

THE PROGRESSIVE THINKER

SCIENCE, MORALITY, THE BIBLE OF SUPPLEMENTED BY AN EXALTED FUTURE.

Eight Pages of INTERESTING Reading Matter, each of which is Worthy of Careful Perusal. A Spiritualist Paper that is Sustained by HONEST INDUSTRY.

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HUMAN FORESIGHT.

The Grandest Intellectual Power in Man.

A Lecture Delivered BY PROF. J. R. BUCHANAN, From The Progressive Thinker's Rostrum, to its 40,000 Readers.

The Largest Congregation of Spiritualists on this Earth.

Foresight is the greatest achievement of wisdom, and the chief superiority of man over the animal kingdom. The most familiar form of foresight is that which depends on an obvious relation of cause and effect, and requires an extensive knowledge of the facts which are causes, as in the prediction of planetary movements, which are perfect predictions because all the influential facts are known.

In social and business matters the facts are generally too numerous to be fully estimated and the predictions are therefore often entirely uncertain. In matters which lie far in the future the multiplicity of causes which cannot be known, renders prediction with accuracy impossible.

But when common knowledge and reasoning fall the intuitive faculty comes in to supply the deficiency, for it grasps a thousand influences beyond the range of common knowledge and observation. Those who are gifted in this way are kept out of unfortunate business speculations or unfortunate journeys by an impression that the result will be unfavorable. The intuitive wife sometimes tells her self-reliant husband to have no dealings with one she has just seen, as she believes he will defraud, or to avoid a certain business which she does not understand, but simply feels that it will be a failure. Such things are continually happening. When Mr. Carpenter was going to Mexico for merchandise, he was supposed that the climate he would be very successful, as the temperament of the people was well adapted to such experiments, but Mrs. Buchanan, with intuitive conception of all the conditions, said that he would make a failure. In fact he had to make a hasty escape on account of the popular opposition.

When future events seem beyond our knowledge, because we do not know a tenth part of the influences which cause them, the intuitive faculty, in its perfection, reaches out to all the unknown causes, becomes our guide and enables us to speak as positively as if we could enumerate the causes and explain their operation.

This occult intuitive power, which far transcends the common external knowledge, is the source of predictions which are so wonderful as to be called prophecies and associated in the popular mind with supernatural power or inspiration, for prophecies frequently come from supernatural sources, hence the ideas that prophecies and prophets have an infallibility entirely different from the familiar capacities of the human mind.

Anthropology, however, shows that the prophetic power is a normal endowment of the human mind, and I have ascertained its location in the internal aspect of the front lobe of the brain. Effective and far-reaching prophecy comes from a higher endowment of this faculty; and though materialistic science opposes and denies these exalted powers, they have been recognized by mankind in all ages. Cicero asserts the existence of this prophetic power; and St. Paul recommends especially its cultivation. Wherever the religious and spiritual nature of man is truly cultivated the prophetic power abounds, though the fashionable orthodoxy is so entirely unspiritual and so fully religious that it tends to repress the prophetic faculty. All great mediums possess this power, and our spiritual newspapers and magazines have published many examples of successful prophecy, warnings and premonitions. When Spiritualism shall rule, prophecy will be an every-day affair.

The psychometric faculty, when well developed, becomes prophetic, and my classes in psychometry often show their capacity. In my course of lectures in the College of Therapeutics, at Boston in 1880, my students were exercising their powers in reference to a photograph held in their hands, which they did not see, and after giving a graphic and truthful description of the man as a lawyer, politician and soldier, they said that within three years he would suddenly die. It was General Butler, and he died as they predicted.

Mrs. Buchanan had remarkable prophetic powers, shown in her predictions of the deaths of Garibaldi, D'Israeli and the Ozer Alexander, and in many private predictions which were verified. A correspondent recently told me of one of her predictions two years ago, which in the intervening time have been fully realized.

I might quote columns of successful and important predictions, but this is hardly necessary for enlightened Spiritualists. Yet I must remind my readers of the French Revolution, which shows the wonderful accuracy and minuteness of the specifications of prophecy, as he predicted the deaths and the modes of death of ten of the most eminent people of Paris, at a banquet, including himself, and the King of France, all to occur within six years, and all fully realized. No ancient prophecy, compares with this, although the Bible, if it had been the inspired word of God, as its fanatical believers think, might have established its divine origin by a prediction running through the ages. Let us ask the Bibliolaters how it happened that he of the infinite power and wisdom concealed all his knowledge and presented himself as an ignorant man in science and an utter ignorant man in the future? Was there a more blasphemous insult offered the Deity than to accuse him of being the author of such a book, describing himself as not only void of science and prophecy, but void of every virtue—creating the human race mainly for the pleasure of roasting them forever.

The career of Napoleon was predicted by Nostradamus in the 16th century. The grand career of Washington was predicted by an Indian chief in 1770. Mrs. Lincoln before her marriage predicted that Abraham Lincoln would be president. Lincoln himself had a prophetic mind and in 1858 declared that this country could not continue part free and part slave. He believed the Union would be preserved and slavery would not triumph. On the day of his assassination he was profoundly impressed that something highly important or tragical was soon to occur. If the report of Dr. Hay of Hot Springs, Arkansas, is correct, Lincoln appeared there in spirit and predicted that "it will not be many years before the labor question will precipitate this nation, together with Canada and England, into a bloody war as sanguine as the late war of the rebellion."

Mr. E. Jacobs states in the *Carrier Dove* that about the 7th of March, 1857, the spirit of the famous John Brown of Ossawatimie, spoke through a medium at Cincinnati, and said: "There will be a general war within four years. It will last five years. Millions of money will be spent. A million of lives will be sacrificed, the slaveholders will be beaten and the negro slaves will be liberated." Mr. Jacobs made a record of this at the time.

That "coming events cast their shadows before" is an old opinion, often verified. The war of the rebellion in this country was foreseen and predicted by the Quaker, Joseph Hoag, in 1803, if I recollect the date. It was predicted through the medium Styles, whose communications were embodied in a large volume. It was predicted through Redman at New York, in May, 1861, by the spirit of Washington, just before Redman's death. He announced that he knew what was going on at Washington—that the Union army would move upon the South on the 24th of May—that it would be "a most cruel and bloody war, blood will run freely"—that it would last "four years, and after peace is declared there will be great trouble in reconstructing the States,"—all of which was verified.

Blaine had a prophetic mind, and did not want to run in 1884; he wanted the ticket to be Gen. Sherman and Robert Lincoln. He said to Murt Halsted that he could carry enough States to win with New York, "but in that I should be beaten just a little," and he was beaten just a very little.

Prophecies and premonitions are going on all the time. The foregoing are but specimens of hundreds, and perhaps not the most striking specimens. Many are saved from death by premonitions against a fatal railroad train, or a ship destined to sink; but I think the majority do not attempt to avoid their fate. The man doomed to die by a railroad or a mining disaster does not avoid his fate for want of spiritual wisdom. But a soldier in our late war was wiser. He had a vision of a battle in which he was shot through the heart. When he came to the place he recognized it at once and knew when and where he would be shot, and at the right time clapped his hat over his head and saved his life by avoiding the bullet. The chaplain of the regiment tells the story with names and dates.

In these instances the prophetic faculty was developed; but prophecy has been made ridiculous by the deluded individuals who believe the Bible to be the word of God, from which they can learn the future. There never has been a correct prediction on that basis; and Prof. Totten will be as unfortunate in his predictions as the idiotic Millerites or Adventists, who as soon as they fall in one prediction, predict another date for the advent.

The cultivation of the prophetic power is one of the highest attainments of the future, for prophecy is wisdom embodied.

and I am pleased to see that THE PROGRESSIVE THINKER and the shrewd Moses Hull have expressed themselves as to its practicability. It will guide individual lives to success, and it will save nations from calamities when they become sufficiently civilized to listen to the voice of wisdom.

One prophetic mind such as the late Mrs. Buchanan, could, if heeded, have saved France the millions lost in that crazy attempt, the Panama canal. The prophetic mind is leading us out of Egyptian darkness by showing that our future world of life is a world of happiness and not a pandemonium, resounding with the shrieks of the damned, as the educated gentlemen of the pulpit would have us believe. The prophetic power is the pillar of cloud by day and fire by night, to lead mankind to the highest evolution of virtue and bliss.

Perceiving the great need of this divine power, in which man approaches God, I have endeavored to encourage and stimulate its development by predictive writing of the "coming cataclysm of Europe and America."

All prediction is hazardous, but if the kingdom of ignorance is to be conquered, some one must be bold enough to lead the van at his own risk. Mankind are all false prophets, with very rare and marvelous exceptions, when they attempt to reach far into the future. The average blindness of the race is remarkable. In every election the voting parties on all sides make false predictions. In every international excitement we have predictions of war in high quarters, which are not fulfilled. Yet very few realize the coming danger of the war of 1891. I published in the *Louisville Journal* before the war a prediction of six years of calamity. Correct prediction is not expected. Mr. Seward did not lose his rank as a statesman by predicting the end of the rebellion in ninety days.

My predictions created an intense interest, and brought me confirmatory letters from prophetic seers who had the same anticipations of our national future, of which they were absolutely certain.

Mr. Blaine was believed to be a substantial man, and when my prediction of his early death came out, few believed it; but he died, and the prediction was then not recollecting by the press. Harrison is to follow, and I am waiting the result with confidence.

As to Victoria, the Pope and Prince of Wales, they have developed more vital force than I gave them credit for, and I think they may have had spiritual seek prices. But physicians often fail in predictions of death dates when their patients have been examined for months. I may well be allowed a little latitude in reference to patients I have never seen, whose symptoms have not been reported to me; but I adhere to my prediction of their early death, and believe that two years more or less will end their lives.

I was somewhat amused by the effort of the writer in THE PROGRESSIVE THINKER to associate my name with the words "false prophet," and making the matter worse by ascribing to me my exact language, but the loosely exaggerated statement of it by the Philadelphia Press. I did not consider this at all important; for as false prophecy is the rule in reference to all daring predictions, what could I expect but to be rated as a false predictor until the event proved my correctness, as it did in reference to the cyclones and epidemics, and will as to what is to come. It has been my fixed habit, not to expect or seek prices, but to state freely those things in science which not one in ten thousand, or one in a million, believes when I first present it, and wait for the growth of intelligence and liberality. I have waited long enough to find very many thousands agreeing with me in my discoveries, and so it will be in reference to prophecy.

When so many false predictions were lying around outside and even inside the spiritual camp, unnoticed, it was complimentary to the importance of my writings to send me a few mistakes for a column of critical attack, instead of thanking me for attempting to start a school of prophecy at my own risk, which, if successful, will prove one of the grandest possible benefactions to humanity—the possibility of which should not be doubted or discouraged by any hearty Spiritualist, for he knows very little of the depths of psychic science who does not know that my aim is to the possible and probable; as to a deep thinker its consummation is certain. The prediction of the results of disease with critical accuracy is possible, wherever the psychometric and predictive faculties are cultivated, both in medical psychometry and in the entranced utterances of mesmeric subjects. So common and lucid has this been as to have conquered even medical skepticism, which is so often an incorrigible form of stubborn bigotry.

The committee of the Royal Academy of Medicine at Paris (1828) which reported the truth of clairvoyance as seen in their experiments, stated also that they recognized powers of prevision, as follows: "In two somnambulists we recognized the faculty of foreseeing the acts of the organism; more or less remote, more or less complicated. One of them announced repeatedly, several months previously, the day, the hour and the minute of the access and return of epileptic fits. The others announced the period of his cure. Their previsions were realized with remarkable exactness."

Not only the course of diseases, but the course of the weather, is subject to predictive power, the basis of which I have now demonstrated.

T. Foster, of St. Joseph, Missouri, regularly publishes forecasts for the coming month, and Prof. C. C. Blake, of Kansas, has for some years published weather predictions for the coming year with great success. Moreover, astrology, a grand and mysterious science which I have not studied, but which is investigated by many able minds, finds in the planetary worlds the course of which is known, a basis of causation justifying predictions that run far into the future, and which have often proved wonderfully true. It was this which enabled Nostradamus to predict the career of Napoleon, and I suppose is the basis of the predictions with which Olney Richmond interests his disciples. As sciences advance, the basis of prediction is enlarged, and as man is elevated toward the divine his intuition advances toward omniscience, and the time is coming when the blind and blundering march of nations through terrible calamities will be arrested by this divine wisdom.

My skeptical critic ventured too far in endeavoring to discredit my predictions of national calamities. I wish they might prove false, but I am sure they will be verified, for I rely on certain laws of destiny which I have discovered by prolonged inductive study. They are coming in terrific power. It is a myopic eye which cannot see the black cloud in the heavens; it is a dull ear indeed which cannot hear the rustle or the rumble of the coming storm. The mighty forces of conservatism and progress—of plutocratic power and aversion on the one hand, and of angry, strong-limbed labor on the other hand, are preparing and becoming roused for their final struggle.

The foremost minds all over the world are alarmed, but my note of warning was the first loud utterance, like a mid-night cry of fire in a crowded city. The famous Ruskin has expressed his apprehension of the coming battle of wealth and poverty. Such men as Judge Brewer, of the Supreme Court of the United States; Judge Gresham (now Secretary) and Cardinal Gibbons, are profoundly alarmed, and have expressed their fears.

Cardinal Gibbons says: "If we may believe those who stand upon the watch towers and scan the signs of the times, a tempest of war, to which all former wars were holiday tournaments, looms big upon the horizon, and threatens to whelm the world in horrors." Judge Brewer asked in a public address if as bloody a struggle would be required against the enslaving power of wealth or capitalism as against negro slavery.

The organization for the struggle, the agitation and the passion increase every year, and in this passionate condition the silver question and the gold movement of European aristocracy and the American millionaire power, centered in New York, and reckless of any ruin falling upon the West and South, has roused a fierce resentment, such as often precedes civil convulsions.

It is no wonder that Gov. Waite, of Colorado, said to the great silver convention in Chicago recently: "Gladstone unflinchingly declared that England, as a creditor nation, could stand any amount of appreciation in the value of credits, and added that governments were not concerned about philanthropy. Considering the condition of the masses in England and India, this was the most brutal remark since Cain, with the blood of his murdered brother crying from the ground, insolently asked the Almighty: 'Am I my brother's keeper?'"

An international interference for the purpose of settling our money affairs by the dictation of the foreign money power, is the most contemptible and God-forsaken idea that ever entered the brain of an American citizen. If we have become, under the rule of the two old parties, only a province of the European monarchies, then we need another revolution—another appeal to arms and to the God of hosts."

This evoked great applause. The Commander of the Industrial Legion, Vandeword, has used equally strong language in his address to the Legion. He said, July 12: "They want to turn the brave miners and the sturdy farmers and fearless laborers who have dared to revolt and have voted to be free, out of their homes, and will delight in their woe and want." "Their hearts are utterly dead to human sympathy, and the evident purpose of the grasping money monarchy is to enslave the whole world. Men of the blue, let us join hands with the grey coats, let us sweep this robber band of plundering bandits from power."

Another earnest radical, T. H. Tibbles, in an address July 7, says: "To John Sherman and Grover Cleveland: Over 80,000 men in the State of Nebraska, most of whom are capable of bearing arms, have taken a most solemn oath that they will die fighting before they will submit to be robbed by being forced to pay debts, interest and taxes in a degrading money, or be disgraced by paying in a cheaper money, than the money of the contract."

"Eighty thousand of us say to you, we prefer death to enslavement." "Who can tell the effect of such inflammatory language as this, which our rulers ignore, when the mayor of Chicago says: "There are 200,000 people in Chicago to-day unemployed, and almost destitute of money. If Congress does not give us money, we will have riots that will shake the country."

The *Los Angeles Herald* says: "If riots for bread or work, on a large scale, should start in Chicago, they will be followed by uprisings in all the large cities, where destitution and idleness

are now concentrated in appalling numbers. Should it become general in all the large centers a reign of anarchy and bloodshed would ensue."

"The agony is growing more intense; the same power that cursed our country by destroying more than a thousand millions of our good paper money, now threatens the wholesale destruction of silver money, the consequences of which, if it could be realized, would be appalling, and high lead to a disruption of the Union. The East and the West already differ as widely as did the North and South when they separated by secession."

Col. Crandall of the *National View*, Washington, who has been a fighting man, said recently: "The voice of the Chicago Convention will be heard on the floor of Congress, and the extra session of August 7, 1893, will never end until it ends either in the peaceful victory of silver money, or in the outbreak of a revolution by physical force such as the country has never seen."

Our dangers are realized by all who are not too apathetic, but millions are apathetically blind, thinking too little of their country.

Bishop Usher about a year ago, in a sermon at Kansas City, said: "It grieves me to see shadows hovering over this great republic. I tell you that the republic is in danger, and I make the prediction that unless there is a radical change, commencing in the hearts and homes of the American people, this republic will cease to exist, and a despotic government will inaugurate the next experiment, under a dictator."

For this opinion he gave many reasons that were possible, but he did not realize that Americans would not submit to such a despotism, if every despot had to be removed by assassination. Our history will not run backward, but justice and liberty will triumph, however long and terrible the contest.

But bear in mind that the financial question is only a collateral incident in the great struggle approaching; yet it is an incident which adds a mighty unitary energy to the grand uprising against the plutocratic power which has used our government for the classes and against the masses, until the masses begin to understand their wrongs and realize their power.

I have quoted few of the numerous expressions of popular indignation, but enough to show its terrible reality. Then we have the resolute and angry purpose of those who are determined to resist Catholic encroachments and who are determined to resist the power of the globe, must work their appointed destiny of destruction, like the wars of past ages and the terrific cataclysm which sunk the splendid continent of Atlantis.

The German prophecy published in 1857 by the *Allgemeine Zeitung* is no small confirmation of mine, though it is not identical, for it has been largely fulfilled between 1857 and 1893, and therefore cannot be considered delusive as to the future. If true in the future, as in the past, the coming calamities will be even greater than I have predicted, but I maintain my position, and believe the German seer fell into some exaggerations in reference to events so remote, running more than half a century into the future.

He was substantially correct in reference to the rise of Napoleon III., the Austro-Prussian and Franco-Prussian wars, and the Commune at Paris, the death of Pope Pius and the Russo-Turkish war, and that Germany would have great empires in one year before the end of the century; but as to the earthquakes, I think he exaggerated in saying that Manhattan Island and the whole of New York would be submerged in the waters of the Hudson, the East River and the Bay; that Florida and Lower California will break loose from the mainland and go to the bottom of the sea; that Cuba will break in two, and the west half of Havana be buried in the sea. These predictions I consider merely exaggerations of what will really occur. When he says that England will be a republic by the end of the century, he is substantially correct, and that Ireland will be a separate kingdom is highly probable.

All effects have causes, and the coincidence of my predictions with the far older predictions of the German seer and the seers in this country who have written to me their discoveries of the future before my publication, and the similar predictions of a highly-esteemed Indian chief and medicine man or seer who has always been truthful—I refer to Howling Bear—whose predictions come to him in trances from the Spirit world—are effects that must have their causes in human foresight. I have additional evidences and assurance of our country's future, but what I have said is enough. Others will speak with emphasis as our calamities approach.

ANOTHER DANGER SIGNAL. There are plenty of flashes along the horizon now to indicate plainly the coming storm. Here is one of them. Adjutant-General Allen, of the National Guards of California, has issued an order for drills, to prepare for the suppression of riots. The Federal Labor Union, looking on them with jealous eye, has appointed a committee of ten to attend the riot drills when they occur in Oakland, and report their observations, with suggestions as to the best method of opposing such troops with comparatively undrilled men.

The committee has made one report, in very bitter and sarcastic language, against the militia. The committee also say that the militia is a relic of barbarism, not for defense, or the suppression

"My prediction in 1890 of the death of Blaine first and Harrison next is being fulfilled. The vital force and spiritual support of Victoria and the Pope were greater than had anticipated, but not so sustain them three years longer."

"About two years will also bring about the revenge of France upon Germany, of which there are no present indications, except the anxiety of the German emperor for the enlargement of the army. I believe that he foresees the French hostility and the unfriendly tendency of Russia, and has good reason for his fears. I believe that Russia will, after the war begins, unite with France, and Germany will be conquered."

"I believe that royalty in England will end with Victoria, and that the British government will gradually become republican. "We have entered a long period of turbulence, the first year of which I mentioned in my prediction of 1890. The turbulence of nature and of humanity is developing increasing calamities, leading to the grand and bloody cataclysm which I predicted in 1890, which has been intuitively realized by many already, and which, before the end of this century, will become apparent as an approaching crisis to every astute politician or statesman."

"As for the present year, I have never believed that the apprehensions concerning cholera would be realized in this country, but I do believe they will be realized in three years. The morbid tendencies of the present year extend more toward the chest and head."

"To preserve this as an authentic record, I read it to the class of the College of Therapeutics on the 26th of May, and had them sign as witnesses. I would mention merely the names of J. R. Redman, M. D., W. H. English, M. D., Jos. Tilly, of Los Angeles, and Thomas Nelson, of Pasadena, among the signers; let those who are blind as to the higher powers of the human soul laugh at all predictions, and disregard the advice of the noble faculties, but as it is said he laughs best who laughs last, time will tell who he is, but he will mourn instead of laughing."

My predictive example has been followed, and many well-known writers have sketched their ideas of the future; but they do not look deeply into the laws of destiny, and predict only such improvements as they think must be made in peaceful and pleasant progress, utterly unconscious that they are standing on a volcano, and that the fiery coil of human passions, as well as the fiery movements of the interior of our globe, must work their appointed destiny of destruction, like the wars of past ages and the terrific cataclysm which sunk the splendid continent of Atlantis.

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CRITICISING.

The Position Assumed by Judge Dailey on Spiritualism.

The *Herald* of Sunday, Sept. 24, contains a two-column interview with Judge Dailey of Brooklyn, on Spiritualism. It is a most entertaining and instructive production, but it is also marred by several grave errors which, I feel sure, you will gladly see corrected, especially as you stand sponsor for the Judge as being "the best representative in the country of Spiritualism, as freed from fraud, ignorance and superstition." Speaking of physical manifestations, Judge Dailey is reported to have said: "If you ever hear of a medium manifesting five or six forms in one evening, you can set him down as a fraud." To any one who has investigated physical manifestations this statement is a patent absurdity, and one is inclined to regard it as a judicial *lapus lingue*. But as independent investigators are few, even among devoted Spiritualists, Judge Dailey's statement is bound to produce widespread mischief. In the first place it is a direct charge of fraud against nearly all of our best physical mediums, for rarely are the forms appearing in one evening limited to five or six; indeed the guides, familiar spirits, and spirits who give strength and harmony in the circle, and which almost always appear at every seance, usually number four or five, and other forms appearing are seldom restricted to less than ten or twelve in one evening. Judge Dailey, therefore, is unfair to the best known physical mediums, and I call upon him to explain his reasons for making such a statement. Even to those who know nothing of physical manifestations, but who possess common sense, Judge Dailey's statement must appear absurd, for manifestly, the fewer the forms the greater the chance for deception, while the more numerous the forms the less the opportunity given the medium for fraudulent impersonation. Thinkers who read this opinion of Judge Dailey will therefore argue something like this: "If the best representative in this country can make such a random statement, the whole thing must be a highly affair," a result which, in the interest of truth and justice, you must be as desirous of preventing as anybody else.

As regards the conditions governing physical manifestations, we know scarcely anything. We simply know, generally, that the number, distinctness and strength of the forms appearing depend on the amount of free soul-stuff available for materialization, the state of harmony among the audience, the purity and electric condition of the atmosphere generally, and especially in the center of the deftness of the spirit guides in wearing material forms, etc. The number of forms produced is no test, no criterion. It has, in fact, nothing whatever to do with the genuineness of the phenomena. The appearance of only three or four forms in one evening means poor materialization conditions, and, surely, when simultaneously three or four forms appear, as frequently happens at the seances of Mrs. Williams, Mrs. Gray, Mrs. Cadwell and others, there is less chance for fraud than when five or six forms appear one after another in the course of an evening. Then, again, it is to be observed that the methods of materializations are more conclusive proofs of the genuineness of the manifestations than almost anything else, because the forms sometimes spring out of small, vapory clouds formed in the middle of the floor; at others they drop like fiery balls of lightning sheets from the ceiling and take human form. Sometimes the forms are etherialized, so that the spectators can see clearly through them any object beyond. Then in a totally dark room the forms may appear in costumes of radiant whiteness and of more rich and exquisite fabrics than were ever wrought by earthly hands; sometimes the forms appear self-luminous without a reflected light. Any one who has tried to investigate materializations realizes fully that we are utterly incompetent to prescribe any intelligent test conditions for such manifestations.

Our great seeress Mrs. Beach told me, on one occasion when she visited Mrs. Gray, there being only six people in the circle, the room had hardly been darkened when about fifty fiery little balls appeared to descend in couples from the ceiling to the floor and after dancing about reascended to the ceiling, at the same time changing into larger fluffy white balls. Then they again descended to the floor, expanded in the usual cloudy way and became distinct human forms. The seance-room was then so crowded that no one could move about, so two of the materialized forms went and opened the folding-doors to the large parlor adjoining, two others moved the piano from the parlor to the seance-room, and another one sat down and played on it while the others danced and conversed with the six visitors, four of whom were mediums. The whole thing appeared like a dream. Surely Judge Dailey will admit that it would have been easier for Mrs. Gray to have fraudulently produced four or five forms one after another during the evening's seance than fifty at one and the same time!

In discussing fraudulent manifestations, Judge Dailey speaks most charitably and kindly of those who he thinks have cheated, ascribing these frauds to need rather than depravity, but it is just possible that what Judge Dailey regarded as fraud may have been no

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You want a more bountiful harvest than we can give you for 25 cents? Just pass and think for a moment what an intellectual feast that small investment will give you. The Progressive Thinker is a most valuable paper. It contains a vast amount of information, and is a most valuable paper. It contains a vast amount of information, and is a most valuable paper.

Take Notice.

At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.
If you do not receive your paper promptly, write to us, and errors in address will be promptly corrected, and missing numbers supplied gratis.
Whenever you desire the address of your paper changed, always give the address of the place to which it is then sent, or the change cannot be made.

SATURDAY, OCT. 14, 1893

WHITE CITY SKETCHES

From the date of the opening up to the present time, the Fisheries building during visiting hours has never been free from a continuous crowd of its great tanks, belonging to the United States Government, and located under the dome of the central building. Like the monkeys in a menagerie, the antics of the fish prove always a drawing card. Children and graybeards, young men and middle-aged women, manifest equal interest in the contents of these large bodies of water, and their constant aeration by mechanical means. On one side we have all nameable varieties of fish from our lakes and rivers. On the other are specimens from our sea coasts and estuaries. They all seem equally at home under glass. In close connection with these tanks must be mentioned the model fish hatcheries in the Government building itself. There is illustrated the method adopted by the United States Fish Commission for increasing the number and variety of the supply of edible fish throughout the United States. Perhaps the least understood, and for that reason the least appreciated, is the work of the Fish Commission of the United States. Millions and millions of fish are yearly added to the world's supply by their efforts. People go to the great water reservoirs of food and take therefrom without let or hindrance knowing not, and often caring less, that these supplies, like the bison of the great plains, would have been exhausted long ago, had not some intervening intelligence increased by artificial means the supply. Indeed, so little is heard of their quiet work, that their modest requests for the funds absolutely needed to carry on their most important work, meet with anything but generous attention from the men who, in Congress, frame the annual budget.

While the United States exhibit is enormous, several of the other States have a very complete display of live fishes, and there is always a crowd before them. It is evident that active life has much more interest for the majority of mankind than still life, in whatever form presented. They prefer to see the motion of existence, rather than the finished product of that motion. It is the chance of the outcome, and not the outcome itself, that we are all of us figuring on.

Man would do better for himself and his if he would devote more attention to this section of his Commissary Department, and learn to make the most possible out of both the raising and the cooking of this article of food. It is many times cleaner and more nourishing than the flesh of swine, which has for so many years held place as the cheap food for the poor man's pocket. But as that is rising in price, he will be obliged to seek in fish a substitute.

In the annexes to the main building are samples of every kind of fish used for eating, in every method of preservation: dried, canned, pickled and powdered, from all parts of the world. There also seines, nets, line, harpoons and hooks, from the aboriginal idea to the most improved make and finish. We find also displays of boats and clothing, and all the other paraphernalia that men use "who go down to the sea in ships," make a business of fishing. We find here besides stuffed walrus, seals, walrus and seals, models of some of the fishing towns on the Atlantic that have helped make New England the gold-bug she is to-day.

It is curious that by the examples of this assisted industry before us, which the Government has finally consented to foster to a larger extent for itself, there are still those who flout the idea of an Army of Industry under the control of the Government as perfectly legitimate. The Governments of the world never hesitate to call their citizens to the front when they want a little legalized murder done of brothers, friends and fellows. They have never hesitated to our crush-

ing debt, in raising money to equander in making widows and orphans, and the poverty of grinding taxation for unborn generations. Had one-millionth of the amount used to drench the earth in blood, and make it horrible to our spirit friends, been spent in increasing its productive power, for use and comfort, there need not have been a single soul to-day, in this whole broad earth, needing either food or shelter.

Suppose such an army was organized, in which the unemployed could volunteer, and the tramps and idlers be drafted under army discipline, for works of peace and not war, how much in the way of public improvement could be accomplished. How many millions of acres of the public domain could be irrigated and made productive. How many thousands of miles of good roads could be constructed. How the great waterways of the United States could be improved and joined together, thus bringing down that constant canker on the farmer's product, transportation. Every man would be sure of at least a subsistence, for himself and his. And the necessity for jails and poorhouses would cease, while all men would be more and more united in the truth and possibility of the Universal Brotherhood.

Spiritualism as Unbelief.

The Herald of Gospel Liberty, a religious paper published at Dayton, O., devotes two columns to an editorial consideration of "The Growth of Unbelief." The article is timely from the church standpoint, for certainly unbelief, as gauged by the standard of the church, is making rapid strides in these days of freedom to think and to publish. The spread of intelligence and of general and scientific education and knowledge is not conducive to unquestioning belief in religious dogmas; rather it is antagonistic to all forms of superstition, however encrusted with age or saturated with priestly ideas and influences.

The trend of the inquisitive, practical, scientific intellect of to-day—fortified with and built upon the rock of general intelligence and secular education—is toward those ideas and views—and only those—that, whether pertaining to religious or economic factors in human life, thought and society, are of such a nature as to commend them to the ethical sentiment in the enlightened human mind.

As man advances in general intelligence, his moral sense grows with his growth, giving him a keener and clearer cognizance of the great principles of right and wrong, and the application of ethical standards to all creeds, systems, doctrines, dogmas and teachings—all "faiths," all books, all Bibles and all Gods—set before men's minds as objects of faith, belief or worship.

And it has become settled and recognized rule—a law of moral and mental obligation binding upon the mind and conscience of every man who will be true to himself in the highest sense—who will live and act with fidelity (not infidelity) to his own best and highest concepts and ideals of truth and goodness—to dismiss and reject as false—to humanity and to God—and all dogmas and religious systems and doctrines that do not commend themselves to one's moral sense as ethically just and right. Religious teachings—such, for instance, as the Calvinistic views concerning God and man, election, foreordination, predestination, damnation and hell—plainly cast a cloud of blackness over the moral character of Deity—and a pure ethical mind will, by force of ethical instinct and moral obligation to Self and Right, reject them, no matter what men, what Scriptures or what beings or powers say they are truth and must be believed.

From this standpoint we are inclined to believe as true the statement in the article referred to, that "one of the mightiest forms of unbelief, and that, perhaps, also, the most entrancing the world has ever seen is Spiritualism."

Spiritualism stands ready to accept as true all the facts of science so far as known; it stands with open arms to welcome truth at all times and in all places. Spiritualism conceives that truth is consistent with itself; it recognizes that man is endowed with a principle within his nature which tells of right and wrong—a sentiment of moral import—whose dictates are felt as mandatory and as having a right to rule the life, the thought, the conduct. Spiritualism recognizes that this natural moral sense must be in consonance with the power that implanted it—that if a God implanted it in man's nature, then must the moral nature of that God be consonant with the same—that hence God must possess the same moral attributes as man—infinite perfect, if so it please you to say. Hence, again, if the ideal of a God, and the dogmas of a religion as set forth by theologians, commend not themselves to man's moral sense—he is false to himself, false to humanity, false to highest God, if he does not reject them.

And that is what makes Spiritualism par excellence the mightiest form of unbelief of this age. It is because it acknowledges no fealty to false dogmas however ancient and venerable—nor can it accept as true, dogmas that dishonor both humanity and God, nor worship a God whose moral character outrages man's moral sense. If it is unbelief, or infidelity, or orthodoxy or unorthodox friends must make the most of it. Spiritualism glories in such unbelief. Rather, in this sense, Spiritualism is the synonym of "unbelief."

In a square inch of the human scalp the hairs number about 1,000, and the whole number on an adult scalp is about 120,000.

RARE INDUCEMENTS.

Our Fall and Winter Campaign.

It is just now commencing. It will be especially brilliant, as announced in another column. THE PROGRESSIVE THINKER has a record—a record that does not require a curtain to screen it from the gaze of a scrutinizing public, and which makes it a desirable acquisition to every family circle. We want every Spiritualist in the United States to enjoy its weekly visits and feel its elevating influence. In order to more fully consummate this work we have just issued a special edition, made up of pages of superior merit, heretofore unpublished, and which we have designated PROGRESSIVE THINKER tracts. The first page consists of an entertaining lecture on

"Hinduism."

by that remarkable scholar of India, Swami Vivekananda. It is full of thoughtful ideas and suggestions.

The second page consists of a very valuable illustrated article on

"The Art of the Spirits."

It is very fine, illustrating, as it does, the wonderful power of spirits in writing and drawing. It contains much food for thought.

The third page consists of a vast array of impressive evidence proving that

There Is No Death.

It embraces "A Chapter of Poetic Pearls Beaming with Immortal Life and Scintillating with a Light Divine" by J. C. Cox, of Dayton, Ohio.

The fourth page is very valuable, consisting of a "Cloud of Witnesses," and embracing the

Poets and Poetry of Spiritualism.

This page alone is worth the price of subscription for the paper one year.

The fifth page is a vast treasure-house of facts, solid and substantial, and should be read by every Spiritualist. It illustrates this important fact, that

The Passage to Spirit-Life Is Most Delightful.

It shows conclusively that it is pleasant to cast aside the physical body, and that the spiritualistic view of death is beautiful. This page is intensely interesting.

The sixth page presents Brother Jonathan's views on

Political Romanism.

It contains an illustration showing the martyrs of the Inquisition taken out of cells in walls where they were buried alive. The statistics it furnishes are invaluable.

The seventh page is a treasure-house of knowledge, consisting of a lecture on

The Martyrs of the Liberal Faith.

by one of Chicago's literary lights, M. M. Mangusarian, the lecturer for the Chicago Society of Ethical Culture.

The data it furnishes is invaluable.

The eighth page consists of

A Cloud of Witnesses.

The truths of the spiritual phenomena endorsed by science. This page was furnished by A. W. Moore, one of the leading journalists of Rochester, N. Y.

This paper has been compiled with special reference to the demands of Spiritualists. Not a book on our shelves that contains more valuable information. It is a storehouse of thought, glistening with rare gems. In fact, its contents would make a book of at least 100 pages. Now every new subscriber, whether for three months or a year, can have this paper for one cent, just enough to pay the expense of mailing and postage. This will be a feature of our fall and winter campaign. No such paper was ever issued from the spiritualistic press.

The Assassination of Lincoln.

We issued one edition of THE PROGRESSIVE THINKER which reached the marvelous number of 145,000. It connects the Catholics with the assassination of President Lincoln. It is a remarkable paper throughout—brilliant, truthful and alarming! To all new subscribers, whether for three months or one year, it will be furnished for one cent.

Spirit Guidance.

This is a beautiful story by Miss Clara Marsh, running through THE PROGRESSIVE THINKER for twelve weeks. It is most interesting. It has been combined in two papers, and these will be furnished to all new subscribers for two cents. Now just see what a grand feast we offer you! For twenty-nine cents you will get the paper for three months, and also SPIRIT GUIDANCE by Miss Marsh, and the marvelous papers we have described above. Please tell your neighbor what we are doing. Cheapness and excellence are combined in what we offer. Call your neighbor's attention to these inducements, and insist that he shall accompany us during our fall and winter campaign. THE PROGRESSIVE THINKER is supported by honest industry, and it invites the especial co-operation of all who believe in that line of policy, and who have no apologies for wrongdoing.

Moses Hall.

He gives another page of his Spiritualist Concordance this week. That page is well worth the price of a year's subscription to THE PROGRESSIVE THINKER.

A FEW WORDS

On the Responsibility of Spiritualists.

Our responsibility increases with our knowledge. On this hypothesis Spiritualists have an increased responsibility by reason of their reception and acceptance of the new evolutionary spiritual dispensation; therefore, they should be the first in all that concerns the welfare and progress of humanity; but progress is confined to no class of people. There is a great awakening all over the world produced by the same spirit of evolution that made Spiritualism possible.

The World's Parliament of Religion, which has lately adjourned after seventeen days of three sessions a day, and three to five papers read at each session by men and women of the highest culture, from the far eastern so-called pagan nations to Europe and America, embracing all phases of religion and ethics, from the most ancient Hindooism to the latest form of Christianity, always that the world is moving toward a higher moral and spiritual attitude.

Those who sat from day to day in this Parliament, until it became monotonous, although increasingly interesting, can testify to the fact that the great heart of humanity is throbbing as never before for the amity of a pure brotherhood, such as Spiritualism inculcates.

As we have already said, our responsibility has increased by the knowledge we have received of the realities of spiritual life. It is a talent given to us by the higher power, and brings with it the obligation to use it for the benefit of the world.

Individual effort and influence is all well enough in its place, but united effort is in a measure indispensable. The churches have already made great progress in this direction, and the question sometimes presents itself whether it is better to fraternize with them in humanitarian work, or go on the old "I am holier than thou" principle, and have institutions exclusively spiritual. Then a kindred question arises—whether the churches may not in the near future absorb Spiritualism. There are many Spiritualists in the churches now who have their church-homes and friendships there, and feel no inclination to leave, and it would be tyrannical to ask them to do so, especially when the clergy have not only laid aside their hostility, but have seen and accepted spiritual truth; and although they have not the phenomena, yet they preach the principle and make it unnecessary for members to go elsewhere to find the truth.

Now, we will venture a suggestion without raising any question—suppose these clergy should continue to countenance and advocate occasionally as prudence dictated to their mixed audience the new or revised "gospel of Spiritualism," and their people continue to work in the different benevolent societies of the church, and hold their spiritual circles as now, and in this way gradually revolutionize the whole Christian community, without incurring the enormous expense of new temples, and new everything, and increasing instead of diminishing the divisions and antagonisms among men?

One thing is certain—he who would propagate Spiritualism must himself be spiritual, and that means all and much more than our suggestion. Yet while we plead for the largest tolerance and the greatest possible harmony, we protest against any compromise with the dogmas which have been the curse of Christendom, and the poison of the gospel of good will to men.

Since penning the foregoing our attention has been called to the announcement in the Arena of a society formed in Philadelphia called the "Church of Humanity." It says: "We are a 'church,' so-called, because we are religious. 'To do good is our religion.' Our faith is 'the brotherhood of man,' and our aim is nothing short of the realization of that brotherhood on earth." Then follows a long prospectus of their proposed religion of life, for which we have not space. The editor of the Arena says: "It is evident that the people are ready and longing for a great national movement along the general lines proposed—a movement to establish societies that will live the brotherhood of man, that will educate the people, save the children, and develop a broad, free, progressive, universal manhood and womanhood."

What do Spiritualists say to assimilation with such societies or forming others like them for practical work?

Spirit Incendiaries.

Spiritualistic Weekday says that a curious phenomena has occurred in Reuver. At V. D. V.'s brewery the fourth of those sudden fires in a garret has occurred during an electrical storm unaccompanied by the usual thunder. The fire was mastered, but since then it broke out afresh about a dozen times a day in the same place, and frequently when it is impossible there can have been any trace of smoldering. Once it started in a file of business accounts, at another time it was a curtain or a dress lying on a table that was burnt, and all this in a room where there was no regular fire. It started among the shelves of a closed trunk where no fire could get through so soon. It begins with a gentle hissing, and the phenomenon does not occur during the night. There is a good deal of speculation as to the cause of it, excluding the possibility of trickery—and, of course, many of the villagers believe it to be witchcraft.

Sixty million dollars' worth of leather is required every year to provide boots and shoes for the inhabitants of Great Britain.

A Seance in Rome.

La Luce Da Roma says: "We note with the greatest pleasure the increase of interest in psychic phenomena that is now taking place in the Academy of Rome."

"Signor Alegranti, a noted Roman painter, and an old disciple of Kardec, recently invited some members of the Academy to his house to assist at a sitting for psychic phenomena. There was to be sixteen and no more, and among the guests we were glad to see many men of illustrious names."

The table selected for the experimentation was a large one weighing thirty kilograms. The cloth that covered it was removed; a lamp protected by a transparency of rose-colored material, was lighted, and suddenly powerful blows were heard upon the furniture. The lamp was extinguished, and a very distinct phosphorescent light of the size of the two hands was seen to be resting on the shoulder of Sig. Fontana; thence it moved to the center of the table, accompanied in its passage by a tremendous noise.

The spirit was requested to moderate the strength of his blows, and, if possible, to materialize his hand. To this he replied affirmatively. The hand was extended above the table; many psychic lights appeared, and a large, cold, perfectly-formed hand came and clasped that of one of the sitters, beating it with such force that all present could verify the phenomenon; it went then around the circle, and touched in turn each one of the hands of the fifteen who sat about the table, were all the while rigorously united in a psychic chain.

The spirit was invited by one of the party to write something upon a sheet of letter-paper placed in the center of the table. In the silence which followed his assent, we clearly heard the sound of a hand moving upon the paper. The light was called for, and by it we read the following words in the German language, but written in Latin characters: "Gott, ich danke. I thank God." At the request of Signor Dezi, the spirit gave his name as Peter, and said that he was from Nuremberg, and in reply to a question he added that he was sent to take an active part in the labors of the academy.

Invited to repeat the phenomenon of direct writing, he assented; the light was extinguished; in a few minutes the sound of writing was heard, followed by a rap upon the table. This time the phrase was in French, and as follows: "Je vous salue et vous remercie. I salute and thank you." At a third repetition the spirit wrote, in Gothic characters, this phrase: "Lieben Sie Gott, er ist sehr gut." "Love God; he is very good."

This was the last phenomenon of the evening, after which the spirit said he had discovered among those present mediumistic power for physical effects, and urged us to persevere in the development of these faculties.

Counterfeit Liberalism.

At a meeting under the auspices of the Secular Union and Free-Thought Federation, whose members and adherents claim to be Liberalists par excellence, Dr. Juliet H. Severance, widely known as a physician, and a very able, talented and eloquent speaker and lecturer, made an address, by invitation. The Doctor is a pronounced Spiritualist, and has the courage of her convictions. Preceding speakers had given free vent to their materialistic views, and had been given a respectful hearing by many Spiritualists who listened to them. Dr. Severance, in a respectful and dignified way, yet with forcible firmness, signified her belief in Spiritualism, and gave some of her reasons for her belief. This called forth hisses from some of the liberal (?) Freethinkers who heard her. It was an expression of a sort of liberalism that is too common among those who make "great claims to the truth" and was an outburst that should have caused every true liberal cheek to tingle with shame, and merited prompt and outspoken rebuke from those in charge of the meeting. Dr. Severance's lectures and addresses evince the deep study and philosophic mind of a trained and earnest thinker; she has the faculty to present her views clearly, consecutively and logically, and she has the boldness to present her well-considered convictions and views without asking whether her hearers agree with her or not.

The petty, misnamed liberals who hiss such a lady only show how very low and illiberal they are in fact. True liberalism is broadly tolerant and charitable toward opposing views; and hisses given under such circumstances as the occasion referred to indicate not only ill-manners and a lack of good sense, but a narrow-gauged mind and incompatible spirit of bigotry wholly incompatible with genuine liberalism.

Prof. H. D. Barrett.

Prof. H. D. Barrett, president of the National Association of Spiritualists, is now in the city, and will remain during October. Any inquiries in reference to organization, etc., can be addressed to him at 604 Warren avenue. While here the Professor will answer calls to lecture on Sunday within a hundred miles of the city.

Spiritual Meetings.

Spiritual meetings are held at the following places:
No. 17 Thirty-first street, at 2:30 P. M.
Corner Ogden avenue and Washington boulevard, at 10:30 A. M. and 7:30 P. M.; Mrs. Cora L. V. Richmond speaker.
No. 93 South Peoria street, at 2:30 and 7:30 P. M.
Corner Sigel and Sedgwick streets, at 7:45 P. M.
No. 684 West Lake street, at 8 P. M.
No. 11 North Ada street, at 7:30 P. M.

The Progressive Thinker.

Anyone who glances over the pages of our paper this week must realize the important fact that whenever a writer has something especially good he sends it to us for publication, for he knows that the circulation of THE PROGRESSIVE THINKER is doubly that of any other dollar Spiritualist paper now published. Those who are not subscribers to the paper get left in the rear.

Titles were most abundant and grandiloquent in the latter days of the degenerate Eastern empire. The formal titles of one of the latter Constantines would fill two columns of a daily newspaper.



Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

Mrs. Reynolds, materializing medium, is located at 324 West Madison street. See announcement on eighth page.

W. H. Bach will lecture at Prophetstown, Ill., for the Sundays of October.

Charles Howells, inspirational speaker, will answer calls to lecture. He can be addressed for engagements at 35 Monroe street, Grand Rapids, Mich. He has been lecturing lately very acceptably at Muskegon, Mich.

Mary C. Lyman, inspirational lecturer and test medium, who was in attendance at the National Association of Spiritualists, will answer calls to lecture. Her home address is Fulton, N. Y.

Mrs. Sarah A. Walters, lecturer and test medium, will answer calls. She can be addressed at Auburn, N. Y. She was in attendance at the National Association of Spiritualists.

P. Galvin writes of his hearty reception at Marshall, Texas, where he accepted in organizing the Marshall Spiritual Association recently. While pronounced Spiritualists are not many, they are good and mean business, and that means large additions in the near future. Some of the best people are anxious to find out what Spiritualism can give them in the way of comfort and knowledge. Capt. B. C. Cooley is president of the new association.

I. S. Passenger writes that the Advance Spiritual Society of Brooklyn, N. Y., enjoyed a rich feast at their meeting September 27th. Mrs. Say Foll has closed her engagement, and returned to Chicago. She was well-received, and drew a full house.

Mrs. Weeks-Wright, an excellent medium, whose home is in California, is now in this city, where she will remain a short time and give sittings. She can be found at No. 44 St. John's place.

Will Wilson, of Lawton, Mich., writes of a seance with J. Riley, of Marcellus. Seven others, all skeptics, attended. Immediately after singing, a tall, noble form came out in front of the curtain, bowed gracefully, and dematerialized in plain sight. Seven other forms came forth. Two ladies also came and were recognized. Spirit Benton came bearing a music-box, handed it to one of the sitters, and shook hands with all in the room, all in plain light. Many messages and tests were given.

Dr. F. S. Guest writes of seances given by Oren Stevens, of Lowell, Mich. Writing was done on a book-plate, the whole six pages being covered, with different colors, within ten minutes. The phenomena given through Mr. Stevens has set freethinkers to investigating. Some who commenced investigating a year ago have become convinced Spiritualists.

E. Bach seems to be actively engaged in Dakota, lecturing on Spiritual matters and other things which interest the farmers.

Rev. G. W. Carpenter will answer calls to lecture in any suburban town near enough to Chicago so he can go and come between 5 P. M. Saturday and 9 A. M. Monday. He can be addressed at 1148 Greenshaw street, Chicago, Ill.

Dr. Dickinson resides at Battle Creek, Mich., instead of Grand Rapids, as stated in a late issue of THE PROGRESSIVE THINKER.

A. H. Rodkey, secretary of the First Association of Spiritualists of Allegheny, writes of the dedication of their hall, October 1. The exercises consisted in addresses by Rev. Mr. Andrews, Universalist; Dr. James, of Pittsburgh; Dr. Pettman, Mrs. Demorest, the clairvoyant; Mr. Knight, of Indianapolis, and President Bell of the new society. The occasion exceeded expectations, and the society is bound to prosper.

The O. U. S. Society, of Geauga county, Ohio, meets October 15th, at E. G. Olin's, in Middlefield. Everybody welcome.

Mr. G. W. Walrond, of Hamilton, Canada, writes that the Canadian people at London, Hamilton and Guelph have been having a good time with Mrs. Effie Moss, materializing medium, from Cleveland, Ohio. She has given a number of seances, each of which was largely attended by anxious investigators, all of whom appeared to be more than delighted with the many spirit forms that materialized at each sitting. At one sitting Mrs. W. was called upon by a spirit to witness the materializing of lace from a pocket-handkerchief. This was done in a good light, yard after yard streaming around the circle. Afterwards it reformed back into its original state—the handkerchief.

William C. Rockingham writes: "Your paper is a welcome visitor at our home. Whenever an opponent finds fault with your proceedings against the Cincinnati gang, I only reply: 'Would you wish to invest in any of their bonds? Not much!'"

Mrs. Anna M. Jaques is now lecturing in Washington, D. C., for the Second Society, and will be disengaged the 1st of January. Her address is 292 Indiana avenue, N. W.

Frank T. Ripley, the well-known lecturer and test medium, has some time that is not engaged, and can be addressed at 118 Camp street, New Orleans, La. After October his address will be 2763 Broadway. Large audiences greet him at New Orleans, and he is doing a good work there.

Prof. Lockwood lectured at Lodge Hall last Sunday at 2:30. He contemplated remaining in the city for two weeks, and favoring the Spiritualists with some of his philosophical lectures. Called on J. Aleix, of New Orleans, La., followed on us lately. He speaks as follows of Frank T. Ripley: "Frank T. Ripley, now engaged by the N. O. Association of Spiritualists, is doing excellent work at the meetings which are held at his hall. He is doing much toward convincing skeptics of the truths revealed by Spiritualism, through his wonderful psychometric readings and other tests."

Mrs. Edith E. R. Nickless, of California, is engaged to lecture for The First South Side Society of Spiritualists at 77 31st street, each Sunday evening during October, and would like to make engagements for weekday evenings in the vicinity of Chicago. She can be addressed 3705 Ellis Ave., Chicago, where also her friends can find her from 9 A. M. to 4 P. M.

Prof. Loveland has returned to his home at Summerland, California. He made many friends while here.

The spirit artist, Mr. Campbell, has located finally at 20 Bishop Court.

Will C. Hodges, one of the best advocates of the Spiritualistic cause, can be addressed for engagements at 40 Loomis street, Chicago, Ill.

G. D. Lear, of Sioux City, Iowa, writes: "We have, with Mrs. Lovett's assistance, organized a society, with J. J. Sellen president; Mrs. Kittie Leon, treasurer; G. D. Lear, secretary. Mrs. Lovett is now filling an engagement in Minneapolis, Minn. We have formed several developing circles, and on Sunday evening socials are held, and the non-professional psychics give out what comes to them from the Spirit-world. We would be pleased to hear from good (reliable) physical mediums that would care to visit a small society just starting out in a city of 48,000."

Mrs. M. A. Jeffery, trance speaker, clairvoyant and psychometric test medium, can be addressed for engagements at Ludington, Mich.

F. N. Foster writes: "After two months' very satisfactory work in my mediumship at Onset, and one month's fishing, which was also satisfactory, I have started on my winter work, and shall be in Boston, Mass., 340 Shawmut avenue, during October, and give sittings."

The Spiritualists again assembled last Sunday in Clark's Hall, Toledo, Ohio, to hear Mr. C. Turnbull, of Cleveland, Ohio, speak on "The Seven Physical and Soul Senses of Man." The lecture was scientific and interesting, and was appreciated by the large audience. A series of lectures on astrology and other kindred subjects are being held here, Mr. Turnbull imparting his lessons with marked skill, and revealing many new fields of thought for the progressive thinker.

Mrs. H. T. Brigham writes: "Mr. J. Frank Baxter is to speak and give manifestations of his wonderful test mediumship for the New Society of Ethical Spiritualists at Knickerbocker Conservatory Hall, at the West 14th street, New York, on Sundays, October 8th, 15th and 22nd, at 11 A. M. and 7:45 P. M. This is the first time in many years that Spiritualists of this city have had such a treat promised them, and all lovers of the truth eloquently and fearlessly spoken—to which is added the finest music and tests of the most convincing character—should certainly be present."

The St. Louis Globe-Democrat says that La Irradiation, of Madrid, has a portrait of Dr. Leopoldo Calleja, editor of Luz y Verdad, and gives an account of his career. Dr. Calleja took his degree in 1875, and since then he has had a busy literary life in addition to his medical practice. He is an accomplished man in many ways, and some of the cures which he has effected by the means of magnetism are reported as being quite remarkable. One of these may be cited. At Jonuta, in the State

True? By Prof. J. W. Cadwell, Ancient and modern miracles are explained by mesmerism, and the book will be found highly interesting to every Spiritualist. It is the only work ever published giving full instructions how to mesmerize, and the connection this science has with Spiritualism. It is pronounced by Allen P. and others, who have read it, to be one of the most interesting books ever written. Paper, pp. 110 cents. For sale at this office.

The Advance of Spiritualism in the South.

To THE EDITOR:—Please give me room for a few remarks on the state of Spiritualism in this fair land of our adoption; as the extensive circulation of your excellent and fearlessly outspoken journal seems to be the most fitting place at present, and it seems as if it was a God-send for our cause here, where I find more of the old-fashioned patriotism and democratic American sentiment than in other parts overrun by the hordes of European emigrants, mostly Catholics, who are made to believe the devil is in the wind when the name of Spiritualism is mentioned, and look suspiciously over their shoulders to see if he is likely to materialize. Efforts were made here some years since to establish a State Spiritual Association, and one like the present was incorporated, but failed for want of material support. We hope now to call sufficient attention to the importance of such support as to prevent another failure from the same cause. There are many Spiritualists now in this country of abundant means, who, it seems to me, if they felt the importance of the spread of true spiritual knowledge, would do as much in this great work as some of their orthodox brethren have done to establish negro schools in the South. We don't object to the schools, but at the same time we do see the great need of a higher education in true spiritual knowledge and life, now that the old church is in the last throes of existence.

During our State convention, beginning October 20th, we are looking for the attendance of some well-known Spiritual speakers and mediums. Among the first are Dr. Peebles, of San Antonio, and Judge Bothe. Among the mediums we have secured the services of W. W. Aber, and look for Mr. and Mrs. Gilmer, who are valuable materializing mediums. Aber is perhaps one of the most remarkable mediums for versatility of powers before the public; taking age and all into consideration, few excel him in materializing spirits; then for physical phenomena, such as moving heavy things, passing solid matter through locked doors, by trumpet and independent voices which hold long conversations with the audience, for independent writing on slates, paper or cloth, he is not excelled; then he is a platform, test and photograph medium and inspirational speaker. Such versatility of power is not common. His perseverance in accomplishing these results is worthy of imitation in all who seek mediumship, having the natural gifts or qualities. "Practice makes perfect" is no idle talk.

He was mediumistic when a child, and was many a time laughed at for saying he saw people when no one else could see them (opening of the spiritual sight). His father, who was something of a medium, died when the boy was two years old, saying before his death that he was willing to go now that he could leave a boy who would carry out his ideas on a subject that was near his heart.

Aber was born in 1861; during the war that actually established our national autonomy. I do not say that this has any present significance, but often such unthought and unthought of connections exist, and are of deeper import than we dream of. The study of psychology has many hidden mysteries to solve.

At first, like many children, he was unwilling to submit to the requirements of study and practice, but finally yielded to the solicitations of his mother, and with the assistance of a niece, a miss fifteen years of age, his repugnance was overcome, and, finally, after a full twelve months' practice, he was brought into reliable rapport with the world of spirits, and the results have been satisfactory to his good mother (now 71) and friends of this new light of the world. It may be worthy of note, though common to all good mediums, his inherent contempt of fraudulent imitations of spiritual phenomena and all who practice them, and he takes a pleasure in himself in being placed under the most rigid test conditions when it is required or necessary to convince the skeptical of spiritual life, for he is himself a careful searcher after truth.

Dallas, Tex. Dr. B. C. Tabor.

Introspection.

In lowly walks I often meet,
Weary hearts and tired feet,
And written on each troubled face
I seem to see, as words would trace,
Their secret lives of bitter we,
Hedged in by some unseen foe.
To these my heart, with love's intent,
On wings of sympathy is sent,
To clothe their minds with robes of joy,
And every shadowed thought destroy.
In giving strength to lift the weak,
I only find what I most seek.
That all things lovely, sweet and good,
Within the soul are understood,
And only when I work and do
Can my best mortal dreams come true.
—Bishop A. Beale.

Angels Watching Us.

The stars above shine brightly, dear,
Though human hearts despair;
And angel-eyes watch souls of men
Through all their earthly care.
The good is not forgotten, dear,
Though lost to mortal eyes;
Its hopes, the crown of life sublime,
We wear beyond the skies.
The truth we teach, the good we do,
These make our home above;
For truth and good work mysteries,
For God is truth and love.
O that the love of God may be
The angel on our way,
To give us peace and lead to light,
And turn the night into day.
—White Rose.

A Card of Thanks.

Will the kind friends who responded so nobly to friend Maynard's letter please accept my most sincere and grateful thanks.
ANNIE LIND CHAMBERLAIN.
Box 50, Mattapan, Mass.

RESURRECTED.

Mrs. Phillips, of Salem, Back from the Dead.

A WONDERFUL STORY.

She Saw Her Daughter in Heaven, and Jesus Said: "Begin Again!"—Nearly Buried Alive.

"I believe I have been dead. I know just as well as I know I am alive now, that for a brief interval I ceased to live, and was in the world beyond."

These are the words of Mrs. R. R. Phillips, who lives in a pleasant old-time house in Salem, Mass., and who is now recovering from an illness which in many respects is without a parallel. Never in the old colonial times, when the harbor of Salem was filled with Indian merchants, and Boston was a secondary port, where the night air resounded with the uncanny noises of witches in their revels, was a more remarkable story brought to light than that which was related to a Post reporter yesterday afternoon.

The very air of this old seaport town seems heavy with mystery. Stories which in any other locality would be scoffed at, in this place take on a semblance of reality which compel attention, and almost force conviction. Just as the visions which harassed the soul of the Rev. Arthur Dimmesdale in the days of the "Scarlet Letter" were real to him, so the visions which Mrs. Phillips has seen during her recent illness are indelibly stamped in her memory. She believes them real, and those who were present at the time share her belief.

It was a little after 4 o'clock when the Post man called at her home, and it was with reluctance that Mrs. Phillips consented to narrate her experience. She does not court notoriety, for she is an educated woman of refined tastes and a retiring disposition. Although it is eighteen weeks since she was taken sick, she is still confined to her room, and has not yet regained full use of her lower limbs, which remain cold and stiff.

No one who listened to her story could fail to be impressed. Her eyes assumed an unnatural expression, her emaciated hands tightened unconsciously and her whole manner is that of a person who has lived through some terrible experience.

"During my recent illness I had certain spiritual manifestations which I shall never forget. It is hard to describe them, for they were, for the most part, transitory and intangible. One, however, was most vivid and real. It occurred, I cannot tell exactly when, but it was about the middle of June. On Decoration Day I sank into a semi-conscious condition, but was always aware when my nurse was present or absent. I continued in this condition for three weeks. On the day when the manifestation occurred I was very low and my breathing was very slow. I felt that I was dying, that if the nurse left me for a moment I should surely die.

"All at once I realized that she was gone, and then a number of lights appeared before my eyes—I cannot say how many, but at least five. Each time I breathed one disappeared. The agony I suffered was terrible. I knew those lights numbered the breaths of my life. There were only three left, and the nurse had not returned. If she would only come, I felt that she could save me.

"I made a desperate effort to make those around me understand. My husband divined what I wanted, and went for the nurse. The first light went out, then the second, and then the nurse came. She applied restoratives, did everything she could, but the last light flickered and went out. Then all was dark. I realized that I was in another world, and struggling for life—a terrible struggle.

"Then I heard voices—the voice of my daughter, who was dead, saying: 'Mother, Mother!' Then a wonderful scene opened up before me. It was like a beautiful green lawn, stretching away in the distance, while directly in front of me was a great river. I saw it plainly—saw the dark-brown pebbles on the shore on either side.

"Across the river, at the Gate of Heaven, stood my own daughter ready to receive me, and Jesus was there. I looked into his face. Then, when I was already partly across the river, my daughter opened the gate to receive me, but Jesus shut it, and spoke two words: 'Begin again.'

"At the sound of his voice—I can almost hear it now—I was again in this world, and I felt a wonderful joy. I knew I was going to live, but that it was a new life—like that of a new-born babe. I had been dead, and all my sins of my other life had been taken away in the time of terrible agony. After this I began to get well.

"Before this time I had had other sinking spells. One occurred about a week before, and I was given up for dead. At the time I was perfectly conscious, but could neither move nor speak. My husband and friends were at the bedside. They were waiting for the end. At length my breathing became imperceptible.

"It is all over," said a woman who stood by me. As I lay there I heard my husband's passionate grief, but I was powerless to move. They closed my eyes, and prepared me for burial. They straightened out my limbs and laid my hands across my breast. They took a napkin and tied up my jaw.

"Oh, God! I thought, 'can this be death? Can I be dead? No! It cannot be.' Then I thought that I was going to be buried alive without the power to make a sign of life. Surely God will not permit it, he is 'too merciful!' I thought.

"After a time my husband thought he saw a faint movement, and he began to try to revive me. At last I opened my eyes, and then the long contest against disease began again.

HER WARNING.

"I have told my story because I believe

there are many who are buried alive. No one should be buried until there is positive proof that life is extinct. I think persons in hospitals who have no friends are sometimes buried when they appear dead, but before life is extinct. So I tell my story—that those who read it may make no such fatal mistake."

While Mrs. Phillips was speaking her husband came in. He corroborated the story of his wife in every particular.

"During those three weeks," he said, "my wife was not conscious of the doctor's presence. Her whole body during this time was hard and cold as marble. We kept her alive only by rubbing her with pure alcohol. We used three pints a day. Meanwhile her head was kept packed in ice. If I had been out of town at the time she was given up for dead, I have no doubt she would have been buried alive. She has survived only by exercising her wonderful will-power.

"We were all present during the sinking turn when she had the vision. When the doctor (Sarah E. Sherman) arrived she said my wife could not live five minutes, and took out her watch to note when the breathing ceased. She declares the case the most wonderful she has ever seen."

Mr. Phillips is a man of middle age, and is engaged in the restaurant business. He is familiarly known as "Grover," for he bears a striking resemblance to President Cleveland.

His wife is a slight woman, weighing 116 pounds, but during her illness she weighed only about 75. She is 43 years of age, and has been twice married. She has three children living, but all are now grown up.

She is a close communion Baptist, and has never had any sympathy with Spiritualists. The family have lived in Salem only two years.

When asked about her daughter, Mrs. Phillips said: "She died from spinal trouble a year ago last February. She was 21 years old. One thing I might have mentioned in this connection: When she was dying she promised me that if it was possible she would come back to me after death."

Twice previous to her present illness Mrs. Phillips has been so low that she has been thought to be dying. Her present illness was a complication of diseases, including peritonitis and acute dropsy.

The above, from the Boston Post, shows that premature interment is quite common, and that great care should be manifested in determining whether death has actually taken place or not. No burial is safe unless infallible tests have been tried to show that life has departed.

DIVINE WRIGHT.

Mrs. Bessie Aspinwall.

Among the many instruments used by the Spirit-world to demonstrate the continuity of life, there are few, if any, better than the lady in question. She has been present at several of the camp-meetings held in Clinton, Iowa, and has given general satisfaction. Her seances are held under conditions that preclude all idea of collusion or fraud, and are ably managed by her husband, Dr. Aspinwall, who has had large experience in these matters, and there is no doubt that the success of her seances are largely enhanced from this fact. It was my good fortune to be present at two of her seances held at Clinton the past season, and on both occasions the manifestations were of a pronounced and remarkable character. Full forms representing both sexes and all ages appeared rapidly, and were, with very few exceptions, fully recognized. I commend this medium's methods of holding seances to some others who insist upon holding seances every day or evening; who, for the sake of the dollar, overcrowd their rooms with patrons, and with depleted forces attempt to give satisfaction.

Investigators have the right to expect a reasonable return for money invested, and I am glad to note that the lady in question fully recognizes the fact. I unhesitatingly recommend Mrs. Aspinwall as a faithful, reliable and conscientious medium, and advise all honest investigators to avail themselves of the privilege of attending one or more of her seances whenever opportunity offers.

WILL C. HODGE.

Mrs. Richings in Minneapolis, Minn.

To THE EDITOR:—Again we have with us that admirable exponent of the higher and grander truths of the Spiritual philosophy, Helen Stuart Richings. She began her ministrations in behalf of the Society of Modern Spiritual Thought Sunday afternoon and evening, October 1st, and will continue to deliver two addresses each Sunday during October. If possible she will be engaged for November and December also. To speakers of such exceptional ability as that manifested by Mrs. Lillie and Mrs. Richings, a long engagement will be found more satisfactory than a short one, both to the society and the people at large who attend. The wonderful command of language, and the ability to logically and forcibly present her arguments, give to Mrs. Richings an unrivaled position on the spiritual platform. She holds her subject well in hand, and does not leave tangled threads to be connected up by her hearers. This is one of the distinctive characteristics of her sermons or lectures. There is never any doubt in the mind as to the application of her remarks to the text chosen for her subject. If she sometimes soars high overhead, knocking one's head against a star now and then, she is sure to bring him down to earth again, with a valuable lesson added to his previous stock of information in things spiritual. Mrs. R. takes her stand on a high mental, moral and spiritual plane, and if there is any power in "winged words" to draw men up higher, to lift them out of the darkness of ignorance into the full light of the truth, then will she not speak in vain. Would that the whole world might listen to the words of wisdom that are so bountifully showered upon us by the angelic guides and inspirers of this divine preacher, or teacher of divine truths.

A. O. HORT.

PROSPECTUS

Of the Spiritual, Educational and Protective Union.

TO THE SPIRITUALISTS OF AMERICA, GREETING:—In the latter part of August, 1893, at Cassadaga Camp, there was completed an organization of Spiritualists—not of Spiritualism, for that is organized by higher powers. This Association is for business purposes, without narrow creeds, but on a broad basis that all Spiritualists may feel free to join. The need of this has long been felt, not only to further the truth as we know it, but for protection against unjust legislation or persecution in any form. It is believed by the projectors of this movement that such has been attained, as is shown by the preamble and objects of the union as given below.

The constitution and by-laws are simple in form, and vest the general management of the business in a board of trustees, composed of the president, vice-president, secretary, corresponding secretary, treasurer and four other trustees, all of whom are elected at annual meetings of the union to be held the last Friday in August, and who serve without pay. The fee of membership has been fixed at the small sum of fifty cents, to be paid annually in advance. No member shall be held liable under the constitution for any indebtedness of the association.

It is intended and desired to form local societies auxiliary to this, and applications to be connected with the union are coming in from various societies.

It is hoped that every Spiritualist will feel it a duty to join the union, for in organization and numbers there is strength, and when we see the efforts made by our opponents to enact laws in various States making it a crime to be a medium, the necessity for immediate action becomes plain to all.

In the short time since the organization was completed, over three hundred persons have become members, and the number is being constantly added to.

The union will be chartered under the laws of the State of New York, but the membership will be, and is, from all parts of the country. This association is not in the especial interest of any person or locality, but for the general benefit of the world at large. Let every Spiritualist who reads this write an application for membership, enclose fifty cents, and send the same to the secretary; request prospectus, circulars; induce others to join us, and help to swell the membership to ten thousand at least the first year. By active co-operation this can be more than accomplished, and with such a host banded together we shall be able to defeat class legislation of any sort, and obtain justice in courts of law for mediums and healers.

PREAMBLE AND OBJECTS OF THE S. E. P. UNION.

Whereas, we being believers in Spiritualism, and knowing of the presence of the spirits of the so-called dead, and realizing that they are endeavoring through various phases of mediumship to help the people of earth in the pursuit and attainment of health, happiness and knowledge, and the general progress of the human race, therefore, desiring to aid them in this most important work by forming a fraternal union to assist, protect and defend Spiritualists, mediums and healers against illegal or unjust attacks of any nature, and to obtain the repeal of existing laws antagonistic to this end, as well as to prevent the enactment of laws in the future by the State or National governments that would be unjust to or abridge the rights of Spiritualists or humanity in general; believing, also, that the unfoldment of true lives and a nobler civilization can be better attained by association and co-operation than by individual efforts, we, therefore, agree to unite for the practical outworking of our convictions, and agree to be governed by the following

CONSTITUTION AND BY-LAWS:

The objects of this association shall be to conduct religious or other meetings to foster and maintain Spiritualist societies for the dissemination of the philosophy and teachings of Spiritualism; to own and hold property for religious and educational purposes; to endow and foster schools, colleges, libraries and other educational institutions, hospitals and homes for aged and indigent mediums and Spiritualists; to exercise charity to the poor and needy; to raise funds for missionary purposes, and for the defence and protection of Spiritualists, their mediums and healers, in their legal rights as citizens of this republic.

The trustees for the ensuing year are: H. D. Barrett, president, Lily Dale, N. Y.; Mrs. S. A. Walters, vice-president, Auburn, N. Y.; Mrs. M. E. Cadwallader, secretary, Postoffice Box 446, Philadelphia, Pa.; Frank Walker, corresponding secretary, Hamburg, N. Y.; B. B. Hill, treasurer, 1020 New Market street, Philadelphia, Pa.; E. W. Sprague, Jamestown, N. Y.; Dr. W. S. Rowley, Cleveland, O.; C. S. Hubbell, Salamanca, N. Y.; Mrs. C. H. Henderson, Erie, Pa.

Address all applications for membership to Mrs. M. E. Cadwallader, secretary, Postoffice Box 446, Philadelphia, Pa.; and all correspondence or for further information to Frank Walker, corresponding secretary, Hamburg, N. Y.

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WONOWOC, WIS.

To THE EDITOR:—During the two weeks' sojourn of W. H. Bach and wife among us we have enjoyed a festival of intellectual reason and social intercourse long to be remembered. Through his efforts our society has felt a strengthening and uniting force which has brought us together again with feelings of renewed energy. He labored with his hands as well as brains toward helping to prepare the grove for the accommodation of the people. Mrs. Bach kindly assisted in the work of decoration, and acted as superintendent of the musical arrangements, her beautiful selections adding much to the harmony of the occasion.

Sunday afternoon, September 24th, after partaking of a bountiful repast prepared by the ladies, the park was beautifully dedicated to the use of Spiritualism by an appropriate ceremony, Mr. Bach's control giving it the very fitting name of "Unity Park." After the dedication ceremonies were ended, as it was becoming chilly in the grove, the large audience betook themselves to the friendly shelter of their hall, where they listened to an earnest and touching address by Mrs. Edna Ford, of Brooklyn, Wis. This lady has lectured here frequently, and in her quiet and modest way has won the love and esteem of the entire community.

In the evening a crowded house greeted Mr. Bach's last effort among us; it was excellent, his subject being, "What Has Liberalism Done for the World?"

The good wishes of our society extend them in their journeyings, and recommend them to other societies wishing earnest workers. Our society furnished two delegates at the convention—our president, Mr. Reuben Fisk, and Mr. Frank Cholvlin.

EVA H. POTTER, Secretary.

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CHAPTER V.—The Moral Tenets of Spiritualism. A Natural Query. Jesus regarded as a Blasphemer and a Devil. Every man is a sinner. The Bible is a book of facts, not of theories. The Bible is a book of facts, not of theories. The Bible

Spirit Photography.

To THE EDITOR:—About a year ago I sent you an article on spirit photography, of the truth of which I had indubitable evidence, given under conditions that precluded the possibility of deceit. Prof. Richard Hodgson, of Boston, secretary of the Society for Psychical Research, and Prof. S. W. Fallis, a photographic "expert" of Chicago, having examined them, pronounced my specimens poorly executed "tricks," and the photographer, Mr. H. E. Chase, of Cleveland, O., a person who was practising a deception upon the public. These spirit pictures were pronounced "chemical tricks," "tricks" and "entirely void of merit."

Such denials, coming by officials, and with authority, cannot be allowed to pass unnoticed; especially as Prof. R. Hodgson, under his own signature, pronounced Mr. Chase, the photographer, "a swindler." Prof. Fallis, through Prof. Hodgson, promised me a "statement" in explanation of their sweeping denial and criminal charges as to Prof. Chase. I have the letter in my possession, but the promised "statement" has not yet come to hand, nor is it likely to, although a year has elapsed.

All intelligent Spiritualists know Prof. Alfred R. Wallace, of London, England. He has been a patient investigator of the occult sciences for half a century. In a recent paper read before the Psychical Congress in Chicago, in which spirit photography was especially referred to, as "the appearance on a photographic plate of other figures besides those of the sitters, often those of deceased friends of the sitters; which have now been known for more than thirty years. Many competent observers have tried experiments successfully; but the facts seemed too extraordinary to carry conviction to any but the experimenters themselves; and any allusion to the subject has usually been met with a smile of incredulity or a confident assertion of imposture. . . . The most incredible positions were put forth by those who had only ignorance and incredulity to qualify them as judges, in order to show that deception was possible."

Prof. Wallace also fortifies his opinion with "another competent witness, Mr. Traill Taylor, for many years editor of the *British Journal of Photography*, who, taking every precaution that his life-long experience could suggest, yet obtained on his plates figures, which so far as normal photography is concerned ought not to have been there."

Prof. Wallace's paper is exhaustive of many of the phases of the spiritual phenomena, which, so far as he knows, "have never been rationally explained." But I must not elaborate.

It will now be in order for Prof. R. Hodgson, secretary of the S. F. P. R., and the "expert" Prof. S. W. Fallis, of Chicago, to give the promised "statement," which, of course, will set at rest these and many other alleged errors that mankind is laboring under! Come, gentlemen, to the mark.

So far as I am concerned, I have in my possession now stronger evidences of the truth of spirit photography than ever before; and I cannot see how any one, not blinded by bigotry and prejudice, can doubt their genuineness.

Truth is mighty and will prevail.
C. H. MATHEWS.
New Philadelphia, Ohio, Oct. 1, 1893.

The Almighty Dollar.

To THE EDITOR:—There is a paper printed in Detroit, Mich., entitled *The Crown*; it is issued in the interest of "The Royal Arcanum," one of the leading benevolent societies of the age. This paper goes badly astray when it prints the following:

"Since dollars are coined out of sixty cents' worth of silver, it is no wonder that counterfeiters have turned honest and are getting out dollars containing the same amount of silver as the genuine, and undistinguishable from the mint issue. In former times, when a silver dollar was worth 100 cents, counterfeiters had to use baser metals, which soon led to their detection. But when the government itself gives a fictitious value to its coinage, who is there to deprecate the acts of individuals who issue a dollar of the same value as the government?"

Every sane man knows that the silver dollar, bearing the government stamp, has been worth 100 cents for 100 years, and the man or the newspaper who attempts to deprecate the dollar and reduce its value by such twaddle as the foregoing, is not a good citizen; neither is he a patriot. This paper is probably subsidized by the gold-bugs of Wall street.

C. H. MATHEWS.
New Philadelphia, Ohio, Sept. 30, 1893.

En Route to Summerland.

Professor and Mrs. M. T. Longley, well-known to the spiritualistic public, spent the last week of September in this town—Geneseo, Ill.—and enjoyed the cordial hospitality of Mrs. A. MacFarland. Mrs. Longley lectured Thursday evening to a good but mixed company of listeners, and gave usual satisfaction. Father Pierpont spoke kind and apt words to all who were present, and revealed the philosophy of Spiritualism in his wise yet simple manner, which captivated and exalted all. Those who had the pleasure of hearing Prof. Longley and Mrs. Longley sing, are more than delighted with his inspirational songs. "Open Those Pearly Gates of Light," and "Only a Thin Veil Between Us," made all hearts thrill. The sittings with Mrs. Longley were of a most satisfactory character, and many grand and helpful things were received. We send them on their way with love to the distant Summerland, and may that land prove to be but a shadow of that one prepared for them by the Father when their work is done. W. R.

The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells for \$1 per copy. For sale at this office.



GOVERNMENT PAY-DAY IN WASHINGTON—A SKETCH FROM LIFE

THE BEGGING NUISANCE.

How Manifested in the Catholic Church.

The Citizen of Boston says: There is a law on the statute-books of Massachusetts to this effect:—

"Public Statutes of Massachusetts, Section 42. All persons wandering abroad or begging, or who go about from door to door, or place themselves in the streets, highways, passages, or public places, to beg or receive alms, and not within the description of tramps, shall be deemed vagrants, and shall be punished by imprisonment, not exceeding six months, in the House of Industry or House of Correction."

The influence of Romanism in evading our laws is fully manifest in our midst; for, as is well known, the most outrageous nuisance of all nuisances goes scot-free—the begging women of popery—the soulless and hypocritical creatures who swarm in many of our cities, the detestation of respectable Protestants and the base and blackmailers of all our business men. There would be a jubilee of such exuberance as was never before known in this country, were the law enforced which would prohibit beyond all doubt the appearance on our streets and in our homes and offices of these women. The Citizen believes that such a law could be enforced in many of our States, were vigorous efforts made by patriotic people to compass such an object. There is no possible reason why men and women should be pestered and blackmailed day after day by these tools of blood-sucking priests.

These women are in the employ of Romish prelates and priests, working without pay, without even sufficient food or clothing, while their masters—the red-faced, sensuous, whiskey-drinking priests, dine on the best of everything. The women report at night, or when ordered, with their plunder, and "the howl church" gets the benefit.

An ordinary Italian padrone would be immediately arrested in Boston were it known that he was sending out beggars over the city. Then why should the employers of these begging nuns go unmolested?

These creatures swarm around the public departments on pay-day, and not a solitary Romanist dare pass them without dropping his enforced tribute into their claws. In proof of this, visit the City Hall when the city employees are being paid.

A Washington gentleman informs us that these black crows hover around the pay office in flocks when the government clerks are to be paid off. They stand in a double line, and those who are paid have to walk out between the line, depositing as they go from fifty cents upward. And were betide the man or woman who refuses to be blackmailed! The crows keep their eyes on the ground, but they always see the person who denies their request, and somehow the word gets to headquarters, and before next pay-day there is a dismissal.

What fools Americans are to submit to such a thing! Even Mexico—poor, priest-ridden Mexico—has passed laws refusing to allow these beggars to beg, or to appear on the street in their peculiar garb. And yet Americans not only permit the imposition, but pamper the priestly tools and give to them whenever they ask.

In the *Arena* for October, Dr. B. O. Flower makes this comment on the times of which Mr. Donnelly speaks:—

"On the death of Julius II., Granfrancesco Pio della Mirandola addressed a letter to Pope Leo X. setting forth the condition of society, which called for radical and immediate reformation. In this letter he declared that 'the worship of God was neglected, the churches were held by pimps and catamites, the nunneries were dens of prostitution, justice was a matter of hatred and favor, piety was lost in superstition, the priesthood was bought and sold, the revenues of the church ministered only to the foulest excesses, and that the people were repelled from religion by the example of their pastors.'"

Will not the readers of *The Citizen* help to have the law enforced, covering the abatement of this evil?

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THREE SEVENS, 7-7-7. BY THE PHOENIX. The Jesuits, priests, and nuns are banded against the circulation of this book, because they are afraid they will lose their monopoly of the secret knowledge they have held so long. It is a very interesting and suggestive work. Price 50c; postage 10c.

IMMORTALITY, OR FUTURE HOMES AND DWELLING PLACES. BY J. M. FEEBLES, M.D. A book of most interesting and valuable information. Price 50c.

An Explanation.

MADE IN REFERENCE TO SPIRIT PHOTOGRAPHY.

To THE EDITOR:—Being a photographer of nearly twenty years' experience, I can hardly refrain from making a reply to the inquiry of W. S. Clemens. I will say that I have a photograph on exhibition in my studio that is a curiosity, and commands a great deal of attention, taken of a young lady by myself some two years ago. Around the head and shoulders of the picture of the young lady, which stands out full and round, are three indistinct forms (yet plain enough to be plainly recognized) so completely blended into the picture proper that it gives the very appearance of what might be supposed by many to be a genuine spirit photograph, and while I was developing this negative that I had just exposed upon the young lady, and seeing these indistinct forms also developing up, I was for a few moments completely mystified and in a complete quandary as to the cause; but upon taking the negative to natural daylight, all was in a flash explained to my mind, and I have in the last two years given the explanation to numerous Spiritualists, and hundreds of others, as they would from time to time make inquiry. I will say that the negative was made upon natural laws governing the production of photographs, but yet unknown to the photographic fraternity at large; and though it has every appearance of genuine spirit photograph, I will most assuredly say it is not. I will add that I could in many instances, if I were so disposed, give a sitting and have one or more indistinct forms (yet easily recognized) of the departed friends of the sitter blended so nicely into their own picture that many would accept them as genuine spirit photographs, while in reality they are not.

I do not write this to reflect upon anyone's work or claims, nor would I willingly injure the feelings of any innocent person that may, through mediumistic powers, be able to produce the genuine, but I do believe there is much fraud practiced in this direction, and that many innocent and unsuspecting persons are duped.

If a party comes into my studio to be grouped, it is invariably to be with their own kindred or other dear friends, and never with strangers or some one they never saw; and it would be very impolite, to say the least, and something unheard of, for a stranger or strangers to step in and demand their pictures in advance of the others. My wife and myself are both readers of *THE PROGRESSIVE THINKER*, and have been from its first issue, and to be deprived of it would be a hardship, we hope not to realize.

H. T. HOLDEN.
Geneva, Ohio.

Bread, Not Stones.

To THE EDITOR:—It is not a matter of very great moment to the people of the United States whether the alleged personage, Jesus Christ, died on the cross a martyr 1800 years ago, "to save a lost and ruined world," or not. It is very evident to my mind that none of the many millions who have preceded us on this planet have ever been "lost." "Not a sparrow falls to the ground," etc.

This is why I take issue with Grover Cleveland when he announces to us, officially, that "we still profess to be a Christian people, and will find our safety and welfare in enforcing upon our public servants the observances of the mandates of Christianity."

The people just now are more concerned about getting something to eat and something to wear. The great majority of us are not concerned about "observing the mandates of Christianity"—not even when decreed by the Pope of Rome, who seems to have the sympathy of the president.

If the president will recommend to congress, now in session, the passage of a bill for the free coinage of silver, in lieu of the Sherman law, he will do something to benefit the great mass of the people; and their spiritual "welfare" may then well be left to take care of itself.

It may seem a little presumptuous for a humble individual like the writer to be making suggestions to the head of this great republic; but I cannot help referring his excellency to one of the "mandates" of the constitution, which he has sworn to support and uphold.

If "Congress shall make no law respecting an establishment of religion," how much latitude is there left to the president to be intermeddling in such matters?

The perpetuity of this republic, yet in its infancy, is of more moment to our people than any system of religion that the world has any knowledge of up to the present time.

True, these matters are receiving considerable attention just at this time, but the bodies of our people need looking after just now fully as much as their souls.

When millions of people are asking for bread, do not offer them a stone. "Come and let us reason together."

C. H. MATHEWS.

New Philadelphia, O.

List of Delegates to the National Convention of Spiritualists, Chicago, 1893.

GERMANY: Eduard Schlochau, 1 Monbijou place, Berlin.

ARIZONA: Dr. R. B. Tripp, Fort Thomas.
CALIFORNIA: Mrs. I. M. Sloper, 443 Golden Gate avenue; Mrs. Lizzie Sawyer, 14 Seventh street; and Ivory Wells, San Francisco; J. S. Loveland and Lydia W. Allen, Summerland; Joseph Telley, 508 E. Third street, Los Angeles; Dr. E. A. Adams, Santa Cruz.
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WASHINGTON: H. C. Sessions, Waterville. WISCONSIN: H. C. Nick and Mrs. C. A. Nick, 388 Cass street; and Dr. E. A. Wheeler, Milwaukee; R. Fisk, Waukegan; Frank C. Chelvin, Elroy.

More About the Convention.

With all the great length of the proceedings of the National Convention, I am aware that much of great interest had to be left out; but there was an important matter of record omitted, and ere the excitement of that grand occasion in the history of National Spiritualism has subsided permit me to record the important motion of Geo. S. Bowen, of New York City, which in substance was that "This Convention request the officers and board of directors of the National Spiritualists' Association to immediately take steps to bring before the Supreme Court of the United States a test case regarding magnetic healing and get a decision thereon." This went through with a whoop, and here is room, time and the place for a few remarks upon another point of interest that should have been brought before the convention in a similar manner, but that board will consider themselves convening long enough to accept a hint for another: It is very important that the Inter-State Commerce Commission should be seen by them regarding the giving of clergy rates to our ordained ministers, by the railroad companies, so that the presentation of the ordination papers may be sufficient red tape to procure such rates without unjust refusals; also, the matter of justice pertaining to excursion rates to all our camp-meetings, should be adjusted by that same body of Government Commissioners, so that we may have, certain days of each week, issued excursion rates within at least a radius of five hundred miles, providing we cannot secure running rates for the month, good for sixty days.

One of the most important reasons for organization is to be in a position to demand justice at the hands of an unduly prejudiced business public and secure the same recognition everywhere that is accorded to other religious bodies.

Your correspondent has no personal reasons for complaint for non-recognition, but many others have, and it is very humiliating to be eminently qualified, with all the legal requirements, and then be refused on account of a mere prejudice in the mind of some assistant G. P. & T. A. of some important road.

I must not end this communication without adding a few words of personal commendation regarding our choice for vice-president, in the person of one who stands eminently in the lead as an inspirational lecturer. Cora L. V. Richmond certainly has through her organism combined many of the profoundest thinkers of the nineteenth century and even far beyond, who are thoroughly ready for all emergencies, whose volume of wisdom is ever known in the general correctness of their statements upon all subjects and at all times, whether of parliamentary relation or resolutions of greatest good to the largest number of people, etc., etc. We have other grand and noble workers, and would like to notice many of the unmentioned active ones of this convention, yet cannot here and now but must conclude with the statement that our choice for vice-president we believe to be unanimously satisfactory.

DR. T. WILKINS.

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