) of that statute provides that any itinerant person "who shall, by writing or printing or any other method, profess to cure or treat disease or deformity, by manipulation or other expedient, shall pay a license fee of five dollars." etc. No penalty is attached to this statute except to an itinerant vendor who shall sell drugs, appliances or medicines. At most the statute applies only to those itinerants who "profess" to cure, and does not have reference to the practice of healing.

The Supreme Court of Illinois has passed upon the latter section only, which in the case of the People vs. Blue Mountain Joe, 129 Illinois, page 370, and, in passing upon the constitutionality of the Act, says: "The statute on this subject was passed to protect the health and promote the welfare of society, and protect it from imposition and fraud; its purpose was to prohibit and punish fraud, deception, chicanery and quackery in the practice of medicine, and to prevent embezzlement, and to bring the practice of medicine under legal control, that, as far as possible, the ignorant and unscientific practitioner may be excluded."

Blue Mountain Joe was selling a medicine, and the question of the cure of disease by other methods is not covered in the case.

There is a case in the 121 Illinois, page 84, in which the Supreme court has passed upon this latter section, but only as to the selling of medicines.

The healing of disease without the use of ponderous remedies called medicines is very old, far back of the time of Esculapian, and as the same law governing the necessary forces for healing exists to-day as in ancient times, and there are as good organisms through which such healing can be done as at any time in the past, then the only other consideration is: Are there those yet in existence that know how to do the "works" as in the past and as ready to heal the sick?

Love never grows less with those advanced spirits who alone can do the work of healing through a mortal instrument. Then are they not as willing to heal the sick to-day as 1,900 years ago or any other time in the past? If so, and there be found those in the physical realm who are willing also to be instruments to be used for this work, why cannot the good old-fashioned way be yet the "best method" of healing; and shall puny man, whose grasp is after the almighty dollar, stand in the way of the recovery of those who need a physician?

If the college-bred doctors, aided by courts, seek to blot out such healing, such doctors will be blotted out; for "whom the Gods destroy, they first make mad." CHARLES HOWELL,
People's Institute, Chicago.

Spirit Portraits in Colors

Richmond, Ind., a conservative and methodical Quaker City, is wide awake in spiritual matters. Recently many new converts among business men and their families have been made, and the cause is on a good footing. Much credit for this progress ought to be given to Mrs. Alice Gehring, of No. 53 VanVoast avenue, Bellevue, Ky. She is a most phenomenal and convincing slate-writing, clairvoyant, test and trumpet medium, and has been in our midst for several weeks.

I especially wish to call attention to her slate manifestation. Several of our most prominent business men have put drawing paper in sealed slates and placed them in her care, asking for the pictures of deceased friends. One gentleman obtained a perfect portrait, life-size, of the bust of his father, executed in colored, although no picture of the old gentleman was in existence. Another obtained two elegant portraits in color of his brother and sister, who passed over more than thirty years ago. Many others have had a life-satisfactory experience. Mrs. Gehring sits for a picture for less than any human artist could afford to do the work for. She is a true clairvoyant, test and trumpet medium, and we heartily recommend her to the public.

Richmond, Ind. E. E. PARKER.

ON THE ALERT.

Thoughts Appropriate to the Times

To the Editor:—I think as you do, that any Spiritualist who will not do something towards defending the cause against the raids of the unchristians is a traitor to the cause.

I want to take this occasion to endorse the sentiment embraced in the happy little poem of Bro. J. W. Denzels, published in The Progressive Thinker of October 30. That old puritanical spirit of those pious frauds has not died yet, and if you take a second thought the reason is evident in the fact that the church as a whole has never been progressive and tolerant, on the contrary, while the wheels of progress are humming out the improvements of the thousand and one up-to-date blessings, the great plagues? "I am" are groping in the dark ages of antiquity with the idea that less than one fifth of the people expect the other four-fifths to quietly with their arms folded for the purpose of accomplishing religious enslavement; they have bitten off more than they can chew, and when it comes to swallowing, the chances are that they will choke to death.

This "Prof." Becker, who is making himself so ridiculously notorious, is a resident of this city; two or three years ago he held a four-nights' debate here with Moses Hull, and to use the common expression, Moses just wiped the floor with him, and his chagrin and defeat at Moses' hands, I think accounts in a great measure for the vindictive reason shown by him as a leader of the latter-day saints in organizing the far known as the Anti-Spiritualist Society. Ignorance, superstition and self-esteem, have as many lives as the proverbial cat and generally die as hard, but friends of free thought, free speech, and lovers of "Old Glory" and a free country, of either the religious or the otherwise, rally around the colors (The Progressive Thinker).

Beat the long roll from every post where lives any one not a religious slave; present a solid front, double-shot your guns with grape and canister, and drive them into their holes where they belong. Up to the present change of scenes we have witnessed the Catholic and Protestant and Catholic churches—the latter of which has become Protestant to the extent of loudly protesting against true history being taught in the public schools—hence the parochial school. It is really laughable to see those old pious ministers joining hands to down the Spiritualists. Keep your eyes ever on the alert on this peculiar phase of the plots. What the hierarchy of the Catholic church do not know about organization is not worth knowing, as they probably see a glimmer in the future of a church of wiping out the Protestant church in detail. Watch its growth—there is an object outside of downing Spiritualism which prompts the Roman Catholic church to join hands with the "Protestant Infidels," as they are called by them at their back.

As I said before, watch the different phases of the game as they assume shape and materialize to our understanding, for it is a Jesuit scheme more far-reaching than shows on the face of it, and if I am any prophet the Protestant church will finally come out of the little end of the horn. The Catholic hierarchy realizes, and truly, too, that Spiritualism is doing more to open the eyes of their subjects than all other causes combined—hence it presents to their views the grand opportunity of "killing two birds with one stone."

Spiritualists, there is not one of you that cannot do something in the way of assistance; stop all these little cheap, 2-cent, penny, leaflet, and among yourselves; the least you can do is to attend the meetings held in the name of and under the auspices of Spiritualists. Numbers indicate strength and carry prestige with it—large numbers account for the sense of respectability shown churches and their congregations; if your heart is right, profit by this example and let our halls be crowded whenever a meeting is announced.

I have a "Business Manual" issued last year, which treats of a little of everything, and among the rest is "statistics of the number of the different religious bodies." The number of Spiritualists in the United States is given as 43,000. Spiritualists, how does that strike you for Christian faithfulness, when we are so proud to claim 15,000, 000 in the United States alone, and other parts of the world in proportion. The fact is there are several cities in the United States which contain more of our tribe than is allowed by this statistician for the whole country. They well know that the "woods are full of 'em," otherwise there would be no occasion for the unchristian effort which they are making. But I find I am encroaching on space, for which please pardon.

Long live The Progressive Thinker.
R. B. STUART.
Dayton, Ohio.

THE TURKEY'S PRAYER.

Oh, Lord, I know I'm fat and sleek—
Just right for a Christian plate;
But hear me, Lord, to Thee I speak:
Oh, save me from such fate!

I do not dread to die for man,
And death is no hate;
But with such stuff, I never tan,
Oh, Lord, assimilate.

There's oyster dressing, salad, jam,
Cranberry sauce and wing,
Cheese, pumpkin pie, and flesh of lamb
To mingle with is mine.

Woe is mine, oh, Lord, is mine,
A victim of man's greed,
I am theirs, and they are mine,
Oh, bless them while they feed.

They cannot worship Thee until
They gorge themselves on test
And when of me they get their fill,
Through them I'll worship Thee.

DR. T. WILKINS.

ATTACKS OUR SCHOOLS

America's Youth, America's Hope

To the Editor:—Under "Roman Octopus" one may readily see depicted the machinations and intrigues of Jesuitism.

Rome for centuries has sought to educate the moral and intellectual condition of nations. Not the progress, Spain whose population is a little less than 17,000,000, 12,000,000 of whom can neither read nor write, 4,000,000 can read only, while less than 1,000,000 can do both.

Mexico which for centuries has been educated through her parochial schools they have elevated to an intellectual standard of 98 per cent illiteracy.

In days gone by, history says: Rome with her mighty power stopped the wheels of progression, causing darkness to overshadow nations; while a reign of terror-filled persecution, torture and bloodshed reigned supreme. Cannot every thinking American readily discern the enormity of their design when they propose the amalgamation of their system of education with one having a pure and broad plane for human development.

It is not Rome in many ways attacked our two systems, denouncing it as ungodly and an educator of liars, thieves, blackguards, etc.

While thus assailed, our free system of education has continued a blessing to mankind, elevating human intelligence to a point now recognized by the entire civilized world. What every country upon the western continent has either adopted or is testing our free school system, except Bolivia, which, yet under the ban of ignorance and blind superstition, refuses to allow the glorious light of intelligence to shine upon the priest-ridden soil.

Let us have a care, lest one drop of parochial gall turn to bitterness the bulwark of this nation. Or has the time arrived when thinking Americans can no longer educate their children to usefulness without contaminating their minds with a mythology whose footprints down through ages tell of stories of murder, rapine and torture? God forbid. Americans stand by your free institutions which were erected and handed down to you at a great cost. Allow not a shadow of the Dark Ages to overhang America's intelligence. Defend your free public school from attack, then you defend your liberty, your homes and your native land.

A FREE THINKER.

New York State Association of Spiritualists

To the Editor:—At a regular meeting of the board of trustees of the New York State Association of Spiritualists, held in Syracuse, November 5, 1897, it was decided to hold a grand mass-meeting during the month of January, 1898, in the city of Buffalo.

The date of next annual convention was fixed for May 2, 3, and 4, 1898, in the city of Syracuse.

It was also decided to re-engage E. W. Sprague and wife as state organizers and missionaries, and to appoint six others in different parts of the state. It was also decided to issue letters of ordination, to those proven worthy, and I hereby give notice that all applications must be made to me in writing accompanied by a fee of five dollars (\$5), and such application will be acted upon at the next business meeting, held in this instance, will be held in Buffalo, during mass-meeting in January, 1898.

HERBERT L. WHITNEY,
Sec'y N. Y. S. A. S.

THE ANTIS AT WORK!

They Are Trying to Get Possession of Michigan.

To the Spiritualists of Michigan: We have been watching the movements of the enemy in this state, and beg to present you a true copy of a letter (printed) from the Anti leaders, dated at Adrian, Mich., November 12, but mailed at Portland, Mich., on the 13th, that reads as follows:

"By the unanimous request of the people of Michigan, the Michigan Anti-Spiritualist Convention is hereby called to be held at Jackson, December 15 and 16, 1897. The object of the gathering is to effect a state organization. All persons interested in the cause of anti-Spiritualism are hereby invited to attend the Convention and take part in its deliberations."

"The Convention will be preceded on Tuesday evening by a descriptive lecture given by President Henry J. Becker, D. D., of the National Association. His theme will be Oriental Mysticism, as witnessed by himself while traveling in Eastern countries. He will tell of the 'Ghosts of the Pyramids of Egypt,' of the 'Adelphi Oracle' of the 'Fakes of Endor,' etc., which led to ancient superstition and idolatry, and will illustrate some of their mysteries. The convention will be called to order at 9 a. m. on Wednesday, the 15th."

"HENRY J.

Character of Early Language. By Geo. W. Brown.
M. D. Price, 15 cents.

.. 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 an article may be diametrically 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.

We are again indebted to Dr. A. A. Kimball for another large club of subscribers from Massachusetts, where our list is rapidly enlarging. The Doctor resides at Northampton.

Mrs. J. W. Kratz, after a successful engagement in Ohio, is now at her home in Evansville, Ind., where she may be addressed for engagements. Address her at No. 224 Cherry street.

Secretary writes: "A new meeting has been opened at Lakeside Hall, southeast corner of 31st street and Indiana avenue. Will C. Hodge, well known for many years as secretary of the Mississippi Valley Association, is the present pastor. He will be assisted by Ben. F. Foster, the marvelous physical medium, whose light seances afford unusual opportunity for investigators; and by Mrs. W. L. Brown and other test mediums. We are short on doctors, professors and reverends, but propose to conduct an interesting meeting free from all objectionable features, and speakers and mediums bespeak the co-operation of all who are interested. Lecture and demonstrations every Sunday at 2:30 and 7:30 p. m."

Mrs. John Lindsay will attend the Lake Helen Camp. She can be addressed for engagements at No. 63 Fourth street, Grand Rapids, Mich.

S. J. Brownson writes from Fort Worth, Texas: "Fort Worth may congratulate herself on having one of the best Spiritualistic centers in the country. These words were uttered concerning Mrs. Jennie Hagan Jackson, of Michigan, who is lecturing for our society, and they expressed the spontaneous and unsolicited opinion of a gentleman—not a Spiritualist—who has heard the best liberal and Spiritualistic speakers from New York to California. These words were uttered concerning Mrs. Jennie Hagan Jackson, of Michigan, who is lecturing for our society, and they expressed the spontaneous and unsolicited opinion of a gentleman—not a Spiritualist—who has heard the best liberal and Spiritualistic speakers from New York to California. These words were uttered concerning Mrs. Jennie Hagan Jackson, of Michigan, who is lecturing for our society, and they expressed the spontaneous and unsolicited opinion of a gentleman—not a Spiritualist—who has heard the best liberal and Spiritualistic speakers from New York to California."

B. B. Hill, of Philadelphia writes: Dr. Peebles has been speaking to the First Society here for nearly two months to large audiences. We are doing what we can for The Progressive Thinker."

Mrs. M. A. Reed, formerly of this city, now at Newburyport, Mass., has been visiting numerous places and scenes of note and interest in that part of New England. She has been doing some work, teaching on occult and metaphysical lines. Her classes are much interested. She is going to Haverhill to do some work.

S. D. Greene, of Brooklyn, writes: "Through the unselfish kind-heartedness of our good Samaritan sister, Mrs. M. Robinson, a testimonial benefit was arranged and tendered to the medium and singer, Miss Anna J. Chaplin, which took place on Monday evening, November 8, 1897, proving a genuine success, netting \$28 for the beneficiary."

Mrs. J. Simpson writes: "Will some one kindly furnish me with the addresses of Dr. B. F. Brown, who at one time wrote an article on 'Obsession,' and Jesse Shepherd, the musical medium, and oblige. Address her at 819 13th street, New England, D. C."

Fred Weimar, of Cleveland, Ohio, writes his high appreciation of Mrs. J. W. Kratz, of Evansville, Ind.

L. W. Van Dyke, secretary, writes from Denver, Col.: "Mrs. Dr. Wells-Bedell, the newly-appointed missionary of the N. S. A. for Colorado, in connection with the well-known speaker, Mrs. Mary Lyman; Mr. L. W. Van Dyke, the astrologer, who is organizing the Temple No. 2 of the Order of the Magi, in Denver; Prof. Smith, the healer, and Mr. Larkin, a well-known speaker and reformer have opened the winter's work for Spiritualism in Denver. Vendome Hall has been rented and active work will be carried on all winter. A free session will be held in the forenoon, at 10 o'clock, and the afternoon and evening sessions in the evening. Headquarters for Spiritualism will be maintained at 1533 Champa street, where information of all kinds will be furnished. Arrangements will be made to hold meetings in outside towns during the week and societies will be organized in different parts of the state. The first meeting was held last night in Chosen Friends Hall which was well attended and much interest evinced in the new movement."

Sarah A. Lyon writes from Anderson, Ind.: "Eva Plummer is now serving the Muncie Society. She returns here for December. Our speakers for this month is Mrs. Greenaway, of Chicago, Mrs. Dr. Hilligoss, (a home medium) who recently closed a long and successful engagement in New Orleans, is serving the friends at Kenton, O. Mr. Charles Barnes, trumpet medium, is also in Ohio."

Farmer H. F. Coates, the medium for physical manifestations, is now holding physical circles at Sireator, Conn. Conference, 10:30 a. m.; short talks and tests, 7:30 p. m.; Babcock Sisters will be present and sing a number of their beautiful selections. All are cordially invited. Mediums are requested to be present and take part in the exercises and leave cards. 618 32d street, between Barnell avenue and Wallace streets. Short active by Montezuma, both forenoon and afternoon. C. E. de Ricard, pastor.

Mrs. D. L. Drulliner, of Chicago, writes: "During the last two years the South Side Spiritualists have been making some effort to build a Spiritualist temple. The times have been hard, and the effort, though meeting with a degree of success, has not been sufficiently encouraging to warrant its continuance at present. In place of this, another effort is now being made by all of the Chicago Spiritualists, to start a Chicago mediums' home, to be located in Chicago, and it is proposed, if the donors to the temple approve of it, to use the temple for the purpose and benefit of this mediums' home. The home is not so weighty a matter and can be handled easier, at the same time its worth, character and importance is fully equal to the temple movement. Will all those who have made temple

contributions please report to Mrs. D. L. Drulliner, No. 93 Bowen avenue, and state whether they approve of such diversion of the funds?"

W. H. Liddigh writes from Villa Ridge, Ill.: "The Progressive Thinker is doing good here. Quite a number who are not Spiritualists are reading it, and they cannot read it without getting some new food for thought. Our little society here is still alive, and the best of all, we are now about out of debt; then we will be able to do more for the cause we love. If we devote the same amount of energy to push the cause, we will be able to do more for the cause we love. If we devote the same amount of energy to push the cause, we will be able to do more for the cause we love. If we devote the same amount of energy to push the cause, we will be able to do more for the cause we love."

W. W. McClain writes: "The ball is rolling; hit it hard. People are thinking as they never have before; and if the victory of Hull over Covert is persistently followed up, the 'enemy is ours.'"

A. W. Martin writes of the good work at Fond du Lac, Wis.: "We have with us now Mrs. Ida Wilson Kayner. She came here Saturday from Oakfield, where she has been doing a good work, and they are anxious to have her come back again. She is now doing a good work here, and has given two lectures with tests in our house, and will give two more on Saturday and Sunday. The people are beginning to wake up here, as she has given the best of satisfaction. She will remain with us for several days. The attendance is composed of the thinking class of people. We hope to again revive Spiritualism in this place."

J. C. P. Grumblin returns to Chicago after a very successful mission in New York, Conn. and Boston. He opens up his Western engagements in St. Louis, Mo., where he will be for December and January. He lectures in Geneseo, Ill., the first Tuesday evening in December. He will lecture also in Indiana and Illinois, and southern cities en route to Florida in February.

Thomas Lee writes from Springfield, Ill.: "Through invitation Mr. H. F. Coates, the farmer medium, of Mattoon, Ill., has come to our city, and has held three sittings, which have given general satisfaction. The first meeting was held at Dr. Elliott's home, which was a trumpet seance, and followed by trumpet and materializing at the residence of Mr. Chas. Frelag. Mr. Coates comes to us well recommended and his work speaks for itself. We are in hopes to retain him another week for some time, as we are satisfied that he is well worth our confidence, and can cheerfully recommend him to others."

Mrs. Steelman-Mitchell is attracting large audiences with the Union Society of Cincinnati, O. This society holds its meetings in Odd Fellows' Temple, the new and magnificent structure at the northwest corner of Seventh and Elm streets. Strangers visiting the city are cordially invited to attend Sunday night services. Interesting meetings at 2:30 p. m. by the Ladies' Aid, Wednesday at 2:30 p. m.

Mrs. Hamilton Gill has begun a Sunday meeting at her residence, 19 Bishop Court. A short lecture will be given to be followed by tests. Sleepers and investigators are cordially invited to these meetings.

Lyman B. Melton writes: "It must strike Brother Hull terribly to give such strong kicks against nothing. Candidly, I did expect something from Covert, but it's the same old story—the ass was terrible until he began to bray."

A correspondent writes: "Mr. J. Frank Baxter held very interesting meetings several evenings the past week in Kansas City, and received an audience of both press and people. One evening was stormy, and very few ladies ventured out, but it was a remarkable audience, made up mostly, as it was, of professional men—judges, several attorneys, teachers, two of the clergy, and the mayor of the city. From them, excepting one of the clergymen, a Lutheran, came the most praise and commendation. The last evening's seance was especially noteworthy, and made a marked impression. Mr. Baxter was the guest, while there, of the noted linguist and attorney at law, B. B. Kingsbury. On Sunday evening, November 14, Mr. Baxter gave, before a large audience in Fort Wayne, Ind., a telling lecture on 'Spirits in Everyday Affairs.' At the close he gave one of his unique seances, and it seemed as if the aim of the spirits purporting to manifest was to reach certain notable churchmen in attendance. Suffice it to say, several fine tests were given, and not a few to test his audience to speak every evening except Saturday, in South Bend, Ind. He will continue his Sunday work in Fort Wayne until 1898. Any desiring week evening work can address him for terms and dates at 150 East Wayne street, Fort Wayne, Ind."

C. W. Stewart is speaking for the society at Springfield, Mo. Will answer calls for lectures at any place in South Missouri, Southeast Kansas. Address 2040 N. Lyon street.

H. A. Budington writes from Springfield, Mass.: "Mrs. Carrie E. S. Twing is winning great success at the meetings of the Church of the Spirit. Large attendance, able addresses and excellent tests, all combine to make the meetings the popular attraction among the Spiritualists of this city."

G. F. Perkins writes: "The meetings at Joliet are progressing finely. The audiences are increasing and appear to be very much interested. Socials are held weekly by the members, who are showing their loyalty by liberal contributions. I hold a circle every Saturday at 3 p. m., with successful results, and at 7:30 p. m. sittings Monday also, in that city—besides the home work. The Debate is a good campaign weapon."

M. M. Ray who sends a club of subscribers writes: "I want to say to those who could if they would get up clubs, that nothing is easier when attending a meeting, than to read from The Progressive Thinker, also extracts from your premium offer. If you are able to make a few comments on the paper and its aims, so much the better, and I will warrant success in a greater or less degree. It seems only fair to me that when others are in the forefront of the fight the rank and file should do all they can to hold up their hands."

Prof. Lockwood is meeting with excellent success at Norwich, Ct. The Evening Record of that city speaks of him as follows: "Prof. W. M. Lockwood, the eminent scientific lecturer, upon physical and psychic science, opened a course of Sunday lectures in the Spiritual Academy on Park street, Sunday, giving two eloquent and logi-

cal discourses before good audiences. The afternoon subject treated upon 'The Philosophy of Spiritualism,' the speaker showing that it was identical with the philosophy of nature and evolution. The evening discourse dealt with the 'Faith and Beliefs of Our Fathers.' Mr. Lockwood showed the line of scientific discovery to be the great factor, which has led up to our present civilization, although every advanced thinker had been met with opposition and persecution. Mr. Lockwood is a gentleman of pleasing address, a reasoner, a thinker, and a close student of nature's invisible forces, a speaker who is able to demonstrate any statement he may present." The professor may be addressed there at 21 Fremont street.

The Thanksgiving Band of Harmony of the Church of the Soul will be held at the home of Mr. and Mrs. Gieselman, 7725 Union avenue, south, an evening session only. The Sunday-school of the Church of the Soul meets every Sunday at 10:30 a. m., in Handel hall building, 40 Randolph street, room 518. Take elevator.

Paul Eddy writes from Buffalo, N. Y.: "Moses Hull is serving the First Spiritual Church of Buffalo, corner of Prospect avenue and Jersey street, for the month of November. The temple is crowded, every available seat being occupied, and as sure as the light of day follows the night, so the light that gleamed every night in the room, which makes plain the truth of eternal progress is being clearly demonstrated by the logic, arguments and explanations of one who has the knowledge and knows what he is talking about; and the inspiration is powerful, given in a clear, concise and comprehensive manner, which captivates the audience who listen in want of attention and wonderment, and he is surely opening the eyes of the blind for they had eyes and saw not the spirit or hidden meaning of truth. He is also unshakingly the feters which have bound the minds of many to the false theories of the past. His subject, the comparison of the old and modern Spiritualism, was ably handled by the master mind, who gave such clear illustrations that no one with a rational mind could help seeing the point of truth, and no doubt but that some found a lodgment in the heart and soul of many who listened to his scholarly address."

Dr. G. W. Fowler writes from Lynn, Mass.: "The society there, (the Old Bull) and his daughter occupied the platform of the Lynn Spiritualist Association, on Sunday evening, November 14, rendering many choice selections upon violin with piano accompaniment; also violin and guitar duets, to the delight of a large and cultivated audience. They varied the program with a variety of refined entertainment, and many expressed a desire that another engagement with the talented artists might be made soon."

Mr. and Mrs. H. Steinberg, of Washington, D. C., were surprised at their residence on the recent anniversary of their marriage. It was the silver anniversary, and Mrs. Cora L. V. Richards, after having been married for a beautiful poetry presented in behalf of the Spiritualist society of which she is pastor, to Mr. and Mrs. Steinberg, a very handsome silver token of the sincere friendship of their associates in the society.

We learn that the home of Victor Vogel, Spiritualist and Mystic, at 5034 Cottage Grove avenue, was thrummed and glorified Wednesday last by the advent of a brand new baby boy. The youngster is a shapely, black-eyed darling, and although only a few days old, is already installed as "boss of the ranch."

C. L. Elliott, of Springfield, Ill., writes: "H. F. Coates, the farmer medium, of Mattoon, Ill., has closed his meetings with us, and goes to Sireator to give the society there a course of highly, subscribing for The Progressive Thinker and working to make an honest living, while there are thousands, rolling in wealth, who take no Spiritualist paper."

The Washington Ladies' Aid Society, connected with the First Association of Washington, D. C., gave a New England dinner at the residence of Mrs. C. Chapman, November 18, which was a great success. A Thanksgiving dinner will be given by the ladies on Thanksgiving Day, at the same place.

J. C. Abbott writes: "Mr. and Mrs. Parker, of Elgin, Ill., are at the residence of Mr. Clinton Bozarth, Cedar Falls, Iowa, holding circles for automatic writing and trumpet speaking, and also spirit raps. Mr. Parker gives the automatic writing, and Mrs. Parker is a trumpet medium. We consider both of them first-class in their respective lines of manifestations. They will go from here to Waterloo, where they will spend a week. After that they may be secured at other places en route to Elgin, Ill., their home. Address them at 803 Tremont street, Cedar Falls, Ia."

Mrs. Lee F. Prior writes from Atlanta, Ga.: "I am one of those back numbers of your paper to thank my many friends here for their kindly welcome on my return. I arrived here from Chattanooga, November 6, and my first lecture was given the following Sunday to a packed hall. Our friends had in attendance a full string of well-known and as I stepped into the hall, they commenced playing that beautiful song, 'Home, Sweet Home.' To say that I was overcome by this greeting is putting it mildly. I felt somewhat like a child. I would have liked to have had another near, so I could place my head upon a shoulder and give way to the tears that would flow in spite of the most strenuous efforts which I put forth to hold them back. The intellectual people of the South are becoming very much interested in Spiritualism. The audience which greeted me was a representative one, composed of some of the leading presiding men of the city. Letters and telegrams from many points here in the South asking that workers might be sent into their communities. I am very anxious to see some of our speakers and mediums come this way. My work in Chattanooga, Nashville, Tenn., and other points is dropped because there is no one to take up the reins where I have left them down. I wish that the National Spiritualists' Association could see the need of having more workers in the field. My letter is getting too long, so I will close with sending my best wishes to my many friends through your columns. I give my address, which will be for the next three months, 48 Simpson street."

Carlisle Patterson writes from Los Angeles, Cal.: "Please permit to say a word about the excellent test medium and speaker, Frank T. Ripley, of Boston. He has been filling an engagement here to the complete satisfaction of our large community of exceptionally intelligent Spiritualists. Mrs. M.

T. Longley, at the head of the Ladies' Aid Society, is leaving the mass of our readers people to a wonderful degree, and their meetings are more largely attended than any others. Los Angeles and the suburbs are crowded with the unequalled climate and exquisite scenery have attracted the gifted Longley couple sufficiently to make it their home."

James M. Peet writes: "The Spiritual Society of Allentown, Pa., has engaged Mrs. M. T. Gilly, the noted test medium, for the month of November and December, so far as meeting with great success."

Mrs. Dr. Hilligoss is serving the First Spiritual and Religious Association of Akron, O., for November and December. Her address is No. 119 Exchange street.

E. W. Sprague has December and January open for engagements. Tests and communications follow all his lectures. Address him at Rochester, Ind., for November. Home address 416 Newland avenue, Jamestown, N. Y.

Farmer Riley has just returned from Wisconsin where he held several successful seances. He is now in this city at 3007 Indiana avenue, where he will hold several seances.

Dr. Dean Clarke, eloquent as a speaker, can be addressed at Wellesley Hills, Mass., for engagements.

Note from J. Frank Baxter,

To the Editor:—A great effort is made here by the churches by means of revivals and attractions, not to say threats, to keep their people from the Spiritualist meetings, but we hold our own remarkably well. An imported evangelist instituted a question box, and invited any and all of the public to submit their questions and he would endeavor to answer and clear their perplexities. Sanders, Sargent, Campbell, Carpenter, Rauch and others, Spiritualists and Libelists, availed themselves and were careful the box was well supplied. It was noted he avoided them purposely. An open charge of this unfairness was made through the press. It brought forth an article from one of the clergy men and another two others, saying they were answered. The fact that the question box would be given up. Elucidation of many of these questions goes on at our hall every Sunday and not a few from the churches are listening to their consideration; and further, some church members already, while their names are still on the books, declare they have given up. I am glad to see the question box would be given up. Elucidation of many of these questions goes on at our hall every Sunday and not a few from the churches are listening to their consideration; and further, some church members already, while their names are still on the books, declare they have given up. I am glad to see the question box would be given up.

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From Borderland, London, England.

THE QUEEN OF ENGLAND.

It is generally known, although seldom stated, that the Queen is much in advance of the majority of her subjects in matters psychic as well as in more mundane affairs. Mrs. Crawford, in an article on "The Queen and Her Ministers" in the Contemporary Review for July, makes a guarded allusion to this subject. While the Blood and Iron policy was being applied in the Indies the Queen's thoughts had turned to life, death and eternity. A civil war was raging on the other side of the Atlantic. It had broken out as the Prince Consort died. A spirit of violence seemed to sway the world, but Great Britain was fortunate in keeping out of the strife. The Queen had deemed herself wretched than the most miserable beggar, but she found comfort in Zolotok's book on the threefold subject that filled her thoughts, and in Lady Augusta Stanley's friendship. That lady was with the Duchess of Kent in her last hours. The Queen vaguely felt that the spirit of her grandmother was before her perplexities. She often sat before the portrait of him that gave her most satisfaction. When discussing affairs of foreign policy she sometimes retired to meditate on his words and like him she never, he said, understood the Prince when he was living, and could not be expected to understand him now that he was dead. This was very Palmerstonian—that is to say, flippant and unfeeling under an air of good sense."

WHY IT IS NOT AVOIDED.

The reason why the Queen does not definitely avow her belief in the doctrine of spirit return, I have thus described in my studies of the Sovereign and the Reign: "The position of the Sovereign provides any very active participation in the doctrine of ideas or of doctrines which are in advance of the moral standard of the mass of the community. The action of Royalty is a kind of accepted register of national or local unanimity. When causes are in their fighting stage, however keenly the Queen may sympathize and wish them success, if it is held necessary for her to identify herself with any movement to which even a minority of her subjects are conscientiously opposed."

DOCTRINE OF SPIRIT RETURN.

No one can read the way in which the Queen constantly refers to her consolation of her widowhood without feeling that Her Majesty not only believes but knows the truth of the doctrine of spirit return. As she wrote on one occasion, speaking of the Prince Consort after his death: "The only sort of consolation she has found is in the constant sense of his unseen presence, and the blessed thought of the eternal union hereafter which will make the anguish of the present appear as naught." But no one, on the strength of the Queen's own personal experiences, would have had her scandalize the prejudices of her subjects by becoming, let us say, a patron of the Spiritualist Alliance. On the other hand, in taking part in a general Thanksgiving either for the recovery of the Prince of Wales or for the Jubilee of her reign, the Queen is able to discharge her natural and proper role of her central position; for she then holds, in accordance with the unanimous sentiment of all her subjects.

MADAME BLAVATSKY REINCARNATE.

The story is going the round of the press that Mrs. Besant, who is now lecturing in the United States upon the true faith which all theosophists should hold, declares that H. P. B. has been reincarnated recently. "Madame Blavatsky has been reincarnated in the person of a young Brahmin, now about nineteen years old, whose soul had departed. The reincarnation took place five years ago, and the lad, who previously knew only Sanskrit and Hindustani, now speaks Russian, French, German and English. His mother, who is a Hindu, must be held to have some thing to come. I knew from Madame Blavatsky's this reincarnation before it was consummated. There can be no doubt of it, and the fact can be established without difficulty, when the right time comes."

THIS YOUNG BRAHMIN.

whose thirteen-year-old body was thus selected as the vehicle for the spirit of H. P. B., seems to have acquired languages with astonishing ease. It will be interesting to discover when the secret is revealed whether, together with this gift of tongues, he has received the passionate temper, the unbridled profanity, and the other distinguishing characteristics of Madame Blavatsky. No one could be disguised with more difficulty. But it is difficult to conceive of the H. P. B., whom we knew in the flesh living again in a live Brahmin boy.

CANON WILBERFORCE.

who is a psychic brother of a psychic family, has been preaching about Spiritualism and theosophy. As becomes a psychic he does not deny the reality of the phenomena called Spiritualistic, but strongly depreciates profane dabbling in the mysteries for the sake of amusement. Therein all the experienced will agree with him. But in view of the deadness and apathy of the majority of men to all invisible things, there is something to be said in favor even of the experimental seance held to pass away the time. Appleton relates that the Gospel should be preached even of contention, and while fully recognizing the risk of rash experimentalizing, it is well not to forget that there are many who have learnt the truth of the other world by this means which would otherwise have remained a sealed book to them. Does it kindly? I think it is! It recalls the tender scruples of the ecclesiastics against the shedding of blood which led them "kindly but firmly" to burn the heretics at the stake.

SIR WILLIAM CROOKES.

The enlightened bestowed upon Professor Crookes was one of the few items in the list of Jubilee honors which met with general approval. There were few—outside the colonies—who figured in the list whose names were recognized as public benefactors. But everyone knew Professor Crookes,

and everyone endorsed the royal certificate of merit. For that is what the title of Sir amounts to—when it is not bestowed upon political partisans. Knighthoods and baronetcies are the final change of political corruption. But when they are given to men whose attainments merit that has succeeded in impressing exalted judges with his genuineness. As Borderlander Professor Crookes was "not knighted, but as Chemist. Yet there was more of the chivalrous spirit of the knight in his exploration of the Borderland than in the researches into the laws of Radiant Heat."

"HAFED" AND HIS TWO MEDIUMS.

David Duguid and Dr. Buchanan each profess to have communications from one Hafed, Prince of Persia, who is alleged to have been a contemporary of Jesus of Nazareth. Unfortunately the Californian seer reports that Hafed's alleged communications to David Duguid are a tissue of fables. He does not, indeed, deny that he communicated to Mr. Duguid. But it was not direct. There were intermediaries, and these intermediaries, instead of truthfully transmitting what Hafed told them, garbled it at their own sweet will and fancy, and how Hafed repudiated the statement made in his name. The game of Russian scandal would appear to flourish beyond the Border. Who can guarantee that another communication from Hafed; this time let us say to a Hindu fakir, repudiating Dr. Buchanan's message as preposterous as that of Mr. Duguid. These things illustrate the difficulties which encompass the investigation of the Borderland.

THE INFLUENCE OF THOUGHT.

on mind and matter is being largely

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.

H. F. Church. In your department, some time this summer, in answer to the query as to whether the circle could be squared, you expressed yourself in the negative very emphatically. The ancients have always informed me that it was done in their time, and I never doubted them. I was agreeably surprised to find the article I enclose in the New York Sunday Sun, confirming my position.

A. The squaring of the circle is to find a square which shall be exactly the area of a given circle. For all practical purposes this is done, and was done by Anaxagoras, according to Plutarch. That is approximately. In performing the problem the figures run into decimals, making an infinite series, and although mathematicians have extended these to 607 figures, there is yet a value not expressed. It is inappreciable, but nevertheless is there, and so long as such decimal remains the problem has not been solved. The settlement of the question was made centuries ago by mathematicians, but constantly it is brought up by those who have a smattering of learning, and do not apparently know that the problem has been answered. They make their claims with assurance and determination akin to that of those who would discover a perpetual motion, which science declares an impossibility. No educated person makes attempts for the latter discovery, and none for the former. It remains for those ignorant of the laws of force, and the science of numbers, and it is said that the works of the "demonstrators" of the "squaring of the circle" would far exceed that of all the true mathematicians.

The article sent as evidence to show that the problem had been solved, says that a Dr. Goodwin is the successful man, and he went so far as to have the Legislature of Indiana by an enactment, recognize his solution! His rule will not stand the simplest test. Thus a circle having a circumference of 100 feet, what is its area, and what are the dimensions of a square having the same area? He says "to get the dimensions of a circle," we "have simply to divide the circumference by 4 and square the quotient." Let us see. According to this rule, 100 divided by 4 gives 25, the square of which is 625, and a square having equal area would have sides 25 feet in length. The old rule is to multiply the diameter by one-fourth the circumference. That is 25 by 31.4159, giving 779.85 plus as the area. The Doctor's rule is in error 154.85 square feet. A square equal in area would have sides 27.92 plus feet in length. There is an error of the decimals represented by plus in this calculation which may be minimized by extending them, but can never be absolutely accurate, because they run to infinity.

Probably, this is the first instance in the history of the world, where any sought to establish a mathematical proposition as true by a body of politicians! The speaker referred to the committee on swamp-lands, but it was brought up and passed. This does not make the solution true, but is a disgrace to the legislature. For in this article, where the so-called solution is explained, Dr. Goodwin allows the decimal series to four figures followed by that sign of the infinite extension, "plus!" He is as unconscious, as a child in a, b, c, that no one disputes this "squaring" approximately, and ignorant of all that has preceded him, gets his "ideas" copyrighted.

This is a subject without general interest, and requires a mathematically inclined mind for its appreciation. It is again introduced because its too brief preceding answer has led to misunderstanding. Dr. Goodwin should know that the thing sought for is not a series of decimals to infinity; this is just what is to be overcome, and that kind of an answer has been given for three thousand years.

What he must find is an exact number which shall represent the area of a square equal to a given circle. This he self-confessedly has not found. Self-confessedly he does not know what the problem he asserts he has solved, really is. When he really has found the rule by which he can do this, he will not have to beg the members of a state legislature, who, as a rule, know more about "healing" and packing a caucus than mathematics, to pass a bill making his claim good.

T. H. Peck. Q. How do you reconcile Mark's account of Jesus' being at John's baptism, and immediately the spirit driveth him away into the wilderness, where for forty days he was tempted, with that of John's, who says on the second day after John's baptism, he went to Galilee, collecting his disciples, and the third day at the marriage at Cana, making wine?

A. If we depended on the Bible as an infallible inspiration from God, we might attempt to gloss over such passages, and to reconcile the glaring contradictions in fact and narration. The New Testament was created to meet the demands of an ambitious church leadership, and fragmentarily brought together, revised, changed and corrected, until no one claims to know when its various parts were written or by whom. Life is too important in its imperative duties to waste in discussion of biblical contradictions. It is of not the least consequence to us whether Jesus went out into the wilderness and was tempted by the Devil, or to Cana and made wine so strong and so good, and in such vast amount that the guests complained that he had reversed the old custom of giving the poorest wine last, that the people might not be tempted to indulge too freely. In neither instance was his conduct anything like we would expect in a God, come to save mankind. In the first case he set the fashion for that despicable desertion of the affairs of this life, so faithfully followed by millions of fanatic anchorites, flagellants, hermits and devotees, who sought the desert, the mountains and wilderness to escape temptation, instead of bravely combating it. In the other he gave no word of rebuke to intemperance, but aided and abetted debauchery.

IS THERE A GOD?

Is there a God? All nature shows there is, And yet no mortal knows
The mind that can this truth conceive,
Which brute sensation never taught
No longer to the earth would cleave,
But grew immortal with the thought.
But whether goes the soul? Let such relate
As search the secrets of the future state.
Divines can only say what they believe
Strong proofs have they but not demonstrative
For were all plain then all sides must agree
And faith be lost in certainty.
To live uprightly, then, is sure the best
To save ourselves and not to damn the rest.
Oldtown, Me. G. E. N.

Birthday Musings.

To the Editor:—If your many thousands of readers have queried what has become of me, and why I have been so long silent, possibly the printing of this lugubrious verse will reveal to them a state of body and mind, that will be sufficient excuse for heretofore sparing them an infliction from my painful "inwardness." It may be evidence of approaching dotage to offer a matter so purely personal for publication, but I have been so many times misunderstood, and blamed for appearing demure, reticent, and stupid, by those who expected me always to be cheerful, and to bear their burdens, that in sheer self-defense, I am now tempted to unveil, what for years I have perhaps vainly attempted to hide—"a thorn in the flesh," making me a martyr of dis-ease. Don't insult me with bosh about "errors of belief," nor with nonsense about "Karma," for mine is a clear case of heredity—the sins of some ancestor "visited upon the third and fourth generation." I'll end it.

BIRTHDAY MUSINGS.

'Tis sixty years, the dials say,
Which mark the lapse of time on earth,
Since dawned a chill October day
That bears the record of my birth.

No great event it was, I trow,
For men or angels to proclaim,
And why I came I know not now,
Hence no good reason can I name.

Somehow or other it had to be—
By accident, or by design,
By freak of fate or destiny—
I'm sure it was no choice of mine.

So, just as soon as wide-awake—
As near as I can now recall,
I thought it was a great mistake,
And, mad with grief, began to squall.

But lamentation was no use,
For here I was, and had to stay,
So, then, with Fate I made a truce,
And let her have her own sweet way.

So here I've been for three-score years,
In battle with the ills of life,
A life of hardships, griefs and tears,
For one unequal to its strife.

Contending oft against great odds,
Discouraged, too, by sore defeat,
I own I've sometimes charged the gods
With giving life just for a cheat.

For blight of hope, and foil of plan,
Which seemed for me the lot ordained
The stoutest heart might well unman;
Then marvel not that I complained.

Besides, I've suffered so much pain
As oft for death has made me long,
'Twas then but human to complain,
I could not "suffer and be strong."

Yet hours of sunshine have I seen,
That cheered me in my sad career,
And days of joy have come between
The weeks and months when life was drear.

E'en now 'tis hard to think I'm old,
Though sixty years have passed away,
I do not look so, I am told—
My head is neither bald nor gray.

But well I know my heyday's past,
And that I'm going down the hill;
Though slowly now, each day more fast
Shall mortal life its measure fill.

It matters not how soon 'tis o'er
That some nepenthe I may find,
For pain and meekness are a bore
'Twill give me joy to leave behind.

I know 'tis but a coward's part,
To make such senile, vain complaint;
I ought to have a braver heart,
But lack of strength makes courage faint.

I hope and trust the worst is past,
And that my future'll be more fair,
And as I hasten towards the last,
This life will bring less pain to bear.

But come what may, I'll try to make
The most and best of what remains,
And strive no duty to forsake,
Though tortured still with aches and pains.

I know some day that death will bring
A quick release from life's dread foes;
In joyous freedom then I'll sing
Glad songs of triumph o'er its woes!
Wellesley Hills, Mass. DEAN CLARKE.

Past, Present and Future.

All along the line of the ages, the cry of humanity has been, "Tell me, O tell me, where are those that have gone out from mortal sight?"

And with hearts throbbing with anguish, they have turned reverently to the man of God, the so-called divinely appointed one, for an answer to the question: "Tell me, O, tell me, where are my dead?" But alas! the answer has been: "They have gone to that bourne from which no traveler returns; have faith in God." And thus humanity has come and gone; hoping and waiting for an answer to the question.

A little less than a half century ago, that question was answered in unmistakable language; and because of it, millions of men and women bow at its shrine and worship at her altars. While the mission of Spiritualism may not be a factor in building costly temples, we do know, and we affirm, that it is permeating all classes and conditions of society; and it will continue until the coming of that period, now hidden in the darkness of time, and to which we as Spiritualists look forward with perfect hope and trust, when the chains of darkness and superstition shall have been broken, and in the light of a cloudless day, humanity shall see eye to eye, heart beat to heart, with the responsive chord of brotherly and sisterly love unbroken. All things are ours, if we will but attain unto them. Nothing can separate us from them; neither height, nor depth, nor things present, nor things to come, can separate us, from them, because of their ever-abiding truth.

But, say some, how are these things to be attained? My answer is, be true to yourself, never forgetting, that for the violation of every law, the penalty is attached, and must be paid some time, somewhere. Again, the question is asked, what is to be the penalty? My answer is, sin or wrong-doing must expiate itself in the mind, and oh, the days and nights of that expiation!

Then let us be true to ourselves, and leave this priceless legacy to those that shall come after; and with this thought in view, may we not hope for that better day, when the lion shall lie down with the lamb, the calf and the fattening together, and a little child shall lead them?

JOHN W. HAINES.

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A GHOSTBOAT SEEN ON THE CHICAGO RIVER.

IT IS SAID IT HAUNTS THE SOUTH BRANCH OF THE RIVER.

A ghostboat, as set forth in the Chicago Chronicle of late date, that blows whistles and has bridges, appeared on the Chicago river last night. It was a small boat, with a single light, and a single figure in the stern. It was seen by a visitor from the other world, the ghost-boat is said to haunt the south branch, as to the truth of the story.

Dozens of persons can be produced who will affirm that they have seen eyes on the whistling, brightly-lighted apparition; that it is an actual, cold fact, and not an illusion. Affidavits to this effect will be given for asking. All that is necessary to confirm the seemingly preposterous tale is a visit to the Deering street bridge. The bridge-keepers, John and James McCarty, are loath to talk of the affair, but if pressed they will tell of their weird experiences with the specter tug. They have found it a shadowy, but not a ghostly thing, that yet has a whistle like the toot of a foghorn and shows the regulation lights of steam vessels. They do not explain the thing; they simply tell you of it. Operator John Martin, of the Deering street police station, has also had experience with the spirit vessel and he will tell you the same story that the bridge-keepers tell. A week ago some dozen of the workmen about the gas plant of the People's Gas company fled their work in terror of the uncanny navigator of the river. Phillip Cullen, John Mack and Jack Myers, all living close by the bridge, saw the specter tug last night. Or if their several assurances do not convince, go to Deering street bridge about 11:30 on the evening of November 20 next. That is the scheduled time for the next appearance of the ghostboat. You may have to wait ten or fifteen minutes, but on the word of the men mentioned it will appear and frighten you.

IT APPEARS REGULARLY.

The ghostboat works in regular periods. From the time that twenty minutes before midnight, on the twentieth day of each month, it comes to Deering street bridge. Why this moment is selected none can tell, as none yet have had an answer to any hall of the supernatural skipper of the transparent craft. There is no known cause for the appearance of the thing at all, and the regularity with which it hobbles up at the twenty-minute mark before midnight on each month's twentieth day is one of the greatest mysteries of the case. Three times it has done this thing, and John and James McCarty, who operate the bridge, are satisfied that it will follow the same time-table this coming month. One thing, though, they say will not be repeated—they will not swing their bridge again for the mysterious visitor from that bourne which is supposed to allow no return. They have sweated the big bridge around three times and they will not do it again, that they say. They have also chased the mysterious visitor with boats and guns, but unavailingly. The McCarty's are the only people about the neighborhood who remain unconvinced of the supernatural character of the manifestations.

The McCarty's have been bridge-keepers at Deering street since the present administration came into power, but it is only in the last three months that they have been troubled by the ghostboat. Its first appearance was on the evening of August 20, at forty minutes after 11, or thereabouts. The McCarty's were in their little booth at the south end of the bridge, from which they watch for the approach of vessels. There came a hoarse, howling whistle from up the river where the gas-works are; a second and then a third. It was the regular signal to open the bridge, fixed unalterably by city ordinance. The men went out on the bridge, and, looking upstream, they could plainly see the lights of the tug. The red in the port side reflected a brilliant scarlet on the dark water, the green of the starboard was faint and glimmering. As usual the pilot-house was dark, but a lantern sat above. They could see behind it all the fanlike expanse of light from the engine-room. They could not see any other vessel, and the tug, and they wondered why the captain wanted the bridge opened. But the signal had been imperative, and they turned the heavy bridge. The Deering street bridge has not the new stream and electric appliances of the lower river bridges. It is turned by the old-fashioned laborious way, and it was to this work that the bridge-keepers addressed themselves. Intent on their occupation, neither lifted his eyes until the 205-foot trussed structure was two-thirds of the way around. Then one of them noticed that there came no sound of puffing and blowing from the approaching tug. He looked up, and only blank darkness lay in front of him. With a call to his partner, he ran to the end of the bridge and looked under. The vessel was not there. The pair got out a pair of marine glasses and strained their eyes looking up the river for the missing boat. Then John McCarty went around the side of the neighborhood in search of the mysterious tug. He found nothing that had moved that night. The bridge was kept open until he returned.

The two men wondered at their mistake, as they called it, for a brief hour, and then ceased to think about it. In their report blank, however, the evening of the bridge was duly recorded, although without explanation. Matters went peacefully at Deering street after that. At 11:40 the night of September 20 one of the men was asleep when a deep bass whistle, sounded upstream, giving the signal for the opening of the bridge. It was a little thick that night, and the brothers could barely see the triangle of lights at the front of the tug as they looked up the river. They went perfunctorily to work and brought the bridge to its place in midriver. Then they sat down to await the passage of the boat—but nothing came. The tug was lost. They scanned the surrounding river carefully after a few minutes, but there was no sign of a light. Suddenly the thought of their previous experience came to them and their hair grew bristly. Hurrying the bridge around to a closure they ran off and around the slips. After fifteen minutes they returned breathless, neither one having found any trace of a tug that had steamed up. Then the pair sat down to discuss the supernatural visitation. Both are very practical men, and they refused to believe anything except a real tug had whistled and shown the lights. When it came to recording the happening of the bridge they found the date to be just one month later than that of the previous trouble. Next the coincidence of the times was discovered. That set them thinking, and they were two very sober men indeed that night.

Gradually the eerie effect of their experience came over them, and they became as pale as men. They said nothing of their adventures with the ghost tug, as they thought they should but lose

their reputations for truthfulness if they should speak of them. Even their families had no notion of the strange events of the two 20ths. Their reticence was in large measure due to their own non-belief that anything beyond the natural was behind the two strange appearances. But a little over a week ago they told several of their friends to be around the bridge about 11:30 p. m. on October 20.

WITNESSED BY OTHERS.

Among those present, as the society columns say, were two policemen. Operator Martin of the Deering street station and the men Cullen, Mack and Myers, previously mentioned. Nothing was said to the company to prepare it for an extraordinary event. When the three whistles sounded—it was twenty minutes before 12, within ten seconds—the party went out on the bridge to assist the McCarty's in turning it. All looked up the river, and close beside the big cylinder tank of the gas company could be seen the light of a tug. The fore light on the pilot-house tower was extraordinarily brilliant, and several of the men spoke of the fact. It looked like a locomotive's headlight, and its reflection upon the water was like that of the full moon. The bridge swung slowly, while two of the party watched from the west end of the tug. The ghostboat changed its course on this occasion. It passed rapidly across the river, seemingly in a diagonal direction, into Arnold's slip, which is on the north side of the "black-water." The whole effect of its passage of the stream was that of a brightly-lighted train moving across the country in the distance. It was evident that the tug was moving very rapidly, yet the distance made the speed seem a mere creeping. The lights vanished at the mouth of the slip.

But one of the men at the rail had noticed something. "Jimmy!" he exclaimed, "there wasn't any cabin or smokestack on that boat. I could see the water all the time. There wasn't anything but the lights."

The other observer swore that all his partner had said was right. He looked dazed. Operator Martin had been watching the lights from the bridge and his report was precisely the same. The elder McCarty, with the two others, climbed quickly down into the skiff that is kept at the bridge and the three went on a cruise after the ghostly visitant. They rowed with pistols in their hands, and made as little noise as possible. The tug rowed into Arnold's slip and moved their boat slowly around its dock ends. Nothing that would in the least wise account for the phenomenon of the lights, much less the whistle, was seen, and one of the policemen was unable to row as they went back.

WORKMEN FLEE IN TERROR.

Later that evening it was found that a gang of workmen about the big gas tanks had fled in terror from work at the sight of the strange lights that floated across the river without apparently having any support. They had watched the set of lights for two minutes in the belief that they were on a tug and then suddenly discovered that the moon's reflection on the water could be seen between, about and even under the queer lights. At that the laborers decamped in fear, and there was no allaying their panic for an hour or more. To this day they aver that they saw the ghost of some departed tug. They saw the glare that comes from fire-room doors standing open; they saw the green light on their side, and, more important, the bright headlight on the pilot-house, or, more properly speaking, atop of where the pilot-house should be. These things they will swear to.

Much speculation as to the character of the strange phenomenon at Deering street has been current all along the water front since the last appearance of the ghost tug. Some men call it a Chicago Flying Dutchman, and think it is manned by those who were blown to death when the tug Morford exploded her boiler at Seventeenth street two years ago. As the Morford is still in service, however, that theory is scouted by those who profess knowledge of the supernatural. The appearance of the specter tug at precisely twenty minutes before the midnight hour on the twentieth of each month puzzles the tug men no less than the ghost's ability to whistle. The superstitious sailors have no trouble in accounting for the lights, but the whistle is a poser. They never heard before of a spirit that could give a blast of a steam whistle, and they say this ghost boat has established a record. Why it should show itself at the odd moment of the night, and at the hour of grave consideration. The oldest men about the lakes can remember no drowning or accident to tugmen that occurred at any such period of the night.

There is only one man who accounts for the thing satisfactorily, even to himself, and that is the night watchman of the gas company. He knows that some ten years ago a canal boatman was murdered at the dock of the gas works, and he is morally certain that the ghostboat is under the command of the dead canalman. No money will induce the watchman to visit the dock after dark, and that is why the locality from which the ghost has seemingly come on two occasions has not been examined.

A Jubilee Suggestion.

It has been charged so much that the Spiritualists are a queer-appearing lot of people, that we often call attention to the personnel of our public audiences—wherever the public gatherings of Spiritualists show up as a representative body of the intelligent and respectable citizens.

There is no doubt that the International Jubilee of Spiritualists, to be held in Rochester, N. Y., in June, 1898, will be a body of people that will destroy the possibility of any further charges against the sect. The plan is to enlarge this idea and to be made a means of special observation, has occurred to me.

It is to exhibit the photograph in the Jubilee Museum, of every Spiritualist. I will assume the care and arrangement, also the preservation for future use, if every Spiritualist will send me his or her photograph. Write on the back: "I am a Spiritualist," and sign your name and address.

This will cost you very little, and be a great addition to the Jubilee museum. There is plenty of time to comply with this, but the sooner you do so, the better it will be. Let us have a million photographs.

I promise that they shall be well-arranged by states, for exhibit, and preserved for the future student of Modern Spiritualism, and as a relic of the Jubilee Celebration of the Semi-Centennial of Modern Spiritualism.

Mail the photographs to me at once, and let me receive a thousand in my next letter. Send a photograph of each man, woman or child. Fraternally,

G. W. KATES.

234 Monroe avenue, Rochester, N. Y.

MOST WONDERFUL BOOKS.

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PAID TO SPIRIT-LIFE.

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

From the home of her son, H. B. Camp, at Akron, O., on November 3, 1898, the beautiful home of the soul, went our beloved sister Aunty Camp, aged 84. She with her companion, Elizabeth Camp, who preceded her over twenty years, were pioneer Spiritualists. The many friends who met and loved her at Lake Brady, as well as her life-long friends, will rejoice with her at her release, as she had a stroke of paralysis two years ago while at the camp, and never regained all her forces.

SARAH STONE ROCKHILL.

Mr. A. C. Cotton, of Vineland, N. J., a veteran Spiritualist, editor and preacher, passed to spirit life in his 70th year, at Harlem, Illinois, at the home of his wife, H. A. Cotton, of heart disease. Wife, children and grandchildren were with him to the last. Mr. Cotton was loved and respected by many friends east and west, and was well known as a faithful, able and earnest worker in the cause of Spiritualism. His body will be cremated.

We have just been called to lay away the body of Clair Cressler, who had lived in this town to attain the age of 24 years, and had suffered many weary months with rheumatism until life ceased to be a pleasure. He had no fears of meeting the change called death, and would be free from pain and suffering. Mrs. Marlan Carpenter, of Detroit, officiated at the last rites, to a crowded house, where the different sects were represented to hear the philosophy and consolation which Spiritualism gives to our outcast hearts when death crosses our threshold. A large number of friends from the family circle were present.

DR. A. D. HOWARD.

Passed to the higher life, November 9, 1897, from Detroit, Mich., Mrs. Amelia Clock, aged 65 years. She leaves one son and daughter who most fully realize that their loss is her spiritual gain. She was a consistent Spiritualist, and her transition she called her son in spirit life by name, and seemed willing and anxious to go with him, and we know that as a spirit she will return and bless us all with her loving presence. Mrs. Nellie S. Bando officiated at the funeral.

COR.

Passed to spirit-life, at Anderson, Ind., Frederick Bloom, in his 19th year. Another home has been visited by that unrelenting reaper termed death, and brought gloom to a happy household, by carrying off a noble son, true friend and brother. Mrs. C. D. Greenmeyer gave the funeral discourse. SEC.

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to you. 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 a

continued 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 Drs. in this city—or not all,

but many of them. I shall not say

many details of her case, but will

say that she is now well, and

weighs 125 pounds, checks red, step

elastic, appetite the best it has been

for fifteen years, and she is standing

behind the counter in a large department

store, earning \$25 a month, and feeling

well as possible every day. She says,

too, that she never gets tired any more,

and she is doing work that would have

been utterly impossible for her to do

four months ago, and doing it easy.

Now, I am a believer in miracles, but

this is the first time, I have ever had

any pleasure in writing to you, and

believe me, when I tell you that

when I took \$5 of my very small in-

come, and sent it to you each month,

that did me so much good, or brought

me such returns, I shall not try to

say more. I shall only say, and shall

endeavor to send you all the sick peo-

ple I can. The night that we received

the first medicine from you, I brought

it home from the express office, and my

wife was feeling miserable, with a ter-

rible pain in the back of the head, and

the results of his many years' study

of the Bible in its relations to Spiritual-

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 meet 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.

Spiritual Investigators, at Lakeside Hall, southeast corner 31st street and Indiana avenue. Services at 2:30 and 7:30 p. m. Will C. Hodge, speaker. Ben F. Foster, the noted medium, will give physical demonstrations in the light, every Sunday. Tests by Mrs. W. L. Brown and others.

Spirit Home Temple of Truth. Conference at 10:30 a. m.; short talks and tests at 7:30 p. m. No. 618 Thirty-second street. C. B. de la Roca, pastor.

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.

Spiritual Sunday-school, every Sunday morning, at 10:30 sharp, room 518 Handel Hall building, 40 Randolph street. All are welcome.

First Spiritual Hall, No. 11 Ada street. Services at 2:30 and 7:45 p. m. Mrs. Lucille DeLox, pastor.

Liberal Spiritualists, No. 107 South Paulina street, corner of West Madison street. Conference, 2:30 p. m. Five or ten minutes allowed each speaker.

Church of the Spirit Communion, Arlington Hall, northwest corner 31st and Indiana avenue. Dr. Arthur lectures and demonstrates magnetic healing and hypnotism.

Irene M. Dobson, lecturer and test medium, will hold meetings every Sunday at 8 p. m., at her parlors, 3517 Indiana avenue. She is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

The Church of Malachi, under the pastorate of Dr. C. C. Henderson, holds regular Sunday services in Kenwood Hall, 4308 Cottage Grove avenue. Mr. Clark, test medium, will assist the pastor. Services at 8 and 8 p. m. All are welcome.

The Spiritualists' Church of Students of Nature, meet Sunday evening at Monahan's Hall, 1053 Milwaukee avenue. Mrs. M. Summers, pastor.

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

West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m.

Universal Spiritual Society, Hopkins' hall, No. 528 West Sixty-third street, Englewood (over postoffice), W. T. Parker, pastor. Conference at 8 p. m. Lecture and spirit messages at 7:30.

Christian Spiritual Society holds meetings in Hygela 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 Spiritual Harmony Circle holds a meeting at 19 Bishop Court, at 7:30 p. m. Mrs. Hamilton Gill will speak and give tests.

Speakers and mediums who do not inform us at once when their meetings stop, will not be allowed thereafter to have their names appear in this list.

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