



AN INFIDEL IN A METHODIST PULPIT.

Remarkable Scene in Union Springs M. E. Church, N. Y., Abandoned by Its Congregation.

CAYUGA COUNTY CHURCH FOLK SHOCKED—PEOPLE FLOCKED TO THE EDIFICE TO HEAR EX-SUPERVISOR JAMES B. BURLIEW, OF SPRINGPORT, WHO HAD SENT OUT CIRCULARS INVITING THE PUBLIC TO THE "DEDICATION" OF THE LATE METHODIST CHURCH "TO THE HIGHER USEFULNESS OF MAN, A BLACKSMITH SHOP"—HE DENOUNCED THE BIBLE AND DECLARED THE AUTHORS OF ITS BOOKS MISTAKEN.

A most remarkable scene, says the Sunday Herald, was witnessed one Thursday evening lately by the good people of Union Springs, ten miles from Auburn, N. Y. A building, which for nearly half a century had been used as a meeting-house by the congregation of the M. E. Church of that village, was "dedicated" as a blacksmith shop under the direction of ex-Superintendent James B. Burliew, of Union Springs, a man who holds peculiar views concerning Christianity and the Bible, and who is generally looked upon as an infidel.

The "dedication" had been well advertised and on the night in question, the old meeting-house was packed to the doors with men, women and children from all within life and of every religious denomination.

For the first time in the history of the ancient structure, a man stood up in the pulpit where so many eminent and earnest Christian exhorters had stood before him, and in equally as earnest and apparently as sincere a manner, assailed the doctrines which his predecessors had preached.

The Bible was denounced as a book written by man, and a very poor book at that. The patriarchs were characterized as scoundrels and rogues. The speaker's remarks were emphasized by pounding the pulpit, which never before had been profaned by the hands of a disbeliever. His oratory was commanding and he held his audience interested throughout.

It was the most remarkable "sermon" ever delivered in the old church building. Many of the members of the M. E. congregation, which a short time ago moved into a new church, were present and apparently took as keen an interest in the speaker's remarks as the rest of the spectators.

BEGAN WITH PHONOGRAPH. The address, which was entitled "What I Believe About the Word of God," was prefaced by phonographic selections. The phonograph was in charge of a small boy, who delighted in such stirring tunes as "There'll be a Hot Time," etc. The phonograph was at one side of the pulpit, where formerly the church organ stood.

Promptly at 7:30 o'clock Mr. Burliew ascended the pulpit. He was dressed in a neat-fitting business suit of gray. There was a ripple of applause as the speaker faced his audience, and every neck in the room was craned towards the pulpit. The small boy stopped his squeaking phonograph in the middle of one of Sousa's marches, and the dedicatory address was commenced.

Mr. Burliew prefaced his remarks by stating that in telling what he believed about the word of God he would necessarily confine his remarks to the particular book of the Bible. In reading the Bible, said he, he found that his conclusions were different from the masses. The person who could declare, in the face of reason, of common sense and the intelligence of the nineteenth century that he believed the Bible to be of divine origin and authorship was the particular person whom he wished to reach in his address.

BIBLE SHOULD BE PERFECT. The Bible to be the word of God should be a perfect book, said he. It should contain nothing false, nothing wrong, nothing hurtful, nothing untrue, nothing unkind, nothing contradictory, nothing impure. It should be the acme of simplicity of language and beauty of thought. "The Bible such a book," he asked, "is it?" Let us examine it and subject it to the same tests as are applied to other books, and let us impartially find out whether it is true or false. Let us receive the same verdict that other books would receive. No one should object to this right.

No book has ever been read more; no book has been held about more, than the Bible. No book has long been the idol of the masses. No book has been studied more by man and yielded less knowledge. Do astronomers study this book to learn of the heavens? the speaker asked. Do geologists study it to learn of the earth? Do biologists read it to learn the origin of life? Do chemists turn over its leaves to find the elements of nature?

As long as the human mind was confined to the study of the Bible it covered no true knowledge of man's origin or antiquity. It was only when he commenced to study nature and nature's laws that he found the truth.

DENOUNCED AS LIARS. "The Bible is a peculiar book," continued the speaker. "No other book tells of so many creatures that never lived, no other book tells of so many things that never happened, and no other book tells of so many wondrous works that were never performed, and its statements are peculiar to itself."

Speaking of the book of Daniel and the Apocrypha, Mr. Burliew said that the writers professed most of the so-called divine revelations with the words "Thus saith the Lord." For himself he did not believe that the Lord ever said any such thing, and that the reporters lied when they accredited such statements to the Lord.

Lord ever said a word to a human being on earth. In fact, the Lord is no longer authority for mankind. Man to-day tries everything in the court of reason, and whatever is condemned in this supreme tribunal is rejected, no matter whether it is put forward in the name of the Lord or man.

"Thus saith the Lord" doesn't make it so. And the good sense of the world to-day hands down the opinion that whenever and wherever the name of the Lord is written, that name is a forgery.

"The Lord is dumb to-day; so I believe that he has never spoken a word to man. The Lord assists no man to-day, so I believe he never helped a human being. The Lord is insensible to man's suffering, so I believe he has never stooped to pity over a sick bed."

"All knowledge has been learned by man, and all sympathy has come from the human heart. Angels have come to earth in their bright raiment only in dreams, and devils have come to earth only in visions."

OLD TESTAMENT STORIES. The speaker next alluded to the wonderful stories related in the Old Testament of the creation, when God made the heavens and the earth out of nothing in six days. He did not believe it.

He spoke of the rain of quails, mentioned in the book of Numbers, "When these birds fell over the camp of six miles and six feet deep, making thirty hundred million tons of quails. And it



JAMES B. BURLIEW.

wasn't much of a season for quails, either," he remarked. "Of course, this story must be believed."

He next spoke of the exodus of the Israelites out of the land of bondage. Three million people left Egypt in one night, and then put a firebrand in the tail of the two tails and set them running among the corn of the Philistines to destroy it. (Where was the agent for cruelty to animals?) The man who slew in a day 1,000 warriors with a piece of bone less than two feet long. (What a policeman he would have made!) The man who carried the gates of the city to the top of a hill, thirty-three miles away. The man who pulled down a building strong enough to support 3,000 people on its roof. The story of Noah's ark, which was to hold two of each species of living things during the flood, or about 5,000,000 animals, birds, fishes, reptiles, insects and bugs; the story of the flood, which is a companion story to the story of the ark, when the waters to the depth of six miles fell upon the earth in four days (quite a shower), or about 8,000 feet in about twenty-four hours. The story of Joshua commanding the sun to stand still that he might have time to kill a few more of his enemies before dark; the story of Jonah and the fish, that had apartments fitted up inside for a three days' residence for man; the story of the building of the tower of Babel, and many other similar ones.

SOME BIBLICAL ANIMALS. After holding up to ridicule the miracles spoken of in the Bible, the speaker next got down to the natural history of the Bible. "I will speak of some of the animals mentioned in the Bible. You will discover that the natural history of the Bible is peculiar. Such strange and curious beasts, reptiles and things that never propagated or were never seen by mortal eyes. For instance, a talking serpent, an angel, horses of fire, eagles, ravens which carried on a restaurant, a great dragon, a donkey that could talk Hebrew, a flying woman, a beast with seven heads and ten horns, a fish with a hotel inside, a lion with the wings of an eagle, a bear with ribs in its mouth, a leopard

with four heads and the wings of a fowl, a beast with iron teeth and ten horns, a devil, a talking dragon, a beast full of eyes within, and cetera, and so on.

"Barnum could have done business with some of these monstrosities. If these things were ever alive, what has become of them? No one that I have ever met has seen any of them."

The speaker then referred to what he termed the obscenity of the Bible, and said that the book was unfit for children to read. His remarks on this theme were quite lengthy.

He spoke next of Adam and Eve and the Garden of Eden—how the serpent tempted the woman, and she in turn the man, and the consequences. "God was very, very angry, and cursed the serpent, the man and the woman and said, 'thou art cursed above all cattle and above every beast in the field.' And to the woman he said, 'In sorrow thou shalt bring forth children and thy desire shall be to thy husband and he shall rule over thee.' (Hence man's authority and woman's inferiority, and yet in the face of this divine command, the Christian women are kicking to-day because they are not on an equal footing with man.) And to the man he said, 'cursed be the ground for thy sake; in sorrow shalt thou eat all the days of thy life.'"

"So God did not give us much of a start. A father's curse to begin with is not very comforting to say the least."

Considerable time was devoted by the speaker in assailing the doctrines and events related in the New Testament. The Golden Rule of Christ, he said, was composed by Confucius 500 years before the birth of the Son of God.

CHRISTIANS LUNATICS, SAYS HE. Mr. Burliew next shocked the church-going members of his congregation by making the assertion: "I have said many times, and I want to go on record

Christian church has asserted for centuries that the Bible was the work of God. It is time that this church was made to stand squarely upon its assertion and take the consequences, and the authorship of the book be settled. I assert that this book is human; that it was written by man. That the good in the book is the goodness of human nature and the evil is the evil of human nature. It is a book of evolution, written by different authors and at different times. We need no God to account for anything in the Bible. I ask you to study and obey the immutable law and live for good."

RELIC OF DEAD PEOPLE. "The Bible is outgrown. It is a relic of a dead people, and our duty is to tell the truth about it. And I should be false to myself, and false to you, if I do not tell the truth about it. In the church, once consecrated to the worship of the dogmas of the Christian religion, where so long from this pulpit (the coward's castle) was preached doctrine of superstition, and now about to be dedicated to freedom and a higher usefulness of man—a blacksmith shop."

"I say I would be false to my race if I did not speak the truth as I understand it. I do not believe in the cross now, against the alleged divinity of this book, with all my nature. I would rather have the splendid possession of truth in my soul than to have the favor of society for surrendering my mind's independence. If I am wrong will some learned D. D. point out my error."

"I believe the day is coming when the sun of freedom shall rise in the world of mind. When the house of intellectual darkness shall roll away from the human soul. When abolition shall take the place of cruel war; when reason shall take the place of faith; when woman shall take her place in human affairs and sex be not a thing of right or wrong; when all ecclesiastical property shall be taxed the same as other property is taxed; when spiritual geography shall bid the world a last and long farewell; and when the hour comes, the dreadful past may be forgiven and forgotten, and the human race, hand in hand for brotherhood and the right, will keep onward and upward in the glorious, smiling light."

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SOMETHING OF THE SPEAKER. It would not be out of place right here to say a few words concerning the man whom his neighbors are at present discussing. Mr. Burliew is a man of middle life, and is one of the most highly esteemed citizens of the town of Springport, in which the village of Union Springs is located. He served the town for a number of years on the Board of Supervisors and has always been prominent in local and county politics.

Both his father and mother were members of the M. E. Church and were practical and earnest Christians. In his younger days Mr. Burliew was a school master, having taught school in many parts of the country. He is an enthusiastic horseman and devotes the greater part of his time to his stables. He is a well-known figure on the tracks of the National Trotting Association, and in his day has owned some of the speediest horses on the turf. The day following his sermon in the old M. E. Church he had a horse race on the ice of Cayuga Lake at Union Springs, which was attended by horsemen from Auburn, Seneca Falls and Geneva.

In One Big Rally. The programme was practically completed to-day for one of the largest gatherings of Spiritualists which has ever been held in the State. It is to be in what is known as Briggs' park, just east of North Park, and the meeting will last one month, beginning July 5.

Spiritualists' Fraternal Endeavor, the local organization of Spiritualists, has leased the park for a period of five years. It covers about ten acres. Certificates exchangeable for season tickets to the meeting are being sold for one dollar each, and sales are reported from all parts of the country as far east as Boston, where the certificates have been sent. All the Spiritualist papers in the country are already advertising the event. It is to be in the nature of a monster camp meeting, and the money which will come from the sale of certificates will be utilized in erecting a number of buildings at the park. One will be a seance hall, and another an auditorium with a large seating capacity, where the lectures are to be given. Still another building will be an extensive office, where the business affairs of the people in charge will be transacted.

Among the prominent Spiritualists who will be in attendance will be Margaret Gaulle, of Baltimore, who is unanimously conceded to be at the head of all descriptive mediums. Mrs. Marion Carpenter, of Detroit, who lectured here last Sunday, will also take a prominent part. Farmer Rilly, who lives near Battle Creek, and is known the country over for his wonderful manifestations, will be here, as will be a great Indian medium, who has been in the West and an eminent phrenologist.

The entire thirty days of the camp meeting will be devoted to Spiritualist work, although there will be little innovations in the line of sociability. It is the intention of the local branch to have the camp meeting held annually hereafter, and to make Grand Rapids one of the centers of the Spiritualist movement in America. The Fraternal Endeavor was organized last year at North Park. Its president is Benjamin Burniston. The programme for the month is completed, but will not be given out just yet. It is stated that each day will see different features of the Spiritualist belief manifested. A mixed quartet from Bay City has already been engaged to furnish vocal and instrumental music. The promoters of the event are beginning early, but say they want to get as much work done as possible before the run of the annual preparation comes. The Evening Press, Grand Rapids, Mich.

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BRACE UP! It is All Surely Coming Our Way.

IN ALL DEPARTMENTS OF SCIENCE AND RELIGION THE SIGN-BOARDS POINT IN THE DIRECTION OF SPIRITUALISM.

During the past year a number of very prominent and valuable acquisitions have been made to the ranks of scientists and theologians. There is absolutely no question whatever about the final outcome of thought along these lines. All we need do is to strike for a higher standard of presentation of our truths to the world by weeding out from our beautiful green pastures the noxious weeds of fraud and imposture. Let us but do this, and our forces will be more rapidly increased, enabling us in a very few years to stand before the world an invincible army of representatives of a truth which will gladden, enlighten and liberate mankind.

It affords me great pleasure to note that Paul Gilber, A. M., M. D., the director of the New York Pasture Institute, who was long an assistant to the eminent scientist, and also a student of the great Charcot and the no less great Luys at La Salpetriere, has written a book on "Psychism."

I have not yet seen a copy of the book, but I have read the author's notice of it under separate cover, as a kind of apology or explanation to the medical profession for having written it, from which I infer at least, that Dr. Paul Gilber is almost persuaded of the truth of Spiritualism, and like Prof. Hodgson is ready to announce it to the world. Let me here reproduce what he says in reference to the book he has written:

"The 'Ignorance' of the medical profession on subjects not pertaining to its various specialties, and particularly on subjects of pure science, seems to have become an axiomatic or proverbial saying among those who like to be called scientists."

"Indeed, it is no longer customary to find as in last century, many cyclopedists among physicians. But is it the fault of the latter if the field of knowledge has taken the extraordinary extension which we are now witnessing? Is it the fault of the physician if the struggle for life, and the necessities, the exigencies of the latter have attained proportions so appalling? Moreover, if the reproach may be addressed to a large number of us, let us to the majority of the members of the profession, it is nevertheless true that among the ranks of our fraternity are found, the most cultivated, refined and deep minds of the times."

"However, we must admit that many a scientific subject is ignored by two physicians even when the knowledge of this subject is of the highest importance for man. If not for the professional man. Among the matters here referred to we will name Psychism, i. e., the experimental researches which have been made in the last fifteen or twenty years on the psychical part of man's nature. Hypnotism, which is a new name given to a rather anciently known series of phenomena, has been introduced some years ago under the auspices of Bernheim of Nancy, and of the great Charcot; yet how few know anything about it!"

"Telepathy is nowadays a well nigh adapted acquisition of psychology, and it would be out of place to quote here all the names of the scientists who have contributed to its establishment."

"Other phenomena, still more troublesome, have been investigated, and demonstrated by many of the laboratory, and, indeed, not a few physicians are cognizant of their existence. Many scientists, as far as we know, are equally well acquainted with the existence, if not with the essence, of 'psychism.' Very few, however, have had the courage to come to the front to assert their opinion. This sort of cowardice, after all, finds its excuse in the very nature of men and things. It was brought about in this way: Phenomena, which let us say it a fore-all will soon find their natural explanation, appear, at first, mysterious and supernatural. Charlatans are readily found who will make stock of them, and in this case they were legion in a trice. Spiritualistic frauds, spurious mediums, hysterical psychics and all the sad procession of mountebanks have compromised the subject, rendered it suspicious and caused honest scientists, jealous of their reputation, to shun it with ostentation and sometimes genuine terror. The charlatans have incurred a grave responsibility, but what to say of the leproine behavior of the others?"

"For the honor of humanity let us hasten to acknowledge that in the scientific camp all the Achilli did not remain under their tent, and that a handful of them came bravely forward in the combat for truth."

"Among the latter a man—be his name honored forever—stands forth pre-eminently; we refer to Sir William Crookes, F. R. S., whose superior scientific qualifications, so too well known to be dwelt upon here, Sir William Crookes was chosen this year for the presidency of the British Association for the Advancement of Science, whose annual meeting was held at Bristol. We read his address in a French scientific magazine (Revue Scientifique), but it is with pleasure we saw the New York Medical Journal (Sept. 24, 1898) give a long extract of what terms this remarkable address."

"Sir William Crookes, no doubt, leans towards hylozoism when he says: 'In life I see the promise and potency of all forms of matter.' He affirms the existence of telepathy, the reality of psychic phenomena just as Prof. Oliver Lodge had done two years ago in the same chair; thus, the question seems decided to hold the door in the scientific medium of old England. Yet we must not forget that it has first been raised in America."

"When psychic phenomena are definitely admitted to the investigation of the laboratory, it will remain to the

latter to disclose their nature. It is in this particular line that over twelve years ago we commenced to study the matter, and a book was the result of our investigations. The English edition of this book is ready, and we have the honor to present it to the medical profession of America."

"To those who might inquire how it is that we have chosen a subject apparently so distant from our professed line of studies, we beg to say that nothing compels the biologist to confine his investigations to one side of life, nor to become hypnotized in the presence of the cell. Moreover, let us add that we had the honor of studying under Charcot and Luys at La Salpetriere, as early as 1878, and since then we have never ceased to be deeply concerned in the biology of the nervous system."

For a "regular" physician of the "old school" of medicine to thus write on the subject of Psychology, means that a scientific, medical education is not complete without some knowledge of psychic science; that psychology is a very important collateral branch of medical study. The logical sequence of such study will be the embracing of the truths of Spiritualism.

H. V. SWERINGEN.

FRANK H. COLLIER, Who Was Supposed to Be Obsessed.

THIS EMINENT LAWYER, WHO AT TIMES WAS EXCEPTIONALLY MIRTHFUL, EXCEEDINGLY FUNNY, AND AT OTHER TIMES VERY MUCH DEPRESSED, ACTING AS IF UNDER THE CONTROL OF AN OBSESSING SPIRIT, HAS REGAINED HIS MENTAL EQUILIBRIUM BY A SURGICAL OPERATION.

To the Editor:—I believe that nineteenth-century so-called obsession is the result simply of some pressure on the brain, or some disease thereof. Mr. Collier's case is a peculiar one. He is a lawyer of wonderful ability. His cure is related by himself in the New York Daily Journal.

A wonderful psychological incident occurred as I regained consciousness after the operation.

I was told of it by my head nurse. Just as I was coming out of the etherization she told me that I said "Kraus—Berry—come and help me, for God's sake. Three men are trying to kill me."

Now, when I was attacked and just before the terrible blow of the sandbag was delivered by me, seeing the impending assault on my brain ordered my lips and tongue to call out to two friends of mine who were following me out of the La Salle Club house, from which I was inveigled out by a false telephone message to go to the Illinois Club.

These gentlemen were Adolph Kraus, a prominent lawyer of Chicago, and Captain Lewis P. Berry. Before that mental telegraphic message was delivered the blow was struck, my brain was crushed and the idea lay dormant in the brain until my brain ordered my lips and tongue to call out to two friends of mine who were following me out of the La Salle Club house, from which I was inveigled out by a false telephone message to go to the Illinois Club.

Then the nerves carried the message to the muscle of speech and the impulse that was started while the blow was in suspense was finally delivered, and almost ten years afterward I cried out, "Kraus—Berry—come and help me, for God's sake. Three men are trying to kill me!"

I respectfully refer this incident to the Society of Psychological Research for explanation, with my compliments.

At once after the operation I felt a tremendous pressure taken from my brain and I began thinking, acting, talking and doing just as I did before the 24th of March, 1889, the day of the assault.

I became calmer and quieter, my judgment again sound, more dignified in my manners and conversation. My legal abilities were restored unimpaired and I think even improved by their long rest.

My doctors said if I recovered, which they doubted, I could do nothing for a year, could not lift my head from my pillow in less than fifteen days, nor leave the hospital under sixty days, and so I continued all my Chicago cases and business for from four to eight months. Now, what was the result?

I got out of bed in the absence of my nurses, while they thought me asleep, and walked in my night gown to the other end of my room, for I had a surgical ward to myself, fifteen minutes after I came out of the ether.

I was discharged from the hospital in six days with the cranial wound entirely healed up. I travelled forty miles that same night to this place, Elgin, where I intended to spend a long vacation with loving friends, who had kindly invited me.

A MOOTED QUESTION.

Critically Examined and Considered.

To the Editor:—As one of the readers of your valuable sheet, allow me to congratulate you on the publication of Charles Dawbarn's very able article in the paper of February 25. It certainly gave the best and most scientific explanation of the phenomena of materialization which has ever been published. This is a mooted question among Spiritualists, and a matter of doubt to many whether any genuine materializations have been given which would stand the tests devised by skeptical believers. The article referred to, if carefully read, ought to satisfy any unprejudiced investigators. That there have been frauds practiced by mediums who have been tested previously by careful observers, is one of the unpleasant facts that cannot be denied. It is one of the puzzles which apparently attach to mediums whose power cannot be gauged. To one who looks beyond the surface it would appear to be work of malevolent spirits from the condition of the earth sphere, who can exert an influence upon sensitive to a greater extent than is generally known, especially to those of a new or fresh development in this phase of phenomena.

In communications received, both by inspiration, automatic writing, or independent voice, the knowledge that there are in the lower condition of the life beyond, many whose efforts to destroy the influence of Spiritualism with its grand philosophy, and the exercise of free thought and free speech while in this world has gone with them into the next, and they have not relaxed their efforts to bring shame and discomfort upon our philosophy. It is to the efforts of these malignant spirits and their influence upon sensitive that these fraudulent acts can be traced.

There are to-day mediums who have submitted to every test imposed and been denounced by prejudiced parties who were determined not to be convinced. There seems to be an influence pervading sensitive mediums that they must give a test, no matter under what conditions they may be placed, and this fear of failure in some cases, and in others the influence of greed, has caused the employment of confederates, the use of paraphernalia, etc., much to the sorrow and disgust of those who have witnessed genuine exhibitions from the same parties where no possibility of deception could occur, in private sittings given impromptu with no previous intimation.

To condemn all for the acts of a few is manifestly unjust, but so long as the phenomena attract the curiosity seekers who attend public seances, the evil will remain.

We have been long opposed to public seances given for materialization for the benefit of peripatetic mediums who travel over the country for what there is in it for their personal benefit, and the only real remedy for it is in the establishment of

HOME CIRCELES.

This has been brought to the notice of your readers often, and is perfectly feasible of accomplishment if Spiritualists themselves will set the example. Go to any public exhibition, and whom do you see occupying the front seats in numbers. None other than old Spiritualists, who seem so greatly to enjoy the demonstration, and often more so than the skeptical curiosity seekers who are drawn there to see the show as something to amuse them.

That there are real genuine mediums, who can and do give incontrovertible proof of the return of visible forms, is well known, although one of your writers whose opinions have weight with many, has a good deal declared that no real influence can be materialized in a tangible form. Mr. Hudson Tuttle, in a late answer to a question propounded, said that no spirit form could be

GRABBED OR HELD.

by one of the audience; that the spirit would be conscious of the attempt and avoid the contact. If his premise is correct, I would like him to account for the cause of Harry Archer's death a few years ago when one of the audience seized and held a materialized form where he was the medium.

There are still many in the field who will remain to be seen and appreciated, and while we have such grand results as are given daily by the Campbell Brothers, the Bangs Sisters, and others, why need we run after questionable ones? We had here among us one "Sans peur, Sans reproche," but she has left us for Buffalo, N. Y. The trumpet seances given in public have delighted hundreds, and private sittings of both trumpet and independent voices, with long written messages on my own tablets in my presence, have been a source of pleasure no words can fully express. The lady in question is Mrs. J. D. Bartholomew, and the testimony of hundreds in her favor would be gratefully given if required. We all wish that there were more like her in the field and the numbers of convinced ones would increase. In the experience of many years it has never been any good fortune to encounter more than one other who was in most respects her equal. As the world grows older the relations of the spirit world to that of earth will become closer, and more frequent, and unless their communications fall of accomplishment, the phenomena of the coming century will far surpass any heretofore given. A. J. BUCK.

St. Louis, Mo.

"Harmonies of Evolution. The Philosophy of Individual Life, Based upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. Very suggestive and especially interesting to Spiritualists. An excellent work of deep thought. For sale at this office, Clout, 463 pages, \$2. Why I Am a Vegetarian. An address delivered before the Chicago Vegetarian Society. By J. Howard Moore. Price 25

THE SPIRIT REALMS.

What Are Our Friends Doing In Spirit Life?

THE QUESTION IS ELABORATELY ANSWERED BY PETER YOUNG, SPIRIT TEACHER OF ESTHER THOMAS, OF SEATTLE, WASH.

It has been the question asked so long by many who are seeking for light: "What are they doing—those who have passed beyond?" It has been a deep, dark mystery as it was in days gone by, when around the Spanish court gathered all the beauty and chivalry, and there came to them a humble teacher, understanding by a study of the forces of Nature the mechanism of the universe, and that there must be the world was not Columbus taught them, of the far-off country and persuaded them to give him the necessary equipments to bring about the desired result of placing themselves in touch with another world, are the people of to-day. It seems a simple thing for you, with the present tide wave of civilization rolling over America, making it one of the proudest nations of the world; equal in all its wealth and power, that at that time it was almost impossible for man to accept the fact that there could be another world. So it is an almost impossible fact for man to accept that there is another world now where father, mother, brothers and sisters exist, and that this world is in communication with them.

I will say to you at the beginning of our lesson that money is a commodity that we know not of, and that we stand farthest from it. We must accept the fact that thought is the motive power which moves the universe. If you could accept that to-day you would not return to your counting houses and there depend upon the great march of prosperity to drop you a few filthy golden pieces. If you could understand the power that is inherent within yourselves—but you cannot; that is one of the works which have to be done.

So, to follow closely with us in our train of thought you must realize that there is not any buying or selling with us; that everything which we possess is built by thought. And in this life you are building a veritable Tower of Babel, but if you could realize that your thought builds more than brick or stone you would not be in as chaotic a condition as you are. Why cannot you accept, as did Isabella, the word of Columbus, and find yourself about to find the true path in the great ocean of life that will guide you to a new, and to you, undiscovered country? We can only give you a few instances of the condition of those who have entered into the first plane of spirit life, or the "spirits in prison" before they have learned their great lessons.

Our teachings have always been upon the line of charity and love (L. C. 111), so if we do not seem to be little closely with some of the children of earth, remember it is done in the spirit of Paul in his address to the Corinthians. Like the surgeon who amputates the arm or limb, but does it with the expectations of recovery, so it may seem cruel to you to hold up the weaknesses of the so-called dead; but it is the only way in which you can understand the condition of the first plane of spirit life. Theosophy teaches you that it is only possible to have communication with earth-bound spirits. We are not here for argument, and will not say whether it is so or not, but we will try to show you in our first lesson who the earth-bound spirits are, and what is their work. From necessity you are earth-bound; you are tied to this plane now in your material environments. But would you like it said by some one who is in the next plane of spirit life? Will you accept the fact that the first plane of spirit life is composed of earth-bound spirits, and some may be seemingly evil, but as your unfoldment is entirely controlled by the law of evolution and that man's growth is from the tiny man up to the thinking, reasoning, grandly unfolded man, can you expect him to spring out from an imperfect body into perfection? Do you expect him to sing eternal praises around the great white throne that is in the next plane of spirit life? If we are to look into this world, to have the lure to pay for your journeys across the waters, but it is necessary for you to have a compass, and that compass must be knowledge. There must be an understanding that all the wealth that is necessary to pay for the voyage lies within yourself; that all the material which is necessary to accumulate to erect your home over there is within yourself. You must realize that, before you can possess much in the next plane of life.

We state definitely that the first plane of spirit life is here around you every day. We have no palaces, no laboratories of science, no buildings beyond the first plane of spirit life, but which is not built by earth children. We are all dwellers upon earth in our new plane of existence; our homes are here. We are not in some far-off distant realm; we are living, existing, breathing, the same as you are that is, if we are earth-bound. Now, in what does it consist in being earth-bound? Remember that I do not state that all are earth-bound, but before I finish you will find that nine-tenths of the communicating spirits have before they passed on, been earth-bound spirits, or those who are dwelling upon the material plane of life.

We will take, for instance, him who has lived a purely selfish life, who has had no thought but of gratifying his desires; those things that are for his selfish enjoyment; who is sacrificing all that is necessary for the good of mankind upon the benefit of self; who may have, like Jay Gould, been almost able to span the world with steel rails; who could, at the touch of his finger, almost close the commerce of his country; and who may have had that one purpose of placing his feet upon a pedestal where he could feel that there was no power like unto his own. Now one who lived for that life, who had no thought but of the present existence and to enjoy to the uttermost his five senses, will retain his predominant characteristic in his next unfoldment. We will have to take for example those minds who have figured before the world; those whose lives and ambitions you know, and then apply them to your own life. Now remember, you are not graded according to the great amount of good you do; you are graded along by your motive. We will take Jay Gould as an example of one because we know where his destiny lay. We know where he rested when passing from earth life. We stood at the bier when he left this life. We knew that he had enriched himself at

the expense of many, and therefore while we knew that we should see him on the first plane of spirit life, we knew that he would not see us.

As I told you, in these lessons I am only going to give you what I have seen; not what some other spirit has seen—not what some other guide has taught. For instance, England, Spain, Italy, and all of North and South America, have different habits, customs, language, expression, etc. As I stated it is here, so is it with us. I want you to understand the fundamental principle which is the power of thought, the only commodity by which we build our future spirit homes.

Where do you suppose Jay Gould could go? Could he go to some beautiful palace? Could he find there a home erected for him when he had only built a home upon the material plane of life, when his whole thought had been thrown in one direction—that of satisfying the material man? But he did not realize this.

He is one of our best examples. We could take for an illustration many others, although not equal with him in wealth, but whose motives were equal with his.

He had passed into spirit life with one thought only. The poor spark of divinity had never had its heaven-born right to grow and blossom into beauty; it had been neglected and starved, left to force itself up through the stone pavements of its prison house, Piccola like. What would the spirit world have but a dwarfed and stunted creature? When he awakened he was a poor, weak soul, far from his rails of steel, far from his counting-house, where, with one stroke of his pen, he could make all Wall Street tremble—out in the desert naked, homeless, alone, left to starve to death. You say he had died before he knew that his body had died. But remember this, that one death is not the only death that man must endure; it is not the only passing away which man must succumb to before he enters into heaven. So out in the desert, alone, famished, he died again. It was there his mother found him. She never forgave him. No matter how far away, how small is the feeble cry, the mother answers.

They never forget, they never forget, Though earth may change and wane, Though seas may dry and suns grow cold, They never forget, they never forget.

For love is God, and God is love, And life is for all time; And time and life are ours to live and to enjoy, For God is love and love is God.

We will go on now and find one of the greatest souls that the world ever hurled a stone at, and still it shone like a star—a peer among peers; one who has assisted many, many souls in finding their own birthright; one of the greatest characters that the world has ever known. And that is Henry Ward Beecher, who took right from the lowest form of life, the slave, placed him upon his own pulpit, and gave forth to the world some of the grandest sermons on freedom that it has ever known. Let us see what was his motive for this. Was he actuated by that desire to place upon his head the bright diadem of fame, or was he spurred on by the burning fires of love and charity which led him to his great work? We found that when he passed into spirit life he was not an earth-bound spirit, because the great secret of all is the forgetting of self. The only way by which you can leave the first plane of life is by forgetting self; by forgetting the thought that you are working for the advancement of your own aggrandizement. So a soul, like Henry Ward Beecher, spurred on by that grand motive, that whether he be black or white, bond or free, he is his brother's soul will not stop upon the earth plane.

But to proceed, taking a poet or artist, the higher intellectual aspirations of man. The poet may have longed to give expression to that poor starved soul in words of living fire, or the artist may have been almost maddened by the beauties of nature with their calls to reproduce them in colors of a Raphael. What was their motive? Was it fame, or the desire to feed some of humanity's dreams, or to lift the veil of fair nature's mirror and let some brother soul revel in her sweetness? If fame, the motive which is purely materialistic in its nature, we find him upon the material plane. Still having revelled in his own thought world he finds wonders revealed, worlds laid out before him; the narrowness of earth life holds him no longer, but thought, with her white plumes spread, bids him accompany her to her land and sea. He visits Greece and Rome, and Italy with her wreath of beauty lures him to her arms. His soul thrills with the glories of the golden sunset and the purple rays like garments of royal splendor, and panting with the ardor of long repressed longing for fame he grasps the magic brush that is going to outlive the glories of Raphael's genius, and he finds the brush impossible to use; the canvas stretches forth before him; it is impossible for him to portray upon canvas all this thrilling surging beauty, and he stands agape at his first knowledge of the workings of infinite law that whether or no, in time the soul must work out its first law of perfect selfishness. When he finds that he is helpless to bring to himself that fame for which his soul thirsts, he wishes he were dead, or that death were annihilation. Still he longed to know, he will gravitate to some sad, sick soul like unto himself, perhaps in some dark den of New York where the blue of heaven's dome is forever shut from his eyes, and around this weary bedside float beautiful, star-like faces that that soul longs to portray, and seeing that hunger unappeased our artist softly fans his brow, and some of the glories of the Italian skies glow gently across his vision, with the long murmuring sigh of the soul, seeking the longed-for beauties before him, cries "I am going home," and our artist has learned his first lesson—doing for others. A sweet peace falls on him. His name may not live through posterity; he may be forgotten by man for all time, but he has learned the great lesson of life—forgetting self. Will he be called higher?

I see a poor, struggling artist, working for home and love; that one light of artistic genius given him, but burning dim and low until the faces of loved ones are almost lost in the darkness. Suddenly a strange, new power comes to him; he feels himself thrilled and encouraged; his brush is dipped in magic colors; he feels he knows that another hand guides his brush in its mastery strokes. Fame lays her offerings at his feet; his loved ones grow rosy with health and gladness, and he cannot grudge his life. "Tell your name," he says, "I can give credit where credit is due." A low vibrating voice replies, never to be heard again: "Nay, only a master." Our earthly artist at once thinks that a Raphael or Angelo has visited his humble abode, not knowing that the greatest master is master over self.

Question—Can our spirit friends know of our joys and sorrows? Is it not answered when I say to you

if you enter into spirit life with all the ties of your loved ones and your affections planted like a flower upon the soil of mother earth, the life beyond the first step is like unto this?

Explanation by Mrs. Thomas: The following is a very terrible case that transpired a day or so before our lecture, of a young married man who had ruined two daughters of one family and had a meeting arranged at the matinee with the youngest, only fourteen, when the father man instead and shot and killed him. In our judgment the judge did a just act when he cleared the father.

I wish to portray thought as it is vividly printed upon the City of Seattle, and tell you the first condition of him who was so suddenly sent from this life when all his whole being was burning and teeming with animal fires and his desires for doing evil. Without one preparation he was hurled into the next plane of life where he finds the opportunity for indulging in his old material desires torn from him. What would be the result of the natural workings of one of the spiritual laws of gravity, "like attracts like," but that he should be drawn to some one following in the same path which he was when all the material powers of enjoyment were wrested from him by the power of evil as well as for good, as in the case of our artist, is doubled. That is the immediate result of taking a life when it is burning with the fires of life. It is like throwing a bucket of water into the fire—it only spreads the conflagration. His agony is intense when he wakes into spirit life with the knowledge that he has the same feelings, the same desires, but is powerless to enjoy them. Not all for doing evil, but for making his own suffering can we aid him. Nature has never intended that man or woman should enter into the next plane of life until, like Gladstone, all the material fires of life are exhausted. Then without any struggle, but like a child in his mother's arms, with a soft "Amen" breathed upon his lips his soul was wafted into the higher life. For the reason that he had spent such a noble life alone, for an artist's was, and he would have had to remain here until his mission was fulfilled. Question—What is my father doing in spirit life and what is my mother doing? In answering this you must draw your own conclusions. If you find that your living a life of selfishness—no love is purely selfish while yet upon the material plane, but a mother's love is never selfish. And that is Henry Ward Beecher, who took right from the lowest form of life, the slave, placed him upon his own pulpit, and gave forth to the world some of the grandest sermons on freedom that it has ever known. Let us see what was his motive for this. Was he actuated by that desire to place upon his head the bright diadem of fame, or was he spurred on by the burning fires of love and charity which led him to his great work? We found that when he passed into spirit life he was not an earth-bound spirit, because the great secret of all is the forgetting of self. The only way by which you can leave the first plane of life is by forgetting self; by forgetting the thought that you are working for the advancement of your own aggrandizement. So a soul, like Henry Ward Beecher, spurred on by that grand motive, that whether he be black or white, bond or free, he is his brother's soul will not stop upon the earth plane.

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Note From Prof. Lockwood.

The enclosed clipping from yesterday's New York Herald indicates that "the world move" in the direction of Spiritualism. When such intellects as Dr. Abbott and others can be made to comprehend that Spiritualism in the compass of its philosophy comprehends not only the fact of co-relation between the material and the spiritual, but also the data of a spiritual world, and will appeal to their intelligence stronger than proofs of "holy writ," they will not be ashamed to come to the front and take a stand in its full advocacy. One of the great hindrances to the progress of the philosophy is that the movement is largely composed of sinners from out the fold of ecclesiasticism, and being attracted by the phenomena, they bring into the ranks all kinds of pious superstitions which the church has never been compelled into the work in some general way. And so we have God and his son Jesus, and the old Bible, and God's word, and "Jesus, lover of my soul," songs, and prayers and petitions and invocations and imprecations, all mixed up in a religious salmagundi, and this nondescript foundation is called Spiritualism, while the "Simon pure truth" is that Spiritualism which the Bible of the world had never been written. The only way to make the philosophy command the respect of the intellect is to rid it of its ecclesiastical root. Its co-relations are a part of the universe and comprise its formula.

I am having success here. Two immense audiences a week ago yesterday, and although it rained hard all day yesterday, we had two fine and seemingly appreciative audiences. Mrs. Pepper, of Providence, R. I., has followed my evening lectures with tests, and she is one of the most convincing and clear-seeing mediums I have met in my eastern engagements. Brother D. W. Hull's article on the Gods in last week's Thinker, is attracting the thinkers in this locality. W. M. LOCKWOOD, 630 N. 8th Street, Philadelphia, Pa.

"Three Jubilee Lectures." By J. M. Peabody, M. D. Dr. Peabody is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

"Cosmic Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home, and for the church. By W. M. Lockwood. This volume meets a long-felt want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50 cents. For sale at this office.

Mansell's Almanac, of Planetary Meteorology for 1890. This is the thirty-fourth annual publication of this excellent Astronomical Almanac. It contains the sun, moon and sea. By Richard Mansell. Price 25 cents.

THE HOME CIRCLE.

To the Editor:—I wish to say in your advocacy of the Home Circle, to help overcome fraud, I am very much pleased at the stand you have taken, and this is the only way I have of expressing myself. I like your paper very much and wish I could help extend its circulation till all could learn that this life is not all; but that we must prepare for the future. I can hardly wait from one week to another for the paper to come; I read every word of it two or three times over, and then let some of my neighbors read it till there is not very much left of it when it returns to me.

Now, I wish to give you a little experience in home circle séance, that transpired in my house this last week, which I think will be interesting for your paper, as I think everything that tends to help the cause along should be told, and as I do not know of any other paper more progressive, I will send the following to you.

I will have to give you a description of the parties who were here at the time. I have a young lady friend staying with me this winter, who has never been to any séance or circle nor attended any spiritual meetings of any kind, and is in private at the time, and was not in any way a Spiritualist. Also another little friend, a school girl of 14 years of age, that has never had much experience in sitting with anyone but myself, this last year. On last Monday

night we were sitting around my table waiting for some spiritual manifestation either on the plate or automatic, when the table commenced to move and tipped. It moved over five feet in one direction and back again by my young friend, and whatever she told them to do, they would do it. They tipped the table so that one end was on the floor, and the plates and papers were held in place, and I got short messages on the slate through my school-girl friend holding the slate; I holding the pencil for automatic writing at the same table; also my friend got automatic messages.

On Friday night we had another sitting and invited another lady friend and a gentleman in to sit with us. Our battery was made very much stronger, we had better manifestations, the table was moved twice as far and raised up off the floor and was suspended in the air and moved back and forward and rocked at her command. We also got slate-writing, automatic writing and raps. I always thought it took very strong mediums to do that work. None of the parties are very old in Spiritualism; all are investigators like myself.

The system consists of four parts, you are at liberty to publish it in your valuable paper, to show that the home circle is the place to test the phenomena of spiritualism without fraud.

MRS. S. E. INMAN.
Grinnell, Iowa.

"PROTECTED."

Fair Criticism of "Doctors' Laws."

For the sixth time a "doctor's law" is before our legislature. Four times these efforts have been defeated and the bills offered failed to pass. In 1883 a law was passed, comparatively fair and equitable, but which was only meant as an ending wedge for more stringent legislation, such as is now asked for. From first to last these efforts started with physicians who want a monopoly to cure or kill, scientifically, but not from the people whom these interested parties so kindly wish to protect. Their end and aim is to forbid, under legal penalties, any person from healing the sick unless they are graduates of some medical school, and are duly licensed and are sworn by a state board. All this legislation is an unjust and unconstitutional interference with the inalienable rights of the people.

Suppose a bill should come before the legislature providing that no person should preach, or be a religious teacher, unless he or she was a graduate from some theological school, and had passed an examination before a board of clergymen made up of members from every one of the larger denominations—Methodists, Baptists, and two or three others, for instance. The members of those denominations would join with others to oppose such a measure and would say: "We want no monopoly or special privileges in religion. Freedom of thought may bring dangers, but its benefits are far greater. Liberty of conscience and equality of rights is the best way to gain spiritual light and life, and to souls from error." Such a bill would not pass, but as it is, once as absurd and unconstitutional.

Are bodies more precious than souls? Let us honor and care for the health of both by equal rights to help and heal the ill of the one as well as the other. To fine or imprison a man for the expression of honest opinions would take us back to the dark ages, and all these "doctor's laws" belong to the dead past.

The people do not besiege our state legislatures with petitions for laws for them, but medical societies start and push them with concerted action. The Michigan Medical News (Allopathic), Detroit, in 1878 said: "Physicians should exact a pledge from candidates to the legislature that they would support such legislation. It is a grave mistake for physicians to urge such measures, which are sure to react against them, and some of their best men think so."

An intimate personal friend of mine in southern New York is an "old school" physician of thirty years' honorable and large practice. I asked his opinion of their medical law, and if he would inform of infringements of it. He said: "The law is absurd. A certain margin of people will be guiled, law or no law, but the great body of the people must, and will, and ought to judge for themselves, and select their own healers. If a doctor of medicine has brains and character and pluck, he will get practice; if he lacks these he has no business to ask for laws to help him and his like. Such laws prop up weak men, and are unjust to the people. I would not stoop so low as to inform of violations of the law."

Able and high-minded physicians, of whatever school, will win due respect, and be on fair terms with the people when they claim no exclusive privileges, which are sure to create ill feelings and popular dislike. I would not underrate the medical education which our colleges give, but the assumption that all wisdom is with them is absurd. I do not find that Massachusetts, without any doctor's law—efforts for such laws having been repeatedly defeated there—is any more afflicted with quacks than other states. The "regular" physicians who surround James C. Garfield for months by almost daily probing for a pistol ball which they did not come within a foot or more of reaching, inflicted more needless pain than any surgical quacks have done for a generation.

The Medical Record, a recognized Allopathic Journal in New York, quotes, without comment, from the Philadelphia Evening Item, March 14, 1885, as follows: "The conviction of Dr. Buchanan on a charge of conspiracy to issue bogus diplomas, suggests the inquiry as to whether it is more reprehensible to issue bogus diplomas to men, who are not qualified to practice medicine than it is to issue genuine diplomas to men equally unqualified. There is reason to believe that a large percentage of the doctors sent out from colleges are not really qualified to practice their profession. Buchanan's bogus fellows, undoubtedly, deserves his punishment, but one can not help thinking that there are a great many gold-rimmed college professors in different parts of the country who are just as bad."

Much like testimony from eminent physicians could be cited, but a word from Dr. Benjamin Rush, a great name, must suffice. He said, and the historic fact is his statement, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

"Voltaire's Romances," translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined with the skill of a master mind. Price \$1.50. For sale at this office.

THE HOME CIRCLE.

day night we were sitting around my table waiting for some spiritual manifestation either on the plate or automatic, when the table commenced to move and tipped. It moved over five feet in one direction and back again by my young friend, and whatever she told them to do, they would do it. They tipped the table so that one end was on the floor, and the plates and papers were held in place, and I got short messages on the slate through my school-girl friend holding the slate; I holding the pencil for automatic writing at the same table; also my friend got automatic messages.

On Friday night we had another sitting and invited another lady friend and a gentleman in to sit with us. Our battery was made very much stronger, we had better manifestations, the table was moved twice as far and raised up off the floor and was suspended in the air and moved back and forward and rocked at her command. We also got slate-writing, automatic writing and raps. I always thought it took very strong mediums to do that work. None of the parties are very old in Spiritualism; all are investigators like myself.

The system consists of four parts, you are at liberty to publish it in your valuable paper, to show that the home circle is the place to test the phenomena of spiritualism without fraud.

MRS. S. E. INMAN.
Grinnell, Iowa.

"PROTECTED."

Fair Criticism of "Doctors' Laws."

For the sixth time a "doctor's law" is before our legislature. Four times these efforts have been defeated and the bills offered failed to pass. In 1883 a law was passed, comparatively fair and equitable, but which was only meant as an ending wedge for more stringent legislation, such as is now asked for. From first to last these efforts started with physicians who want a monopoly to cure or kill, scientifically, but not from the people whom these interested parties so kindly wish to protect. Their end and aim is to forbid, under legal penalties, any person from healing the sick unless they are graduates of some medical school, and are duly licensed and are sworn by a state board. All this legislation is an unjust and unconstitutional interference with the inalienable rights of the people.

Suppose a bill should come before the legislature providing that no person should preach, or be a religious teacher, unless he or she was a graduate from some theological school, and had passed an examination before a board of clergymen made up of members from every one of the larger denominations—Methodists, Baptists, and two or three others, for instance. The members of those denominations would join with others to oppose such a measure and would say: "We want no monopoly or special privileges in religion. Freedom of thought may bring dangers, but its benefits are far greater. Liberty of conscience and equality of rights is the best way to gain spiritual light and life, and to souls from error." Such a bill would not pass, but as it is, once as absurd and unconstitutional.

Are bodies more precious than souls? Let us honor and care for the health of both by equal rights to help and heal the ill of the one as well as the other. To fine or imprison a man for the expression of honest opinions would take us back to the dark ages, and all these "doctor's laws" belong to the dead past.

The people do not besiege our state legislatures with petitions for laws for them, but medical societies start and push them with concerted action. The Michigan Medical News (Allopathic), Detroit, in 1878 said: "Physicians should exact a pledge from candidates to the legislature that they would support such legislation. It is a grave mistake for physicians to urge such measures, which are sure to react against them, and some of their best men think so."

An intimate personal friend of mine in southern New York is an "old school" physician of thirty years' honorable and large practice. I asked his opinion of their medical law, and if he would inform of infringements of it. He said: "The law is absurd. A certain margin of people will be guiled, law or no law, but the great body of the people must, and will, and ought to judge for themselves, and select their own healers. If a doctor of medicine has brains and character and pluck, he will get practice; if he lacks these he has no business to ask for laws to help him and his like. Such laws prop up weak men, and are unjust to the people. I would not stoop so low as to inform of violations of the law."

Able and high-minded physicians, of whatever school, will win due respect, and be on fair terms with the people when they claim no exclusive privileges, which are sure to create ill feelings and popular dislike. I would not underrate the medical education which our colleges give, but the assumption that all wisdom is with them is absurd. I do not find that Massachusetts, without any doctor's law—efforts for such laws having been repeatedly defeated there—is any more afflicted with quacks than other states. The "regular" physicians who surround James C. Garfield for months by almost daily probing for a pistol ball which they did not come within a foot or more of reaching, inflicted more needless pain than any surgical quacks have done for a generation.

The Medical Record, a recognized Allopathic Journal in New York, quotes, without comment, from the Philadelphia Evening Item, March 14, 1885, as follows: "The conviction of Dr. Buchanan on a charge of conspiracy to issue bogus diplomas, suggests the inquiry as to whether it is more reprehensible to issue bogus diplomas to men, who are not qualified to practice medicine than it is to issue genuine diplomas to men equally unqualified. There is reason to believe that a large percentage of the doctors sent out from colleges are not really qualified to practice their profession. Buchanan's bogus fellows, undoubtedly, deserves his punishment, but one can not help thinking that there are a great many gold-rimmed college professors in different parts of the country who are just as bad."

Much like testimony from eminent physicians could be cited, but a word from Dr. Benjamin Rush, a great name, must suffice. He said, and the historic fact is his statement, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

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GOLD DANGER.

Consumption Begins with Lung Weakness.

There Is Death in the Air for Those with Weak Lungs Who Brave the Dangers of Gold Weather.

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A New Treatment that Cures Consumption and a Chance for You to test it Free.

The cold weather has brought its usual crop of catarrh, coughs, sore throats, etc., etc. It means death to thousands. For these disorders are but forerunners of death-dealing consumption. Dr. Slocum's new treatment for this terrible disease is a lifeboat of hope for those in despair. It is a new scientific system of medicine, the result of modern medical discoveries, a positive and absolute annihilator of the deadly consumption germ. The system consists of four remedies which act simultaneously and supplement each other's curative action. The Doctor Slocum system has brought health to thousands who were weak, sickly, pale, thin, and therefore open to consumption infection, if not infected. It has cured dangerous throat and lung troubles, which the sufferers thought were proof against medicine.

It is the cold weather antidote. What it has done is proof of what it will do for you—if you'll let it. It is simple and effective; easy and pleasant to take. Modern science reduced to a nutshell. The problem of disease prevention solved. Every first-class druggist dispenses the Slocum System of Treatment in large original packages, with full directions for use. WRITE TO THE DOCTOR. The Doctor will send you, on request, a complete FREE treatment of Four Preparations for trial. Merely send your name and full address to Dr. T. A. Slocum, 98 Pine Street, New York, when they will be sent you. Mention The Progressive Thinker when writing.

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Watered from the Highway, Byways and Bridges of Life. By Mrs. H. Hull. This is a most interesting and valuable book, containing a vast amount of material, and a splendid portrait of the author, also a portrait of Moses Hull. Price, 10 cents; paper cover, 15 cents.

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Or, How We Found Them. A book of thoughts on how to read the signs of the spiritual world, and all things are subject to it. With portrait. By Moses Hull. Just the book to read for you who are spiritual. This book shows you how to educate your spiritual faculties. Price, 10 cents; paper cover, 15 cents.

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New Thought.

which is immortality, upon which they rest.

O, beloved friends, you who have grasped the teachings, you who have dared proclaim the truth and call it THE CHURCH OF THE SOUL.

do you suppose that name would mean anything if it did not include all this range that we have mentioned, and do you suppose Spiritualism itself would be a light upon the world if the one upon the platform said nothing about the next state of existence, and told you nothing beyond or before that? Nay, you would even then have still to receive revelations and know of the soul's immortality.

By the light of this truth; by the love that we bear you, our beloved congregation; by the truths that are being scattered all over the world, be consistent, be true, be sure and have the foundation deep and high and wide, and let the soul life illuminate itself until, like the sweet music, it shall charm even the angels, and those who are in sadness and doubt upon the earth shall find in the melody of immortal life something that will adjust every human life and every human heart to the divine symphony of immortality.

BOSTON LETTER.

Preparing for Anniversary Celebrations.

The Boston Spiritual Temple (Berkeley Hall Society), of Boston, Mass., will celebrate the fifty-first anniversary of modern Spiritualism on a large scale, Sunday, March 20, in Odd Fellows Hall. They have engaged at a large expense for that occasion the eloquent speaker from the West, Mrs. Mary Ellen Leese, who will make her first appearance before a Boston audience of Spiritualists. They have also engaged that popular speaker, Mrs. C. Fannie Allen, the Hon. H. D. Barrett, president of the N. S. A.; Dr. Dean Clarke, Mrs. Jennie K. D. Conant, the medium of the Banner of Light; Miss Lucette Webster, Boston's favorite elocutionist; George B. Schaller, violin and piano soloist; Miss Gertrude C. Laidlaw, Boston's sweet singer; Mr. E. Warren Hatch, baritone; Master Charles Hatch, violinist, and many others to be announced later. This will be the first of a series of celebrations, and the committee intend to make it one of the best.

Among other societies to celebrate, that the writer knows of is the Massachusetts State Association of Spiritualists, which will celebrate all day Thursday, March 30, in Union Hall, 48 Boylston street. Last year this society celebrated the Jubilee in grand style and was second to none, not excepting the Rochester Jubilee that was held. It is the intention of the committee of arrangements to make this year's celebration as fine as last year's.

They have for speakers this far engaged the Hon. H. D. Barrett, Dr. George A. Fuller, Mr. P. A. Wiggins (his first Boston engagement this season), Dr. Dean Clarke, Mr. A. P. Blinn, Mrs. Carrie F. Loring, Mrs. H. G. Holcomb, Mrs. Alice Waterhouse, Miss Gertrude C. Laidlaw, Mrs. Jennie K. D. Conant, E. W. and C. L. Hatch, Mrs. Hattie C. Mason, with many more to follow. These meetings will be opened free all day.

The First Spiritualist Ladies' Aid Society will celebrate Friday, March 31, all day, at 241 Tremont street. They will have a host of speakers and mediums, and as usual will have a fine celebration. This society is the oldest in the State and has in years past held large celebrations, and this year will be no exception.

The Salem Hand Society will celebrate the anniversary Wednesday evening, March 29, in Gould Hall, No. 3 Boylston Place. They will also have a long list of speakers and mediums, and a good time is expected then.

On Sunday, April 2, the Boston Spiritual Lyceum will celebrate the anniversary in Berkeley Hall in the afternoon. This will be the closing meeting of anniversary week, and a large programme of children and adults will be expected. George A. Fuller, M. D., will be the speaker during March and April, and H. D. Barrett is the speaker for May.

We had a two months' treat during December and January, when we had for the speaker in Berkeley Hall your able citizen, Prof. Wm. M. Lockwood. He never made such an impression as he did this year. Chicago should be, as I suppose it is, proud of such a man. His friends were so pleased with his work that they presented him with a gold headed walking stick, as a small token of their esteem. The presentation took place at the Helping Hand Society, before a large number of his friends. The Professor was taken by surprise, and it was a few minutes before he could speak. We are looking forward for a return engagement next season. HATCH.

RIDICULOUSLY SILLY.

The Christian National Reform Convention, in session as we write in Boston, announces by resolution, that "Jehovah is angry with the American people because Christ's name does not appear in our national motto."

If we are judge by the record the Jews made of this "Jehovah God of theirs," he is exceedingly petulant, but as he declared himself a "jealous God," and directed his pets to have no other, we are suspicious these fanatics misrepresent him. We are the more inclined to this conclusion because of the fact told in Ecclesiastes 7:3, "Anger resteth in the bosom of fools," while Paul I Cor. 4:10, writing for himself and associates, said: "We are fools for Christ's sake."

Now is not that just what is the matter with these National Reformers?

A COLD BATH.

A Marysville, Kan., paper says: "A hole was cut through eighteen inch ice up in that county [Marshall], the other day for the purpose of baptizing seven converts, who froze to the ice when they were taken out of the water." Was not that too much of a good thing?

"Social Uplifting, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M.D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"The Universe." What Force Is The Beginning of Creation. What Matter Is. The Creation of the Earth. The Beginning of Life. Immortality. The Substance of Its Environments. Psychic Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

"A Happy New Year; or Fifty-two Letters to the Banner of Light." By Abby A. Judson. Full of sweet-toned spirituality. Leatherette binding, scarlet and gold, 178 pages. 75 cents. For sale at this office.

OUR EGLEGTIC MAGAZINE

Valuable Thoughts and Information Selected From the Secular Press.

SPIRITS CAN RETURN.

Dr. Lyman Abbott Explains His Hopes for Futurity.

DR. HILLIS'S PREDECESSOR IN PLYMOUTH CHURCH CREATES A DECIDED SENSATION IN A PRAYER MEETING.

Dr. Lyman Abbott made a profound impression upon those who were present at a recent prayer meeting at Plymouth Church by his views relative to the possible communion with the spirits of those who have died. It was his last prayer meeting in the church, and consequently there were few of the members absent.

He spoke of the last supper and of Christ's great desire to be with the twelve apostles at that time.

"He wanted a last quiet conference with his personal friends," said Dr. Abbott. "He wanted to give his last utterances, not to the world, but to his friends."

Referring to the fourteenth, fifteenth and sixteenth chapters of St. John he pointed out that they contained practically no reference to the past, no appeal to emotionalism, no reference to the impending tragedy of the cross.

"He throws them from the past into the future," continued Dr. Abbott. "The gist of his message is: 'I am going away from you and yet I am not going away from you. I will be more with you than before.'"

SPIRIT TRANSCENDS THE BODY.

"We are beginning to get some little hint in modern studies that the spirit transcends the body—that it runs beyond this present life, and rises above the horizon of its corporal limits. How far we can trust personal psychic science I do not know. It is a spiritual science, to know the spirit of man exceeds an influence beyond the reach of his hand or the sound of his voice, even while on earth."

"I do not know—who does?—what I can do outside the realms of corporal presence. I know that I can pray for help, strength or guidance for another and by some spiritual reality reach another with a wisdom better than my own. There is a spiritual presence which runs beyond the physical. I believe there is a spirit which death does not quench, but releases and makes efficacious."

"I derive my belief partly from the Bible, partly from the testimony of others and partly from my own experience. DISCREDITS SO-CALLED SPIRITUALISM."

"I do not believe that those who have died have gone far away from us. They have passed beyond our ken, but we are not beyond theirs. If our eyes were open, who knows but that we could see those who have gone from us and yet have not gone from us?"

"The more this faith comes to me the less I believe in what men call Spiritualism. The less satisfied I am with rappings and physical demonstrations. I love to think my mother follows me with her eyes as she did when I was a boy. I love to believe that the strange, subtle, inexplicable and indefinable influence that sometimes comes into my life is from her."

"I would not substitute that for table-tipping or table-rapping. Men may ask me if I am not afraid I am Spiritualist, but I think it is just the other way. Those who are gone are ministering angels; for that very reason I decline to go back to the inadequate physical manifestations."

"All this may be the result of imagination; I am not certain. I do not know, but of one thing I am sure—there is a real presence in the Christ. He is not departed, although the world does not see him. I may know him; I may expect to see him. How many times I have longed to clasp his hand to look up in his face, to have him sit down beside me."

"At other times I am glad he is not on earth, not to be seen or heard or handled."

A COMMUNITY OF SPIRITS.

"Where there is a community of spirits it transcends all community of words. There is no husband or wife, child or mother, who does not know the experience of being closer to a soul in silence than in talk."

"Christ is present certainly as a wonderfully increasing memory; America is full of Christ to-day than Palestine ever was. There is more of Christ's influence in the church and state and home than when he walked on earth and was cast out."

"In closing his talk Dr. Abbott spoke of the Protestant misconception of two doctrines of the Roman Catholic Church. He denied any belief in the real bodily presence in the eucharist, but he did believe in the mass Christ was really present in spirit. He said:

"There is the real spiritual presence of a living Christ on the altar. I believe profoundly that the Lord's table is a sacred memorial service. I believe there is no sin."

A COMMUNION WITH THE DEAD.

I believe that next Sunday morning some, perhaps many, of those who have departed will be there to share that holy communion with the living church.

PART HIS FAITH, PART HIS HOPE.

"Part of this is my faith, part my hope. In time to come, when I cannot sit here, I hope to be here in thought at least, perhaps in the same living incorporeal presence, and when the time comes that I bid farewell to the earthly church I hope to come back, with the Father's permission, and in an incorporeal presence commune with you."

Dr. Abbott within the last year has preached several notable sermons which have attracted wide attention. Last February he attacked the yellow journals, when he said that public sentiment should be such that no man would be seen with one. In May, at the close of his ten years' pastorate in Plymouth Church, he reviewed the changes in his belief. He said he respected the old faith in others, although he no longer held it himself.

Dr. Abbott upheld the religion and theology of Professor Felix Adler in a sermon Dec. 5 last. He said Professor Adler's belief really contained all the essential elements of the Christian religion and theology.—Times-Herald, Chicago.

The Chicago Evening Post, anent the remarks of Dr. Abbott, remarks: "Spiritualism has acquired a champion of wide influence and power in Dr. Lyman Abbott—not the grosser form of Spiritualism that is identified with table rappings and other theatrical and spectacular features, but the form that is really spiritual and beautiful. The

so-called common phenomena of Spiritualism could hardly appeal to a man of Dr. Abbott's intelligence and finer sensibilities, but many people who repudiate these can meet him on the ground he takes without doing violence to their common sense and their previous religious teachings."

"There is certainly a beautiful thought—a thought of wonderful influence for good that must appeal to everyone whose affections lie deep—in the following extract from his remarks in Plymouth Church, Brooklyn: 'I love to think my mother follows me with her eyes as she did when I was a boy. I love to believe that the strange, subtle, inexplicable and indefinable influence that sometimes comes into my life is from her.'"

"In adding to such an idea as this Dr. Abbott truly says he is not adding Spiritualism so much as Spiritualism is aiding him. It cannot offend even those who do not believe, wherein it differs from the more material idea of Spiritualism, and when it is accepted by a man of Dr. Abbott's standing in the Christian world it must at least command the respectful consideration of everyone. The thought that loved ones who have passed away are yet near by, trying to exert an influence for good, should have a tendency to make all better and purer."

SPIRITUALISM.

It Is Growing in America.

PRESIDENT BARRETT, OF THE NATIONAL ASSOCIATION, TALKS OF BELIEF IN PHENOMENA, IN THE CHICAGO CHRONICLE.

The attention of the world was first attracted to modern Spiritualism five years ago, when the little Fox sisters listened, awestruck, to a series of taps on the dining-room table of their home in Rochester, New York. At first they were disregarded, but the raps continued on the table with great intensity when the little girls placed their hands upon it. The phenomenon began to be regarded with interest, and the children who could not forthwith knockings without moving a finger were possessed of the "evil spirit." Scientists became interested in the matter and, taking it up, endeavored to prove scientifically that the "Rochester raps" were signals from another world, which in time established a so-called Spiritualistic science, from which was developed a philosophy that later developed in the Spiritualist religion of to-day, that has so great a following and is of such manifest interest to the world at large because of the mystery attached to it.

Step by step Spiritualism has advanced in its fifty-one years of life, each plunge ahead being so marked that the evolution of Spiritualism is as clear as day. Spirit rapping on tables or doors or walls was followed by the development of clairvoyance and clairaudience. Trance speaking came next hand in hand with inspirational speaking, when the person "inspired" spoke prose and poetry never written or thought of before. Independent writing, or inspirational writing as it is usually termed, was the following step in Spiritualistic advancement. Then came automatic writing, where little children who have never attended school have been known to write "messages," and even compositions in several different languages. Slate writing succeeded automatic writing, after which came spirit painting on slates of scenes, flowers or persons. Then came platform tests, from which resulted psychic interpretations. The last form of the evolution of Spiritualism is materialization, which is considered the least because it is so easily duplicated.

MANY FORMS OF BELIEF.

There are many forms of religious belief among Spiritualists, but on two points most of them are agreed. First, that the Bible was not written by the command of God, but was written as an early day history by ordinary men, who received no greater inspiration than did Carlyle when he wrote his "History of the French Revolution," or De Maurier with his tale of "Trilby." Secondly, they claim that the spiritual manifestations and minor miracles of Christ's day were caused by the same origin as those of the present day and were nothing more or less than the beginning of the Spiritualism of the nineteenth century. Hence, the miracles of Christ's day are referred to by Spiritualists as "ancient Spiritualism," while the belief which they adhere to is called "modern Spiritualism." There is much difference of opinion among Spiritualists as to the nature of the person who has passed to the other side. Some believe that the spirits of the dead remain on this earth and live out their lives among us in an invisible form. Some think some special place in space has been allotted to them, where they shape their future destiny according to their life on earth, and many believe they journey to some one of the planes of existence, where they are independent of the material world. The conditions of mind rather than of places. They do not believe in the forgiveness of sins, but think by long continued good living the sins can be atoned for. There are other branches of Spiritualists who believe in the orthodox faith of future existence.

Harrison P. Barrett, of Boston, is the president of the National Spiritualists' Association and editor and publisher of the "Banner of Light," the oldest Spiritualist paper in the United States. Mr. Barrett is of high education and leans more toward the psychic and philosophic problems of Spiritualism. In speaking of the religious side of Spiritualism Mr. Barrett said: "The Spiritualists, among whom I am one, believe in life, love, wisdom and power, and that the universe is of which we are a part. We think truth should be the end of all mankind, for it reveals the infinite. Truth leads us to know of the immortality of every human soul. We believe that eternal progression is the destiny of every person and every object. Spirit communion, through which we come in conscious relationship with our friends, is one of our strongest and most cherished ideals. The same is sympathy, that refining element in human life that makes us feel for each other's woes and the entire brotherhood of the race. And we believe firmly in love, pure and holy love. Not love that tends to baseness or degeneracy, but love among men, women and children, such as was meant when the word was written, 'Love thy neighbor as thyself.' The sort of love that is the lever by which the children of men are lifted to higher thoughts and more true and upright positions. We who believe thus are simply 'Spiritualists.'"

"The mediumship of Spiritualism," who are at the half way station between Theosophy and Spiritualism. They mix the reincarnation of the spirit of man with the return of the spirits and forget to say what the spirits do and where they go and how long they have to wait around before reincarnation occurs.

"The Phenomena of Spiritualism" form another brand in the religion. They find nothing outside of manifestation and seek no higher. The four forms I have mentioned are the leading divisions in the faith.

"Spiritualism is loaded down with fraud for mercenary purposes. I believe that in every line of Spiritualism there is truth and miracle, but I am sure that the majority of mediums, able and in some one respect most gifted, profess to accomplish what they are not given the power to perform. For an incident take slate writing. There are from twelve to fifteen fraudulent ways to do it. Where the patron brings his own slate he is usually told to hold it under a corner of the table. In such a case the medium will write some delightful words, which will either remove the slate from the frame and substitute one already prepared or else will noiselessly write a message with a piece of lead which is pressed under his finger nail. Another way is to prepare slates in quantities with written messages by some chemical process, which does not show up at first. The caller is given several slates, the first of which he washes in water, then holds one in his hand, places one under his foot and perhaps puts one on the table by his side and one on the mantelpiece, while the medium sits across the room."

"In ten minutes or so the slates are opened and found to be covered with writing, the water having brought out the chemically written characters. Another device in prepared slates is to cover the writing with a fine rubber canvas that cannot be detected. While the slate is held under the table the rubber is cut off by the medium's finger nail or ring."

"There are many 'tricks' the test mediums practice. A body of people who give tests will employ one agent for all of them. This agent will collect names of people and investigate their private history, obtaining names of friends and relatives who are dead. When a stranger calls on one of these mediums he is told that business is so pressing he cannot be seen, until the following day. Meaning that the agent is given out for facts and a good hearing given the next day, the medium adding to what he obtains from the agent what he himself gathers from his knowledge of physiognomy and mental telepathy. There is also a test exchange book secretly circulated, called the mediums' 'blue book,' in which correct names and tests are stated. Thus are many tests duplicated."

"When people are photographed surrounded by their spirit friends the plates are prepared first and a space left for the person's head and shoulders. Many of these plates are kept on hand and the variety is large, so a person can be photographed with merely one spirit or with a whole crowd, according to his desire."

"The last scene is the worst fraud of all and the most dangerous. It is a quantity of trap door is placed under the cabinet and when the medium calls for spirits they come up through the door from a hole below, which is usually very small, but always neatly carpeted to keep the garments clean. Or, the trap door will be behind the piano or otherwise conveniently situated."

"The medium and her manager are as careful as a thief to keep the people called from the audience as far as possible. A prisoner is searched before being confined in a cell. But the right person is never examined. One of the searching party coming from the audience will have the spiritual garb under her skirts and the paraphernalia of gauze will be left in the cabinet unseen by the others."

"I have seen genuine cases of materialization, but they are rare, very rare. I can describe the rarest, for instance, there have been many extraordinary instances of materialization in the Scientific Institute at Sefton, a station fifty miles out of New York City. There was no chance for confederates or for the medium to talk for the spirits, for we not only bound her to a chair, but gagged her as well. In this Christ's day we have caused spirits to materialize before the professors of the institute and their assistants. There are instances of genuine slate writing as well as the genuine in all other branches of Spiritualism. But we do not hold that one medium can do all things."

"Probably the greatest phenomenon of modern Spiritualism was when D. D. Barrett, in 1897, and went for an independent slate. The medium sprinkled some pencil dust on the floor and threw the slate upon it. In ten minutes or so he 'picked up the slate and on it was written a message of love, with the signature, 'Your Sister, Anne.' 'It is a fraud,' he cried. 'I never had a sister Anne.'"

STRANGE OCCULT KNOWLEDGE.

"The medium told him it was not a fraud and to write to his parents about it. He did so, and received word that he had never been anyone named Anne in the family. One day a medium remarked to him, 'There is a brunette woman following you, who calls herself your sister Anne.' He then went for a slate writing and received the same message as he had before and with the same signature. On several different occasions that 'same' message came to him, until he was disgusted, as he did not think it genuine. One day in 1892 he was visiting his mother and told her of the strange message he had received, without telling the name. 'Did you ever have a child who died?' he asked her. 'Yes,' she replied, 'a little girl, who lived a few hours. The next question he asked was, 'Did you have a name picked out for her?' His mother said, 'Had she lived I should have called her Anne.'"

"I was lecturing in New Orleans in 1893. One evening I saw the cynical face of a man in the audience that impressed me so that I delivered a very poor lecture. That night I wrote home to my mother and asked her to send me a medium with my other sister and two women friends, and for the four of them to think of me and try to obtain for me inspiration for my next lecture, which I would deliver the same time they were holding the seance if they

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"One of my sisters has been dead a good many years. I saw her one day at a seance in Washington and she told me my mother was very ill. I asked if she would die, and Olive replied not if I went to her. She told me all about my people, whom I had not seen for years, and how the old farm appeared then. Olive had a strawberry mark on her left cheek that annoyed her greatly in life, and when she had finished telling me of the home she raised her hand and pointing to her cheek said, 'It's gone now, Harry,' and disappeared. I wrote home and learned that things were just as she had told me they were and my mother not expected to live. I took the next train home and remained with her until her recovery."

"I could cite instances where spirit friends had permitted people to take visions of events about to take place that they might be prepared for great sorrows. I know of cases where lives and fortunes and home circles have been saved by spiritual messages. I know where accidents have been averted by watchful spirit loved ones. But perhaps I have said enough."

SOME OF THE TRAUDES.

"In ten minutes or so the slates are opened and found to be covered with writing, the water having brought out the chemically written characters. Another device in prepared slates is to cover the writing with a fine rubber canvas that cannot be detected. While the slate is held under the table the rubber is cut off by the medium's finger nail or ring."

"There are many 'tricks' the test mediums practice. A body of people who give tests will employ one agent for all of them. This agent will collect names of people and investigate their private history, obtaining names of friends and relatives who are dead. When a stranger calls on one of these mediums he is told that business is so pressing he cannot be seen, until the following day. Meaning that the agent is given out for facts and a good hearing given the next day, the medium adding to what he obtains from the agent what he himself gathers from his knowledge of physiognomy and mental telepathy. There is also a test exchange book secretly circulated, called the mediums' 'blue book,' in which correct names and tests are stated. Thus are many tests duplicated."

"When people are photographed surrounded by their spirit friends the plates are prepared first and a space left for the person's head and shoulders. Many of these plates are kept on hand and the variety is large, so a person can be photographed with merely one spirit or with a whole crowd, according to his desire."

"The last scene is the worst fraud of all and the most dangerous. It is a quantity of trap door is placed under the cabinet and when the medium calls for spirits they come up through the door from a hole below, which is usually very small, but always neatly carpeted to keep the garments clean. Or, the trap door will be behind the piano or otherwise conveniently situated."

"The medium and her manager are as careful as a thief to keep the people called from the audience as far as possible. A prisoner is searched before being confined in a cell. But the right person is never examined. One of the searching party coming from the audience will have the spiritual garb under her skirts and the paraphernalia of gauze will be left in the cabinet unseen by the others."

"I have seen genuine cases of materialization, but they are rare, very rare. I can describe the rarest, for instance, there have been many extraordinary instances of materialization in the Scientific Institute at Sefton, a station fifty miles out of New York City. There was no chance for confederates or for the medium to talk for the spirits, for we not only bound her to a chair, but gagged her as well. In this Christ's day we have caused spirits to materialize before the professors of the institute and their assistants. There are instances of genuine slate writing as well as the genuine in all other branches of Spiritualism. But we do not hold that one medium can do all things."

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THE OLD ARMCHAIR.

"I love it, I love it, and who shall dare to chide me for loving that old armchair?"

As I sit and dream of the days long gone, When life was bursting from out its dawn, When the sun of boyhood was beaming bright, And the heart, yet a stranger to care, was light, I can see it modestly sitting there, That household treasure, the old armchair, And the kindly eyes and the sweet old face, All seamed and wrinkled, yet full of grace, Of an aged mother, long since at rest In the old churchyard, and within my breast The heart grows tender and thrills with love As the thoughts soar up to that home above. I can see her yet as the soft sunlight Crept through the curtains so pure and white, And tell like a crown on her old lace cap As she rested there in a noontime nap. How oft have I knelt by that old armchair, And whispered my simple evening prayer, With scarcely a thought that the Lord would hear, For I spoke the words to that mother's ear. Of the world seemed dark and my heart seemed dead When I knew that the spotless soul had fled To another realm, and the tears would rise From the inner depths of my boyish life. Whenever I look at the old armchair, With the angel no longer resting there, Long years have fled since I bade farewell To the old east home where the sun-light fell. On my boyish head in such kindly way And reverently kissed those locks of gray. Yet near me is sitting that old armchair, And the form of another is resting there And rocking contentedly to and fro, As rocked that dear one of long ago, With the head of a play-tired youngster pressed In a mass of curls to her mother's breast. And I gaze in the depths of her soulful eyes, And I often think from the starlit skies, From the home of the blest in the realms above, The eyes of that mother must beam with love, As they rest on the features so softly sweet Of the wife who sits in that honored seat.

"I love it, I love it, and who shall dare to chide me for loving that old armchair?" —Boston Globe.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hill. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given to 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 correspondents is expected.

HUDSON TUTTLE.

A. Buerstette: Q. Since 1881 have had various phases of mediumship, and have talking in unknown tongues and automatic writing in a strange language. I send specimen, and ask for an explanation. Is there any medium who can translate it?

A. This phase has been recently discussed in this department. Of the hundreds of specimens sent from widely remote localities, there is a remarkable sameness, as though all were written after a well defined system. Yet their value appears to be only that of practice of the hand in glibbing control. Most cases this proves a failure for the hand as it were falls into the habit of writing these characters and year after year does not improve. Translations have been made, ostensibly, but it would be far more profitable to write in a language understandable, and if this phase cannot be outgrown better to discontinue the seances for a time.

L. H. Kittbridge: Q. How many different religious beliefs or sects are there in the world?

A. It is difficult to determine the exact number of sects which will appear from the fact they have been estimated all the way from 1,000 to 3,000. The difference depends on how slight a variation in belief is recognized as sufficient to constitute a sect. In the early centuries of Christianity there appeared to be even greater diversity and conflict of opinion than at present, and the recognized method of settling such differences of belief by physical means instead of discussion, emphasized the antagonism.

Most of these sects had their day and like stranded monsters lie along the coast line of the stream of time, hideous, grotesque, pitiable in the mire, the shame, the torture they have wreaked on credulous humanity. The dead sects vastly outnumber the living. Altogether they form an appalling commentary on the ignorance, credulity and weakness of mankind.

"Astra" gives several instances where others have seen a spirit attending her, her exact counterpart, and asks an explanation of this "double."

A. It is to be explained not on the theory of "double appearance," a manifestation which these instances do not parallel. "Astra" is a medium for the best form of materialization, that is, etherization. This spirit, so like herself, is present with her almost constantly, for she is not only a cousin, but a spiritual sister in harmony of mind. Entering into "Astra's" sphere, she is at times made visible, unconsciously to herself. This explanation covers a multitude of instances which have been observed and recorded.

Warren Miller: Q. (1) What is the condition of the spirit of one entranced? What, while unconscious with fever?

A. The condition of the spirit while in trance, is as various as the profundity of that state. It may be in the beginning able to communicate its feelings through the physical organism. It may go on until it depends almost entirely on its spiritual senses, and has no control over its physical body. The thoughts, ideas, impressions, etc., received in that state, may or may not be retained by memory on its return to the normal physical state, dependent on its relations to the physical life. Fever and all diseases which produce unconsciousness, affect the mind through its dependency on the state of the physical body. Related as it is to that body, it is not only refused expression through the brain, but its activity is paralyzed or distorted. When, as at death, the separation comes, the physical condition is reflected on the spirit, and for an indefinite time. Yet it is surely thrown off.

C. G. B.: Q. I am sitting for a trance speaker. I want to know if I can succeed, without education. I haven't any.

A. Education does not affect the state of trance, but the character of the trance and its value depends on the training—education of the mind and character. You would not take a half-finished violin to an Ole Bull, and expect perfect music. You would feel that you dishonored the musician if you did not take the best instrument. The world is exceedingly foolish and ignorant, but a lecturer going out with nothing but his desire to speak, and imperfect trance or inspiration to assist him, will find it better informed than himself.

Inspiration is a wonderful assistance, but it is not alone the royal road to knowledge, and it comes not for the asking. It demands devotion, concentration of purpose, and sacrifice, and the toll of having it at its best estate, is equal to that of education on other lines.

The school of the trance and inspirational speaker is the circle. Before the circle the employed speaker can test this value of his utterances. He can become developed, and learn the true value of his gift. If he is able to instruct and interest the circle, it may be enlarged, and out of it grow the public meeting, when the inspirational speaking will be judged at its real value.

If he takes his spirit guides as teachers, and walls in every source of information with the humility of a child, and infinite patience, he may hope to achieve success.

J. S. Arthur: The adhesion and repulsion of paper when rubbed is purely an electrical manifestation.

After "sitting for 18 months for physical manifestations," it would be well to sit passively, without any expectation, and passively receive what the mind and body desire. You would not expect a child, and infinite patience, he may hope to achieve success.

Student, Ponca City, O. T.: Q. By what exact method can clairvoyance be induced in a subject, every source of information with the humility of a child, and infinite patience, he may hope to achieve success.

A. As clairvoyance is a higher state than that of the hypnotic, it is essential

to carry the subject beyond suggestion, and have him independent in his spiritual perception. This will be accomplished by successive steps. The subject should be hypnotized or magnetized at stated times, each time the impression must be left that the next trial will go further.

A second condition will develop in clairvoyance more rapidly by sitting in a circle, when a strong spiritual influence will be excited, to carry the subject beyond the control of physical conditions.

If the magnetizer, however, depends on himself, he must patiently await the awakening of the spiritual perceptions. No formula of passes is of the least value, except as concentrating the mind and sustaining attention. The state cannot be forced.

A. L. Studer: Q. What causes reflex action?

A. What is known as reflex action in the nervous system, comprises those movements which are not recognized or controlled by the direct thought, as the movement of the heart, the breathing, etc. If the hand cut off from a mutilated and a coal of fire touch its foot it will withdraw just the same as though not injured. In this case the nerves of sensation only reach a ganglion of the spinal cord, and communicate with the return motor nerves which cause the muscles of the foot to contract. No impression reaches the brain. So in case of the heart, the impulse goes to and returns from the spinal cord, and the brain proper does not receive the impressions, nor transmit the force, which comes from appropriate ganglia in the spinal cord. This is reflex action. It is the much talked of, most ignorantly talked of, "subconscious self." The automatic action of the spinal cord, sending up no messages or only scant and imperfect ones to the central brain. A great share of physical activity is referable to the reflex action, another large portion is referable to the same mingled with a more or less controlling consciousness. For instance, breathing is under partial control, yet is compulsory. There are sufficient nerve fibres ascending to the brain to give it this partial cognition and control.

It is true that many mysterious psychic phenomena may be explained by this "subconscious self," this action of organs, unrecognized by the consciousness, but when applied to the phenomena of Spiritualism it is a ridiculous speculation.

T. A. Parkinson: Q. What specific new psychic or moral elements have been introduced by Spiritualism in the past fifty years, which alone or combined with the teachings of Christ, constitute a new religion for this age?

A. Spiritualism and the spiritual beings are created and sustained by law, in contradistinction to the belief in their miraculous character. That of itself overturns all the past with regard to Spiritualism. So far as the morality of Christ is concerned, Spiritualism makes it its own. Yet it can never unite with any system of religion to make a future religion. Its mission is the destruction of ignorance and superstition, which is the foundation of all religions. Its revelation is for man, its aim his perfection.

GREATLY NEEDED.

A History of American Spiritualism.

As fifty years have passed since the electric rappings at Hydesville, N. Y., and as a great movement with millions of devotees has evolved therefrom, it is not quite time that we had a careful, consecutive and well-written history of American Spiritualism? Such a volume is certainly demanded, and it should be written while some of the old pioneers are yet living in their bodies. These were witnesses of the beginning of phenomena that at first startled and has since converted the brainiest portion of the world to a knowledge of future existence. The fact itself is above all price.

Mrs. Britten's book, "Nineteenth Century Miracles," was useful in its time, though its first three chapters were devoted to Spiritualism in Germany, France and Great Britain, and its last chapter to American Spiritualism, a reversal of the order of time. Spiritualism, conceived in heaven, was born in America. Here it passed through the struggles, trials and persecutions of all great reform movements. It is now a power, a mighty power, modifying old theology, and building for itself a temple immortal. Its history should be written carefully, critically and conscientiously. And who shall do it? Harrison D. Barrett, the efficient president of the N. S. A., in one of his official reports suggested that Lyman C. Howe be the man to undertake this project, and I think it met with the unanimous approval of all present at this gathering of the association. Personally I felt that it was just the thing to be suggested and accomplished. Mr. Howe is one of the old pioneers; he has never shrunk from the battle, and when wounded or scarred the disfigurements were all in front. He is a medium, a scholar, a logical writer, and a most eloquent platform speaker, just the man to write this history. Will he undertake it? I have no doubt that he will because in doing it he would necessarily have to leave the public platform where he is in such demand and is so much needed in defense of a true and liberal Spiritualism. Now, then, would he not drop his platform work for, say two or three years, if he could be assured of a fair and satisfactory remuneration for the time occupied in writing the proposed history? I know nothing of his ideas upon this subject, but I would be sure that funds could be raised from these millions of Spiritualists to amply reward him for his labors. Such a book would sell at first as would some shallow silly novel, all attire with love and murder; or, as would some illustrated tale of adventures in Darkest Africa—although the book would pay in the end. Not at all! It is in securing responsibility in this line of inquiry, will Lyman C. Howe inform the public if he would undertake this work providing the necessary finances were raised to enable him to support himself and family during the time occupied in writing such a volume? Let us hear from him.

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

BOOK REVIEWS.

A B O of Astrology. By Prof. G. W. Cunningham, Chicago.

Those wishing a hand-book of the rudiments of astrology will find one to their desire in this small work, the price of which is \$1. Sold by the author.

"Blue Lays of Connecticut. With an Account of the Persecution of Witches and Quakers in New England." Etc. The wickedness of folly, which may be embodied in religious laws and forcibly illustrated in this readable and instructive pamphlet. Price, 25 cents. For sale at this office.

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THE NEW AGE.

The Czar's Proposition for Peace.

[Automatically written by a spirit purporting to be Alex von Humboldt.]

BY HUDSON TUTTLE.

There was a time when for one tribe to go out and slaughter another tribe, and hold a feast on the dead bodies of the slain, was believed to be the crowning glory of man.

It has passed.

There was a time when to capture a neighboring people, confiscate their wealth and make them slaves was regarded as a divine right.

It has passed.

There was a time when every one outside the tribe and not regarded as an enemy, and to destroy such was bravery and received unstinted praise.

It has passed.

The time was when it was believed that the prosperity of one nation could be gained only by the destruction of others. The triumph of Rome was the destruction of Carthage.

National glory was conquest of surrounding nations, leading them by armed force in vassalage.

It has passed. All these savage beliefs have passed with the night of ignorance. Mankind has grown into the sphere of the higher moral forces.

There is no more hunting men as game, for slaves, for robbery. Slowly and surely the conviction has come, that one nation cannot permanently gain by the destruction, the loss and suffering of another. On the contrary, the loss of one is the loss of all, and hence the responsibility is forced on each great government by the constantly augmenting complexity of national relationship, to urge and compel, if need be, the preservation of peace between civilized nationalities. Coming down from the savagery of the past, we have the war-spirit, yet dominant, and its thirst, grand and far-reaching, for blood.

The tiger in man is not yet subdued by his righteousness, and breaks out at fancied insults and roars for blood.

The vast standing armies which confront each other on the frontiers of the kingdoms of Europe, with all the gigantic preparations for defense and assault which have absorbed the energies of the nations, are part of the dismal heritage bequeathed this age by the past. Nine-tenths of the population have gone to the forging of iron of swords, cannon, forts and battle-ships, and the training of men in the arts of destroying each other; one-tenth for human happiness.

It may be held without question that civilized nations, however refined and peaceful, must for their own safety be prepared to repel the attacks of surrounding barbarous peoples. It should not be accepted as true that civilized nations must arm themselves against the encroachments of each other. The contrary doctrine has been received and acted on, and as the equipment of one compels that of all and every soldier added to one army calls for a soldier in each and every other, there is a reckless chase to gain advantage by superior armament, or number of regiments. It needs no argument that this strained situation has a limit of tension. There is a limit to the number of men equal to the demands of the army and to the supplies which can be furnished by those who are enslaved by the enormous burdens imposed by this task. The attempt to hold the nations in this condition of "armed camps," exhausts their vital energies and rapidly brings ever-increasing destitution, suffering and abject wretchedness to the foundation of the social structure.

Are armies needed to protect the rulers and governments? The governing power which outrages the rights of the governed, in this age, cannot long preserve itself by armed force.

For defense against other nations? There is not one that would willingly make an attack on another, for to do so means, even if successful, incalculable loss of life. Now that the world of governments are drawn sharply by the affliction of races, the acquisition of territory would be a source of weakness instead of strength and hence nothing is to be gained and all to lose by conflict.

It is a masquerade, a pretense most costly to maintain and a constant menace to the arts of peace.

It may be said that every able-bodied man belongs to the armies of Europe, and to keep the actual soldiers in the field, the women of Germany are reduced to drudgery, and feed their children black bread; the peasantry of Russia mix straw with their scanty allowance of meal; the wretched sons of Italy, with less independence resort to beggary and brigandage.

The Czar has seen and felt all this. It is not with him a whim of caprice. A conviction of the eternal right which has grown up within him, and strengthened by observation. He has said to himself, what if all these armed millions who eat, wear and destroy, were turned into the ranks of workers, of creators, and all those who now have to do double and triple tasks were allowed freedom to work for themselves; what abundance would be theirs!

No more black bread mixed with straw for the people. No hovels for the laborer! It costs the state more to rear men, than aught else, for man is the costliest product of nature. What folly to waste this product as a target for ball!

The Czar would divert the inventive powers from cannon, fortifications and battle-ships, and build broad harbors of refuge for the reception of commerce, and gird the empires with ways of steel for transportation and exchange of the products of all climes.

In the proposal he has sent out, he shows himself to be the most far-seeing statesman, and one having the welfare of mankind in view. If a consensus of the competent were taken, his views would be unanimously sustained as the burning demand of the hour, although they might not be considered as practical.

Yet this is the only practical way to inaugurate the movement for peace.

If he can say, with honorable candor, that he is weary of the waste of maintaining the empty show of war, and desires to apply the resources of his empire to its internal improvement, and the amelioration of the condition of his people, could he not be met with the same laudable spirit by those equally interested?

Peace congresses have met, and the desirability of forever abolishing war has been eloquently discussed. The members and advocates were indefinite in their views, divided in purpose and too much absorbed in generalizations to succeed in special work. Here, however, is a peace convention, which the leaders of the civilized world are requested to attend, and to present to the destinies of nations and to the beginning of a new era for the world. It is not for theorizing, or speech-making, but practical effort.

It is to be most ardently hoped that no narrow prejudice or selfish interests will defeat the consummation of this

rible object-lesson. Another, a last, war will not be required to teach its purposelessness, unprofitable horror and utter waste, at all.

The Spanish American battles faintly indicate the awful destructive power of the modern engines of slaughter. Had the combatants been equally sustained on both sides as they would be between English and Russian, German and French, it would have been mutual destruction. Bravery opposed to the recent engines of war, foolhardiness, and courage another name for resignation to fate.

In this great convention the United States takes by right an honored place. She has fought the only war ever waged for the purpose of maintaining divine justice. England, with all her colonies will join hands with the United States. By language, by race, by every tie they are one, with inseparable interests. Russia has been most fraternal and there is every reason for her joining this triple brotherhood. What ever may be the fate of a consolidation of the other European states, these three can stand together. Their interests are identical.

Yet those other states, Italy, Germany, France, Austria, Sweden, Denmark, Turkey, would they not have everything to lose by not joining this Brotherhood of Nations?

Let the twentieth century be heralded by the disarmament of the millions of soldiers, their return to their families and the inauguration of peace.

Peace means abundance. Peace means civilization at its highest and best.

And yet it is said, no plan has been drawn whereby this result is to be compassed.

It is not wise to propose such a plan now. The members of that august convention should assemble unprejudiced, uncommitted and ready to meet

Are You a Subscriber for The Progressive Thinker?

IF NOT YOU CERTAINLY SHOULD BE.

If you are not a subscriber, or if the time for which you have paid has expired, then these remarks are intended for you. We would be delighted to have your name added to our list again for the coming year. It will be a continued feast of spiritual literature. The price of the paper for one year is only \$1, and by sending 20 cents additional with your yearly subscription we will send you Art Magic, a very valuable book for your library. This book has been sold as high as \$25. By subscribing for The Progressive Thinker and securing the premium each year, you will soon have a valuable occult library, and at the same time aid in sustaining The Progressive Thinker. The interesting articles to be found in this paper are surely worth far more than the price of a year's subscription. Every Spiritualist should aid in sustaining the Spiritualist press, and thus keep in touch with the great liberal movement. Read this paper carefully, then send in your subscription. You are missing the soul-feast of your life.

on a composite plan, the result of their united wisdom.

Let them not for a moment forget that war among civilized peoples is the unleashing of all the passions; the legalization of robbery and murder; the return to the mental state of savages.

War is not the last resort. It is the first; of the tiger, the savage, the ruffian, the murderer.

The last resort is this high court of the United Nations, before whose tribunal all differences are to be adjudged, impartially and without appeal.

WASHINGTON'S BIRTHDAY.

A mighty nation doth to-day its homage to a great man pay. Because of his distinguished worth, And that to him it owes its birth; For he was leader of the men Who bravely fought with sword and pen.

That they might set their country free From foreign rule and tyranny.

'Tis well that we should sacred hold In memory those men of old. By whose great toll and sacrifice Our nation had its birth and rise. 'Tis but the need of honor due To noble heroes brave and true, Who bore the hardship and the cost Of conquering a tyrant host.

'Mong all our great men now gone on, But one has equaled Washington. One man, whom all mankind revere—Our noble Lincoln, was his peer; The nation's praise alike is due Its "Father," and its "Savior," too. The first from Britain set us free, The last, from negro-slavery.

Our country needs such statesmen now Who unto Mammon will not bow, But who in all they say and do To self and country will be true; Who when they make of Yankee laws, Will faithful serve, showing great in courage; Who will never will they traitor betray For sake of office, or of pay.

Let us, who now enjoy the fruits Which have matured from Freedom's roots, Remember how obstinately fought To gain the end they nobly sought, That we might reap what they had sown.

And have a country all our own—Remember, too, it was won By leadership of Washington.

Great God of earth, for stars and suns, We pray for other Washingtons As brave as noble, wise, and just, Whom all the people may trust, To save our nation from the tolls Of all who seek for power and spoils; Oh! give us now such god-like men As blessed war country there's no want! Boston, Mass. DEAN CLARKE.

"The Commandments Analyzed. By W. H. Bach." The Commandments are not only analyzed, but contrasted with other Bible passages showing great incongruities. Price 25c.

"The Indelibility of Ecclesiasticism; A Menace to American Civilization." By Prof. W. M. Lockwood. Lecture upon physical, physiological and psychic anatomy. Demonstrator of the material or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

Farmer Riley at Port Angeles. Farmer Riley, the noted materializing medium, has been with us for the last six weeks, having made the long journey from Michigan to Puget Sound, in the dead of winter for the benefit of his health, accepting an invitation to come from Mr. and Mrs. Seymour, of this city. Mr. Riley has held a number of materializing circles since he has been here, at different places and in our various homes, where we know there was no chance for fraud or deception, and we the Spiritualists of Port Angeles, most cordially endorse him, wherever he may go.

One evening at the residence of Prof. Seymour, a noted skeptic, was called into the cabinet where Mr. Riley was sitting, to take hold of his hand, and while there saw the controlling spirit materializing beside Farmer Riley, and as he, the skeptic, and Mrs. Seymour, who was also in the cabinet, left the room, the materialized spirit followed them out, and as they parted the curtain and passed out, there stood the materialized form right behind them, so plain that all in the circle of light saw it as there was a fair dim light burning in the room. Other spirits also materialized, hanging out from the cabinet (a small bedroom) small bouquets of flowers, to different ones called up to the aperture. Once D. C. Seymour was called, but before he could reach the curtain, the spirit partially dematerialized, sinking down to the floor, so that only the head and the uplifted hand holding the flowers remained above the floor. Prof. Seymour thus having to stoop low, to receive his bouquet, Farmer Riley has created a great sensation here in this "land of the setting sun" on the shore of the straits of Juan de Fuca. Mr. Riley has never been exposed as an impostor or fraud, or even accused of it, for his open, manly confidence and honest ways inspire every one immediately with his genuineness. He is an old soldier, having marched for four years under the folds of "Old Glory" in the war of the great rebellion.

PROF. D. C. SEYMOUR, and eighteen others.

"Religion as Revealed by the Material and Spiritual Universe. By E. D. Bebbitt, M. D., LL.D." A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1. cloth; paper 60 cents. For sale at this office.

The Principles of Nature, as Discovered in the Development and Structure of the Universe. Material and Spiritual Manifestations and Mediumship. Spiritual Planes and Spheres. Given inspirationally, by Mrs. Maria M. King. In three volumes, 8vo. A remarkable work; among the greatest in the literature of Spiritualism. Price reduced from \$1.75 to \$1.25 per volume. Postage 12 cents.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

JOYS BEYOND THE THRESHOLD. A Sequel to The To-morrow of Death. Interesting, instructive, spiritual, fascinating. Will bring joy to thousands. By Louis Figuier. Price \$1.25.

LANGUAGE OF THE STARS. This important work is the first practical exposition of the Astro-Magnetic forces of Nature—in relation to man—yet issued. Price 50 cents.

LIFE OF THOMAS PAINE. Illustrated with views of the old Paine home-stead and Paine Monument at New Rochelle. By the editor of the National, with preface and notes by Peter Eckler. Price, cloth, 75 cents.

LIFE AND LABOR IN THE SPIRIT-WORLD. Being a description of Localities, Employments, Surroundings and Conditions in the Spheres, through Miss M. T. Shellamer. Price, cloth, \$1.00.

MAHOMET, His Birth, Character and Doctrines. Historically correct. No. 6 of the Library of Liberal Classics. Exact and perfect in every detail and beyond adverse criticism. By Edward Gibbon. Price 25 cents.

MAHOMET THE ILLUSTRIOUS. An apology for the life and character of this celebrated prophet of Arabia, containing 118 neatly printed pages. By Godfrey Higgins, Esq. Price 35 cents.

MAN IN THE PAST, PRESENT AND FUTURE. A popular account of results of recent scientific research regarding the origin, position and prospects of mankind. By Dr. Ludwig Buchner. Price, cloth, \$1.00.

DEATH AND THE AFTER-LIFE. An excellent work relating to the transition moment; scenes and society in Summer-land; Winter-land. By Andrew Jackson Davis. Price, cloth, 75 cents; postage 5 cents.

DAKKA and Their Barly Victims. A very interesting and suggestive work. It is an explanation of much that is false and repulsive in Spiritualism. By A. J. Davis. Price 50 cents.

EVOLUTIONISM. A series of illustrated chart lectures upon the evolution of all things in the universe. From atoms to worlds. From atoms to souls. By Olney H. Richmond. Price, cloth, \$1.25.

FAITH AND FACT. Illustrating conflicts between credulity and vitalized thought. Prefaced by Robert G. Ingersoll in his own descriptive eloquence. By Henry M. Tabor. Price, cloth, \$1.00.

FIFTY YEARS IN THE CHURCH OF ROME. A book that has done more to enlighten the world of Catholicism than any other two published. By Rev. Chas. Chiniquy, ex-priest. Price \$2.25.

FORCE AND MATTER, or the Natural Order of the Universe, with a System of Morality Based Thereon. A very popular scientific exposition. By Prof. Ludwig Buchner, M. D. Price, cloth, \$1.00.

FROM NIGHT TO MORN, or An Appeal to the Baptist Church. Just the thing to put in the hands of church members, and of all inquirers. Does not antagonize, but wins. By Abby A. Judson. Price 15 cents.

FROM SOUL TO SOUL. This beautiful book of beautiful poems is all that the title indicates—profound, sublime and tunelessly poetic and restful in its variation. By Emma Rood Tuttle. Price, cloth, \$1.00.

Words from Massachusetts.

J. R. Francis, Editor of The Progressive Thinker.—Dear Sir:—Enclosed please find \$1.20 for renewal of my subscription for another year, together with the premium—"Art Magic"—which you offer. I don't now see how I could very well get along without your valuable paper, so interested have I become in reading its contents from week to week.

It is certainly a great mystery to me how it is possible for you to publish such a paper as The Progressive Thinker for so little money, to say nothing of giving so rare and valuable a book as a premium. Your proposition announced in each issue to do this must be regarded as a philanthropic act of the highest order by all candid and thoughtful readers, especially if they have the slightest knowledge of spiritual unfoldment.

CHARLES A. DAY.

Wollaston Heights, Mass.

A Voice from Ohio.

To the Editor:—I see by the tag on my paper that my subscription expires with the next number. I have read the premium, (Ghost Land) with quite a degree of interest. How you can give so many copies of so much valuable information for one dollar I do not know. To reciprocate your kindness and generosity, I send you to-day eleven (\$11) dollars. You will see by the list that I send you \$1, to have your paper placed in the public library at Greenville. Greenville is almost without the knowledge of Spirit communion, and I know of no better way to enlighten them than to place The Progressive Thinker and Art Magic in their library for one year, hoping they may prove an impulse and guidance toward truth and goodness.

German. O.

LEE WOODS.

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MARCH ONLY!

Important!

TO THE SICK ONLY

Who cannot afford to pay our regular rates for treatments, we will, during

MARCH

take your case and furnish all medicine, weekly letters of advice, and charge you but \$5 a month. Kindly remember it has been our rule for years, twice a year to make especially low rates to the poor. This is our winter offer only, good during the month of

MARCH

So that all may understand, we will repeat the offer once more. Those who cannot pay our regular fee, who begin treatment during March will be charged only \$5 a month until cured—old patients who stopped treatment before cured, or new ones.

Write us at once. Tell us your age, name in full and leading symptom, so that we may diagnose your case at once so you can begin treatment before the time expires.

DR. G. E. WATKINS,
406 Mass. Ave., Boston, Mass.
Hotel Palmerston.

DR. G. E. WATKINS' SANITARIUM

at Ayer, Mass., can accommodate after April 15, six more patients. Among the many advantages this sanitarium has over others, it is a Spiritualist Health Home where they can go for rest and health. It is known far and wide as the Rural Health Home, where chronic diseases are cured by new and more natural methods than by the old antiquated physicians. It is under the personal and assiduous care of regularly educated, natural and experienced physicians and is a pleasant and attractive home where invalids can regain their health under favorable conditions, and the overworked and nervous can find rest and recreation.

It is situated in a historic, picturesque and beautiful region, one mile from Ayer depot in the town of Ayer, Mass. Ayer is the junction of the Fitchburg (Hoosac Tunnel route) and Boston and Maine railways, thirty-six miles from Boston, twenty-eight from Worcester, and eighteen from Nashua, N. H. It has pure air and water from the Shaker Medicinal Spring, which according to the analysis of the State Assays of Massachusetts and Maine, surpasses the celebrated Poland Mineral Spring water of the latter state; perfect sanitation and beautiful country roads lined with stately elms, over gently undulating intervals of wood and fine farms, where the philosopher, A. Bronson Alcott chose his earthly paradise.

Terms for board and treatment from \$1 a day upwards. Send all letters to
DR. G. E. WATKINS,
Ayer, Mass.

GENERAL SURVEY.

(Continued from page 6.)

Mrs. Mattie E. Hull writes: "I cannot express the disappointment Mr. Hull felt that he could not attend the Chicago convention. He was down with a gripe. It has, however, left him in good shape; he is the best in some respects he has been for some time. He ventured to start for Ohio yesterday to attend a funeral. He wrote me from train that he was feeling better than the day before, so I conclude the trip will not injure him."

Dr. P. T. Johnson writes from Battle Creek, Mich.: "I am truly pleased with the contents of the noble smiling face of The Progressive Thinker. I think that if each Spiritualist would read The Progressive Thinker, they would understand more of the philosophy of Spiritualism."

O. M. and Josie Polson desire engagements with camp-meetings the coming season as lecturer and test mediums. Address O. M. Polson, 1134 Robberson ave., Springfield, Missouri.

Cortland Ball writes from Indianapolis: "Dr. W. O. Knowles, of Grand Rapids, Mich., occupied the rostrum of the First Spiritualist church during the month of February. Preparations are being made for celebrating the coming anniversary in a manner well befitting the occasion. Mrs. Austin B. Gates, president of the Ladies' Aid, gave an afternoon tea in the parlors of the church, Feb. 23, which was a great success. These afternoon teas, given by the Ladies Aid Society, are becoming very popular. Many of our best mediums are always present, and give tests that are very satisfactory. Many members of the Christian churches attend these gatherings and receive for the first time, a few spiritual crumbs from the real genuine bread of life."

E. Parsons writes from Salt Lake City: "I received the Art Magic, and thank you very much for it. I cannot express how delighted we are for such a valuable and interesting present from you."

Geo. H. Brooks resumes his labors for the Unity Spiritual Society, Milwaukee, Wis., for March. His address will be 420 Grand avenue. He writes: "The society has been well served for two months by Mrs. McFarland, of Wisconsin, and I desire to thank her for her services. My two months' work in Pittsburg, Pa., closed the last Sunday in February and it was a very successful engagement as well as a very pleasant one. I will respond to calls for funerals and week-night meetings. Send all telegrams to 420 Grand avenue, Milwaukee, Wis."

Lyman C. Howe writes from Cleveland, O.: "I speak to-night (Wednesday) for the Lyceum Society of Brookline—a benefit. Mr. Fugers gives platform tests. Last Thursday we held forth at Elvira and had a splendid audience and excellent attention. I speak again next Sunday for the West Side Lyceum, Cleveland. Mr. Fugers gives tests. He is drumming for a building fund, and they hope to own a temple by and by. I do not expect to remain after next Sunday. Carrie Twining serves the society in April. She is a favorite here. I am glad to see the Progressive Thinker grappling with live issues and turning the search-light on the dark ways of consciousness, pretenses, and seeking the root of things to solve complex problems in mediumship and psychic experiences. The scintillations from Chas. Dawbarn and Dr. Peebles awaken thoughts on lines that reach deep and wide. I think some of Mr. Dawbarn's theories may melt away before the rising of the new day, but in the new they supply a need and show genius, as well as independence."

The First Spiritual Church of the South Side have secured the auditorium at 711 31st street for Sunday, March 26, and anticipate holding a two-days' meeting, the 25th and 26. Dr. A. B. Spinyne, of Reed City, Mich., and J. O. F. Grumline are to be among the speakers, and several others are to take part. Full programme will be given in due time. The enthusiasm caused by the late mass meeting is still maintaining the cry for more such meetings is going out from the people. The First Spiritual Church will endeavor to do their share towards satisfying the demand, and cordially invite the Spiritualists of Illinois to aid them in their efforts. Mrs. Cooley will be present throughout the entire session, and we know the public will look for Mayflower with her sweet messages from the spirit friends.

Mrs. A. L. Tarr writes from Maine: "Please let me through your much-beloved paper express my heartfelt gratitude to you for our brave and noble sister, Clara Watson. I for one, glory in her spunk, and I only wish that this world contained many more like her. I believe that every one should have freedom to express their thoughts as they see fit, and I join hand in hand, and heart to heart with her in the statement she has made in connection with that old book called the Bible."

Mrs. A. B. Sheets is gradually gaining strength at the hospital in this city, and expects to return soon to her home at Grand Lodge, Mich.

Dr. Carlos Wright, Baker City, Ore., wishes to say to the Spiritualists of Oregon and Washington: "I have not only been a student of the great work among you, I have learned at Plano, and organized a class in development, with Brother Matt Prescott as leader. I am now engaged in this city. My purpose is to go to places where there are a few struggling for the light, lecture, organize the mediumistic element into classes and instruct them in developing their talents into practical use; then on to the next place, asking only my traveling expenses and entertainment. I am at your service. If you hear from you, address me here during March, or write Walter P. Williams, secretary New Era Camp Association, Salem, Ore."

For the benefit of the Spiritualists of Iowa, 3310 1/2 Rhodes ave., G. V. Cordingley will hold a psychometric and test session, March 8, at 7:45 p. m. Bring your friends and have a good time and also help a good cause. Admission only 25 cents. Good music and a fine programme.

C. T. H. Benton, secretary, writes: "The Ladies Home and Aid Society will hold two business meetings this month. The first will be the 15th at 2:30 p. m., and the second will be the 29th at 7 p. m. All hands are urged to be present."

Mrs. C. H. Mullins writes: "A company of fourteen met at my home the 23rd of last month, and organized a new society, naming it 'The Freedom.' We call the meeting to order at 2 p. m.; two hours are given to the spirits to manifest in whatever way they can. We have organized this society for development to help the spirits, also the mediums. We invite strangers and investigators, as there is always a band of spirits to give messages to those seeking for the proof of a life beyond. We meet every two weeks. The next meeting will be the 9th, at 748 Adams street, near Robey. All will be given a hearty welcome."

Mrs. L. J. Vaughn writes that the Second Church of the Soul, which has held meetings in Van Buren Hall, corner of Madison street and California avenue, has changed its name to the First Christian Spiritualist Union Society. Meetings will be held there at 3 and 7:30 p. m.

"The Occult Forces of Sex." By Lois Waisbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50 cents. For sale at this office.

"Origin of Life, or Where Man Comes From." The Evolution of the Spirit from Matter Through Organic Process, or How the Spirit Body Grows. By Michael Faraday. Price 10 cents. For sale at this office.

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

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

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

"Progression, or How a Spirit Advances in Spirit-Life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at this office.

"The Priest, the Woman, and the Confessional." This book, by the well-known writer, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wretched lives. Price, by mail \$1. For sale at this office.

Sunday Spiritualist Meetings in Chicago.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey. The Englewood Spiritual Society holds services every Sunday in Hopkins Hall, 628 W. 63d street, at 2:30 and 7:30 p. m. Lecture and spirit messages at both services. Mrs. Lora Holton pastor. Seats free to all services.

The Second Church of the Soul meets in People's Institute, Van Buren and Leavitt streets, at 8 and 8 p. m. Address all communications to M. L. Schaeffer, chairman, Clark and Lake streets, City.

The Christian Spiritual Society holds meetings in Washington Hall, Washington Boulevard and Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services.

The Spiritual Investigating Society meets at 5225 Cottage Grove avenue, under the patronage of Dr. Carr. Lecture and tests at 8 p. m.

The First Christian Spiritualist Union Society will hold meetings every Sunday at 3 and 7:30 p. m., in Van Buren Hall, Madison street and California avenue. Always good speakers and test mediums present. Address all communications to Mrs. L. J. Vaughn, secretary, 247 W. Madison street.

Sunday evening talks, commencing March 12, 1899, will be given by John K. Hollowell (Friend John) in Hall 300, Masonic Temple, Chicago, Ill. Subject: "Some Old History and Incidents." Doors open 7 p. m. Exercises commence promptly at 7:45 p. m.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 400 Handel Hall, 40 Randolph street. Services at 7:30 p. m.

The Gross Park Spiritualist Society holds meetings every Sunday afternoon at 2 o'clock at Gross Park Hall, Wood and Melrose streets, opposite Gross Park Depot.

The Church of the Soul will hold union services of Sunday school and church, each Sunday morning, in Room 608 Handel Hall Building, No. 40 Randolph street. Church services at 11:30.

The Lake View Spiritualist Union meets every Sunday evening at 7:45 in Wells Hall, 1623 Clark street, corner Fletcher street. Meetings conducted by Carl A. Wickland and wife, assisted by other mediums and speakers. All friends and members are invited.

Dr. J. M. Temple will hold meetings every Sunday at 4308 Cottage Grove avenue, 2:20, conference, 7:30 p. m., lecture and tests.

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

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph street, every first and third Thursday of the month, beginning afterwards at two o'clock. Ladies will bring old clothes to be made over as per instructions of committee; also bring lunches. Supper at 6 o'clock. Tea and coffee served. Evening session called to order at 7:45. Questions answered by Mrs. Ashton.

Other speaking. Always an interesting and instructive programme.

The First Society of Rosicrucians, J. C. F. Grumline, lecturer, meets in Steidway Hall (7th floor), Van Buren street, near Michigan avenue, at 10:45 a. m. only. The White Rose Auxiliary (Sunday-school) meets at 12 noon Sunday. Seats free to all services.

Spiritualist Church of Unity meets every Sunday at 7:45 p. m., at Flynn's Hall, Northeast corner of Robey street and North avenue. Max Hoffman, pastor. Reached by the Milwaukee avenue car, Robey and North avenue electric cars, Logan Square and Humboldt Park trains on Metropolitan elevated to Robey street.

Church Students of Nature meet every Sunday afternoon, and evening at 7:30, Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Summers, pastor.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor.

Spiritual Church of All Souls. Services at 7:30 p. m. in Garfield Hall, Garfield avenue near Lincoln and Cleveland avenue. Mrs. Squire, pastor.

The North Side Light of Truth Spiritual Society holds meetings at Schiller Hall, 601 Wells street, second door South of North avenue. Sundays at 10:30 a. m. and Thursdays at 7:45 p. m. Mrs. Irene Dobson and others will speak. A welcome for all. Admission, ten cents.

The West Side Spiritual Society meets at Occidental Hall, corner of Madison street and Sacramento avenue, every Sunday at 2:4 and 7:45 p. m. Mr. Grupp test medium. Good speakers in attendance.

Send in notice of meetings held on Sunday at public halls.

We cannot keep a standing notice of meetings and circles held at private residences. We have not space for that purpose.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, where-with to sweeten hours of leisure and amusement. Price 50 cents. For sale at this office.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value, by a bold, untrammelled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 60 cents.

"The Great Roman Anacantha." By Prof. Geo. P. Rudolph. Ph. D., ex-priest of the diocese of Cleveland. A sharp and pointed letter to Bishop Hartsman. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

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

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

"Edith Bramley's Vision." Vivid description of a Jesuit spirit conclave, together with interesting corroborative facts. Price 15 cents. For sale at this office.

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

FREE THE RAREST OF OFFERS.

Have you suffered from lesions which have become chronic? Has life been robbed of its brightness, the body tortured by pain and the mind clouded by disease? Have you sought relief of your family physician, and found after months of patient suffering that, in chronic and obscure diseases he was inexperienced and unsuccessful?

Have you ever thought of consulting an educated psychic physician? Drs. Peebles & Burroughs have received the best medical education that colleges give; they have given their lives to the study, treatment and cure of chronic diseases. Extensive foreign travel and medical research has ripened and supplemented their education—added to which, is the greatest of psychic gifts, enabling them to read the human body as an open book. This education, experience and ability is placed at your disposal, and, gratuitously. By sending your name, age, sex and one leading symptom, in own handwriting, an absolutely correct diagnosis, and a beautiful volume of rare value will be mailed to you.

Drs. Peebles & Burroughs
Maple St., Battle Creek, Mich.

The following is an extract from a letter from one of the leading women of the country engaged in reform work, and is similar in tone to many received by us, expressing appreciation of our little book which we send free to ladies:

Dear Doctors:—I feel that I must thank you for the little book you so kindly sent me. The information it contains is of inestimable value to the ladies of our land. It is something every mother should possess, and every true mother should wish to place it in the hands of her daughter when she shall have reached the age requiring such information. I have read it over and over, and have been away free to me. You are doing a noble work, and your efforts are appreciated. I hope every lady will avail herself of the opportunity to possess one of these beautiful little volumes, and that she will treasure it away for reference.

The following is an extract from a letter from one of the prominent workers in the field of Spiritualism and a speaker of great ability:

Dear Doctors:—I wish to thank you for the little book I received by mail. I have read it through carefully and must say that its style is admirable, the information condensed, and given in such a way as to be easily understood by every one. It is a book that should be in the hands of every woman with medical terms and Latin phraseology. Every woman should possess a copy of it, and we hope your good work will disseminate useful knowledge. Your work means appreciation of it, and we hope your good work will disseminate useful knowledge. Your work means appreciation of it, and we hope your good work will disseminate useful knowledge.

Remember to Address
Drs. Peebles & Burroughs
BATTLE CREEK, MICH.

Healing, Causes and Effects

Dr. W. P. Phelps' latest book, is a presentation from the spirit side of life of the basic principles of Mental Healing and their relation to Vibration. The Esoteric under-current of the processes manifesting themselves in the operation of healing, is clearly shown to be the silent power of invisible force.

Under the head of "Causes and Effects" are made plain many hitherto unexplained phenomena, along the lines of spirit power, attraction, repulsion and overcoming.

It treats of adepts, mediums, and their varied powers. It also has something to say of elementals, and man's power over the "unseen." The Helpers and Hostiles of the Invisible World are described, and their abilities specified.

Astral conditions, with the process of going out on the astral currents are explained by one who knows. The subject of Fear occupies one whole chapter.

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