

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

THE PROGRESSIVE THINKER

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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NO. 205.

CREMATION OR BURIAL

Sentiment Stands in the Way of Sense in This Question.

INCINERATION AND INHUMATION CONTRASTED—CREMATION IS AS OLD AS THE LEGENDS OF MAN—SUPERSTITION AND RELIGIOUS BIGOTRY REVIVED THE HORRORS OF INHUMATION—BURIAL OF THE DEAD NOT ONLY NASTY AND REPULSIVE, BUT FRAUGHT WITH PERIL TO THE COMMUNITY.

Who builds stronger than the mason, the shipwright and the carpenter? The grave-maker: the house he makes lasts till doomsday.

Hamlet.

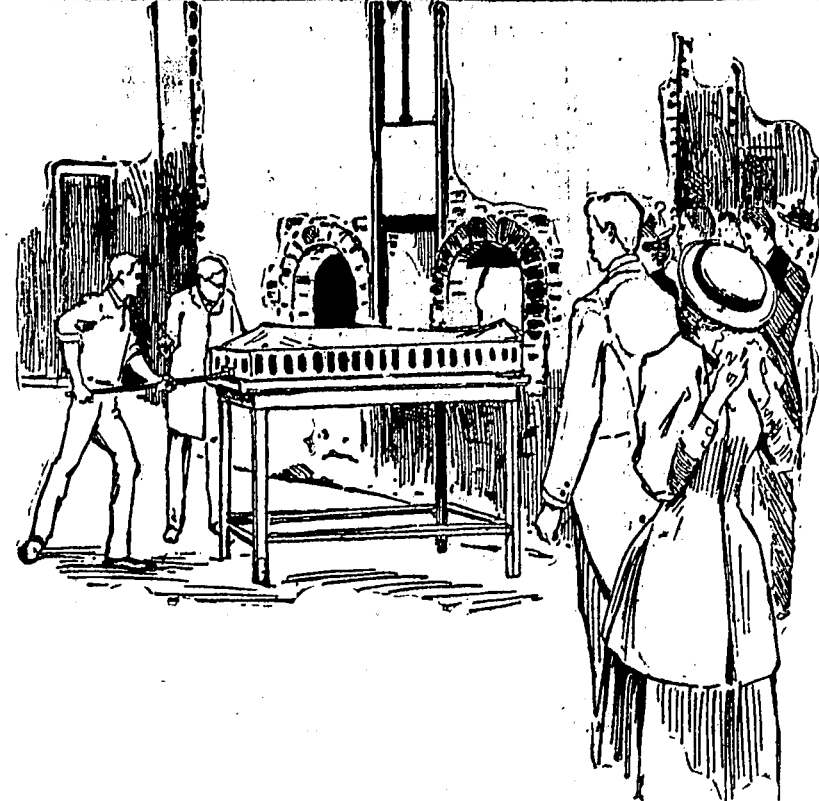
In Bellamy's book, "Looking Backward," we have portrayed an ideal of civilization supposed to be a hundred years in advance of the present time, says the Chicago Times. But one might easily look back 2,000 years and discover some features of civilization that

been interred were literally alive with microbial organisms precisely similar to or identical with those found in the excreta or blood of those who had died in the hospitals. In 1852 three grave-diggers of Paris suddenly died from accidentally inhaling the concentrated miasma from decayed coffins.

As an evidence of the extreme vitality of these morbid germs, the celebrated Dr. Koch of Germany states that the blood of an animal that had died of splenic fever was kept some years and then pulverized into dust; yet these disease germs survived, and were capable of producing infection. The exhalations emanating from a single corpse buried twelve years have been known to engender a dangerous disease in a whole convent. During the Crimean war the burial of dead horses in and around the camps became ultimately a very serious matter, threatening disease, death and devastation to the whole army.

Such and similar cases might be multiplied ad infinitum, and we would still go on in the good old way which that monster tyrant, custom, has prescribed for us, that custom of which Shakespeare says:

What custom will, in all things should we do? The dust on antique time would lie unwept, And mountainous error be too highly heaped For truth to overpeer.



CREMATION IN THE NINETEENTH CENTURY

ceased were placed in urns, and in some countries these were often set out along the highways, surrounded and adorned with flowering plants and shrubs.

Burial and burning were for some little time practiced contemporaneously in Yorkshire, England, but ultimately the custom of burial prevailed.

After going over the records of this grave and vital theme one can have but little doubt that the custom of inhumation or burial of the dead is the outgrowth of the religious sentiment and more or less the legitimate product of the Jewish religion as well as of Christianity.

agency of Viril, into a pinch of dust?"

"You answer well, and there is no arguing on a matter of feeling; but to me your custom is horrible and repulsive, and would serve to invest death with gloomy and hideous associations. It is something too, to my mind, to be able to preserve this token of what has been our kinsman and friend within the abode in which we live."

Yes, and these pure white ashes mingled with a handful of earth's common dust may serve to give life to a rose, whose beauty and fragrance, besides being a minister of present pleasure and comfort, shall be typical of that higher spiritual existence.

Where the roses of life eternally bloom In the balmy-breathing gardens of God.

ADVANTAGES OF CREMATION.

Vast considerations of sanitation, comfort, convenience and economy go down before the all-powerful Molochs custom, association, and habits of thought. The first thing to be done is to create and encourage a healthful public sentiment upon this most vital subject—cremation.

Besides the arguments already advanced, cremation robs the dark specter of death of a multitude of foreboding shadows. No one will be terrorized by the thought of being buried alive, and the worm is robbed of his expected feast. The tabernacle of the spirit will not be degraded by becoming a lazar house or a habitation for worms, and no cold gradations of decay shall attest the body's dissolution. The handful of pure white ashes, in which there is written no further change, is all that is left of the disease-laden and pain-wrecked body; and they are far more suggestive of a pure and painless spiritual life than could be a body undergoing all the frightful ravages of putrefaction and decay, besides breathing out death and contagion to the world.

But whatever the fate of our mortal bodies, death is certain: "and whether in mid sea or among the breakers, a wreck is alike the end of each and all," says Longfellow. The moral is:

Live well, and fear no sudden fate: When God calls virtue to the grave Alike 'tis justice, soon or late—Merey alike to kill or save; Virtue unmoved can hear the call, And face the flash that melts the ball.

IRA ASH TOMPKINS.

Here we also have the idea of the Catholic purgatory.

The early Christians were also inimical to the practice of burning, although it is nowhere especially forbidden either in the new or old testaments. One reason was probably because the custom of cremation was associated with pagan rites and worship. Another reason, no doubt, was that the burning of the body suggested to them a posthumous burning beyond this bank and shoal of time, when those poor sinners who have lived too much in obedience to the dictates of the flesh shall tread the primrose path that leads to the broad gate and the everlasting bonfire.

Cremation also militates against the theory of the resurrection of the physical body, "when," as Job says, "in my flesh I shall see God."

The placid, benign, and spiritualized features of the recently dead form also, no doubt, a powerful protest against committing the elements of the body to the fervent heat of the furnace.

SENTIMENT JUSTIFIES CREMATION.

But aside from all sanitary considerations some very persuasive arguments both of sentiment and reason, may be advanced upon the other side. When one comes to seriously consider it, how can one endure the thought of the dear one he has loved and cherished here becoming a loathsome mass of stinking corruption? One's gorge rises at it! To lie in cold obstruction and to rot! A very suggestive scene of which is described in "Hamlet":

King—Now, Hamlet, where is Polonius?

Hamlet—At supper.

King—At supper? Where?

Hamlet—Not where he eats, but where he is eaten. A certain convocation of politic worms are e'en at him. Your worm is your only emperor diet; we eat all creatures else to fat us, and we eat ourselves for maggots.

In another work dealing with an ideal state of civilization—"The Coming Race," by Lord Lytton—we have represented a cremation scene, where by an agency something akin to electricity, but much more powerful, the body is reduced to ashes in a few minutes.

The inhabitant of earth who tells the story, says:

"This, I presume, is your usual form of burial?"

"Our invariable form. What is it among your people?"

"We inter the body whole within the earth."

"What! To degrade the form you have loved and honored—the wife on whose breast you have slept—to the loathsomeness of corruption?"

"But if the soul lives again can it matter whether the body wastes within the earth, or is reduced by the awful mechanism, worked, no doubt, by the

FROM DISTANT SHORES

Our Foreign Exchanges.

The whole world is now interested in Spiritualism and the cause is marching on everywhere. Nearly all the countries of Europe have representative spiritual publications, both monthly and weekly, a few of which find their way to our table. For this issue of THE PROGRESSIVE THINKER we have had a few articles translated from five different languages, due credit being given to the paper or periodical from which the extract is taken. While busy with what is going on in the spiritual world of our own Republic, it is pleasant to look abroad occasionally and see what other people are doing whose language is foreign to ours. We copy frequently from English spiritualistic papers, but England is far from being all of Europe. The language of England being also our own, her spiritual literature is easier of access to us than that of the continental countries. But Spiritualism is taking deep root in all lands, and in none more so at the present time than in Italy, where many of the most erudite and philosophic minds are taking hold of it in earnest. Following are a few articles we have selected.

[FROM THE PORTUGUESE.]

A CASE OF PRESENTIMENT.—The *Verdade e Luz* of San Paulo, Brazil, publishes the following:

"Our particular friend, Mr. Manuel Jacintho do Nascimento, of San Simon, writes:

"In 1890 when the style was to build the walls of houses of adobe, I ordered the erection of a wall to form a new sleeping apartment on the garden side of the house, or adjoining the garden. A few days after its completion my wife said to me: 'I am very much worried on account of the children's bed being in that room, for I distrust the safety of the new wall.' My reply was reassuring because I regarded the wall as being well constructed. On the night of the same day she made the same observation, to which I paid little attention, but after we had retired (at about 9 o'clock) she said: 'I am so greatly troubled about the children that if they are not removed from that room I shall not be able to go to sleep.' And at the same time she arose and took the children into another room and then went to bed again. Not long after this the wall fell in, and in such a way that, if the little ones had not been removed in time they would have been crushed beneath it. This is a fact that can be corroborated."

"I will also state another remarkable circumstance. On a certain occasion my wife was in the garden in the shade of an orange tree at a season when it contained no fruit. Casually she made the remark, 'How I wish I had an orange to send to Miss — who is longing to have one.' She had no sooner finished speaking than an orange, perfectly ripe, fell from the tree into her lap, when there was absolutely no fruit upon it. I guarantee the truth of these statements under my own signature."

"MANUEL JACINTHO DO NASCIMENTO. San Simon, April 9th, 1893."

THE SAINT OF CARBORA.—That one must go abroad to learn the news at home is made apparent from the following statement under the title that heads this paragraph, taken from a Brazilian exchange. It says:

"Not well posted are those journals which have given publicity to a notice that this extraordinary healing medium has been condemned to death. Here is what the editor of the *Nogales* (Arizona) *Monitor* says respecting the young lady who at the present time is with her honored father in that place: 'Mr. Thomas Urrea and his daughter Theresa, being somewhat fearful that the authorities of Mexico might exercise some authority over them by virtue of the extradition treaty existing between the two countries, went last Sunday to Tucson where they took out naturalization papers to become American citizens, and returned yesterday to this village. We learn that the citizens of Tucson with but distinction gave them an enthusiastic reception. More than a thousand Mexicans have visited Theresa Urrea at her new home in Nogales. We learn that Mr. Urrea intends making this his permanent residence, and will also found a hospital in order that his daughter may have a place in which to receive and treat all sick persons whenever they may desire her assistance.'"

[FROM THE SPANISH.]

DIRECT WRITING.—A Spiritualist publication of Madrid, Spain, *La Irradiacion*, contains the following:

In Zaragoza the indefatigable propagandist, Mr. Fabian Palasi and the brethren of the Irene Circle, continue obtaining proof of direct writing. At their meetings of the 27th and 28th of February they received five messages (three in French) on four of the six sheets of paper, which they had placed in a box. [The other two were, of course, in Spanish, and all of them are given below with their meaning in English.—TRANSLATOR.]

No. 1. "La virtud se huye de la ignorancia." [Virtue flees from ignorance.]

No. 2. "No les podemos pregarar

otra cosa." [We cannot ask them anything else.]

No. 3. "Nous devons chercher la lumiere, et fuir les tenebres." [We should seek the light and flee from darkness.]

No. 4. "J'ai faim; je mangerais volontiers un morceau du pain." [I am hungry; I would willingly eat a piece of bread.]

No. 5. "Je te casserai la tete." [I'll break your head.]

The spirit guides of the circle offer to bring other foreign spirits who shall write in English, Russian, German, etc.

CAUTION NECESSARY.—The *Fraternidad* of Buenos Ayres, makes the following sensible observations: "It is quite natural that a Spiritualist should wish to extend and disseminate our views among all classes of society, that they may know that what we preach is true, but proper care is necessary in their promulgation lest what is once carelessly expressed do us more harm than good."

"We know of certain individuals who call themselves Spiritualists but whose intellectual culture is not all that one could desire. You hear a thousand nonsensical utterances which are credited to them; they talk of Spiritism as one would talk of making a pair of shoes, provoking their listeners to laughter and pity, by their crude comments and explanations; and the worst of it all is, they do not comprehend our warnings, nor see the ridiculous mess into which they fall and in which they place us in the eyes of those who judge of the whole by what the first one says who talks with them."

"The phenomena of Spiritualism are simple and within the reach of any one; a little good will is sufficient to arrive at a conviction, that the matter of spiritism is an incontrovertible reality."

"But this fact is hardly the foundation, it is not the doctrine, it is not Spiritism, and merely the knowledge of spirit phenomena does not constitute a Spiritualist. Hence it is that some persons who, though they have a little sense, have no judgment to speak of, and starting out from what they have seen and in which they believe, draw the strangest kind of conclusions and give currency to the most ridiculous absurdities. Spiritism for them is the moving of a table by the intervention of spirits; it is to hear communications and see [materializations?] one after another, with no other end or desire than to hear and see, and nothing more."

"Ignorance always travels in company with fanaticism, and much evil results from the ignorance of many who are called Spiritualists but who have made themselves intolerant and intolerable fanatics."

"It is well, then, to be very cautious in the selection of those to whom we confide the ideas which we defend. The seed should be sown in good ground; if the ground be poor and full of weeds and briars, we must expect that even if good seed be sown only sickly and stunted plants will come forth, and these, choked and stifled among the weeds will themselves become like the thorns and briars, wounding whosoever comes near, rather than giving forth fruit."

"Be careful, therefore, before sowing the precious grain, for we must watch it with the careful solicitude of a good husbandman who labors to have a rich orchard and not a field of nettles, noxious and useless herbs."

[FROM THE GERMAN.]

MATERIALIZATION IN NORWAY.—The *Psychische Studien* of Leipzig publishes the result of three sittings for materializations that were held in Christiansia.

"The medium was a lady of high society who, for justifiable reasons requests that her name be withheld. The sittings were held in a parlor, some fifty persons being present. The room was lighted by a gas chandelier hanging from the centre of the ceiling, the light being toned down by means of a shade of yellow paper. The cabinet was placed in the centre of the room, the back side of it being barricaded with furniture so as to absolutely prevent ingress or egress. The medium sat outside the cabinet during the whole of the seance with her face turned toward the sitters. Twenty persons formed the inner circle, and the outer circle was composed of thirty others."

"After a little time tall and vapory figures began to issue from the cabinet, which touched with their hands those who were the nearest to it. One of them having the form of a woman, recognized a friend in the circle and made him a friendly greeting with her hand. She slowly disappeared and again rematerialized much more distinctly, remaining visible for a long time, and appeared to be holding a conversation with the medium in a low voice. Two children, a boy of seven years and a girl of five, who were seated in the circle, were much caressed by several spirits, and the white veil of one of these brushed over the hands and feet of Mr. Sjostedt."

A young Spanish girl by the name of Nina materialized in front of the cabinet and the medium; her form developed from a sphere of luminous vapor until it took the human form very distinctly. Questioned as to her identity, she gave undoubted proof of it. A spirit six feet tall materialized and emerged from the cabinet so amply robed that all could certify to his reality. Several small figures were seen at the same time, and the outlines of a form wearing a beard was also visible."

"The seance lasted an hour and three-quarters, and the notable part of it was in the fact that the medium was outside

the cabinet in view of all present during the manifestations. The lady makes no claim to mediumship, and refuses to receive any recompense whatever."

PHENOMENA AT LINDENAU.—We find the following in the *Neue Spiritistische Blätter* of Berlin, edited by Dr. B. Cysarz: "In numbers 43, 45 and 50 of the year 1892, we gave an account of the noises heard at Lindenau near Leipsic. As will be seen by the March number of the *Psychische Studien*, the accused maiden has been known to be guilty of misconduct, but nevertheless she has been declared innocent because the court held that she was unconscious under some pernicious influence unknown. After the knocking had attracted attention, it was established by the girl's own admission that she had on two different days knocked on the cellar stairs in a spirit of fun. But this does not explain the peculiar rapping sounds heard in different parts of the house, for a police lieutenant and an inspector testified that there were knockings in places where the servant girl did not go, and even when she was absent from the house, it was proved that there were rappings, although they were not explained by the authorities. It must be admitted that the serving maid, Anita Martha Haering, was the medium, and as the rapping ceased after her departure from the house, the cause of the knocking will never be ascertained nor what was its purpose."

[FROM THE FRENCH.]

CRIME AND REMORSE.—From *Le Phare de Normandie* we extract the following:

"Catherine de Medicis was the instigator, as is well known, of the awful massacre of the night of St. Bartholomew. The horrible tragedy being consummated, this queen who recoiled not in the least from the crime in order to satisfy her passion and her vengeance, became afterwards a prey to dark and shadowy unrest. There was no longer any peace for her, and an apparition brought the culmination of her terrors."

"The day after the death of Cardinal de Lorena, whose gallantries she accepted while despising him, Catherine began trembling with fear. Sitting at a table she became violently agitated and exclaimed: 'Good heavens! I see yonder Cardinal de Lorena!' For a long time this apparition followed her, and for more than one month she would not be left alone."

"King Charles XI. also retained such dread recollections of St. Bartholomew's eve that his nights were peopled with spectres, and no one ever saw him smile afterward."

"Crime does not go unpunished, even in this world. If a culprit escapes the justice of men, the spirits offer in some occult manner inspire terror in his soul, where remorse alone is perhaps insufficient to do so."

[FROM THE ITALIAN.]

APPARITION SHORTLY BEFORE DEATH.—Says *La Sphère* of Naples: "A young German official by the name of Fritz was one night reading in bed. He had occasion to call a servant, and raising his eyes from his book he saw, instead of the servant, his father looking affectionately upon him. The young official exclaimed in surprise: 'My father! if you are really my father you must have died.' The phantom disappeared, and the young man being deeply impressed, left the next morning for his father's home in a city situated in the northern part of Germany, and arrived during the funeral service of his parent. His family in describing the last moments of the deceased said: 'Your father was at one time apparently lifeless, when suddenly opening his eyes he told us that he had been sound asleep and had dreamed of seeing his son, Justus, in bed, reading, who said to him, 'My father! if you are really my father you must have died.'"

SOCIETY FOR PSYCHICAL INVESTIGATION IN MILAN.—According to the psychological review *L'ipnotismo* of Florence, there has just been formed in Milan a society for the purpose of research, the collection and experimental study of the facts of telepathy, presentiment, double sight, mediumistic faculties, mental suggestion, fakism, etc., which, examined without prejudices or scientific dogmatism may broaden the horizon of human knowledge. The adherents, to the number of forty or more, are high school teachers, naturalists, psychologists, philosophers, physicists, mathematicians, physicians, literati, students, journalists, etc. The by-laws approved of, Prof. Angelo Brofferio was elected president; Dr. Clerici, vice-president; Engineer George Finzi, secretary; Mr. Busceti, treasurer, and Dr. Romeo Caviglioli, librarian. The society will designate what specialist journals published in England, France, Germany and Spain, shall publish the reports of its investigations, and will facilitate to members the means of research when necessary. The members will pay 60 cents for membership and 20 cents per month thereafter. Minors are not admitted. The work will be commenced with a large number of most singular cases which already have been assigned to special committees. That this new society of Milan, after the manner of those already organized in London, Boston, Paris, Buenos Ayres, and Rio de Janeiro, may shed abroad the light of truth for the illumination of the whole earth, is what we earnestly desire."



CREMATION—THE ANCIENT STYLE.

are infinitely beyond some others of our boasted civilization of to-day, and of these incineration, calcination, or, in plain, everyday Anglo-Saxon, the burning of the dead, is one of the most vital and important.

In these days of science, investigation and discovery, one wonders that the practice of cremation, inhumation, involving such vast sanitary considerations, should be continued in despite of reason, experience, common sense, and the public good. The present custom is as useless and absurd to the dead as it is of incalculable injury to the living. And, standing in the way of an enlightened public opinion on this most vital question, one has to encounter a mountain of sentiment, a formidable barrier of custom, a rugged declivity of superstition, and a quagmire of indifference—the vice inertia of this last consideration being probably the most difficult of all to overcome.

DANGERS OF INHUMATION.

In a human body of 154 pounds it is estimated that not less than 110 pounds are water. After death, when decomposition and corruption ensue, carbonic acid gas is liberated, and this poisonous compound is conceded by all medical men to be extremely deleterious to human life. Eighty thousand burials cause the liberation of 4,000,000 cubic feet of this poisonous exhalation, the whole of which, beyond what is absorbed by the soil, is poured into the water below, or the atmosphere above.

Dr. Lyon Playfair, in evidence before a parliamentary committee, said: "No dead body is ever within the earth without polluting the soil, the water, and the air around it."

We are laying up poison for our children's children in accumulating dead bodies in our graveyards and cemeteries."

Fresh meat coming in contact with the carbonic acid gas liberated from graves. Not alone that, but in it are conveyed those deadly disease germs—the bacilli or bacteria of infectious diseases, and often after lying dormant in the ground hundreds of years. In 1828 Prof. Bianchi explained how the dire reappearance of the plague at Modena was directly due to an excavation made in some grounds where 300 years previously the victims of the plague had been interred. Dr. Freireis, of Rio de Janeiro, during an epidemic of the yellow fever there, found the soil of the cemeteries in which the victims of the disease had

And that is the case with inhumation. This monstrous error has accumulated a mountain of deadly dust that not only blinds the eyes of reason, but blocks the wheels of progress, while at the same time it "spreads contagious blastments on the air."

One might indeed imagine our large cemeteries huge caldrons of disease germs, around which ghouls are singing and dancing, as they pour in the poisonous ingredients of disease, which "like a hell-bolt boils and bubbles."

Round about the caldron go, In the poisoned straits taro; See'th' venom sleeping got, But thou in the diseased pot.

Fever, agues, plagues and sores, Consumption, amput, many scores, Cholera, cancer, gangrene and rot, Seethe and boil in the damned pot.

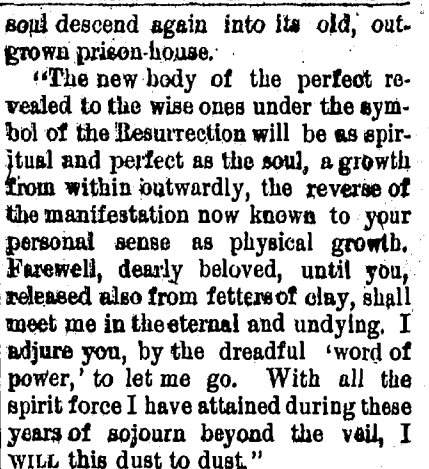
While the blessed, breeding sun draws from the earth rotten humidity. The medical profession almost universally condemns inhumation and advocates cremation, and there can be little doubt that the burning of dead bodies was originally resorted to on sanitary grounds, as a means of protecting the living from the contaminating effects of the putrefaction and corruption.

The custom of cremation goes back to the most remote ages. In Scandinavia the dead were disposed of by fire from the earliest recorded times, and the great antiquity of the custom among the Celts, Sarmatians and neighboring nations has never been doubted. It was also practiced in the British Isles in far remote prehistoric times.

The Thracians also practiced incineration from the earliest dates, but the time when the Greeks took it up is not so clear. In the time of Socrates, however, cremation and incineration seem to have been optional, as Plato makes Socrates say that he did not care whether he was burned or buried.

The early Romans, like the very ancient Greeks, originally practiced inhumation, but they borrowed the sanitary practice of burning their dead from the later Greeks—performing it first inside the city and afterward extra-murally.

The habit or method of the Greeks and Romans was to make the funeral pyre of rough logs, piled up four or five tiers high, upon which the bier was placed, and the whole consumed by fire. The ancient Egyptians preserved the ashes of their dead from mixing with those of the pile or bier by placing under and around the body amianthus or asbestos cloth. The ashes of the de-



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SATURDAY, OCT. 28 : 1893

WHITE CITY SKETCHES.

Forty-four acres under one roof, 3,000,000 feet of lumber and five carloads of nails in the floor alone. Height of clear space, 203 feet; length, 1,087 feet; width, 787 feet. These are the mammoth dimensions which made it impossible for the choir of a thousand voices to be heard half way across Manufacturers' building on opening day. This largest structure the world has ever seen, used 14,000,000 pounds of iron and steel in its construction.

Its galleries are reached by thirty broad staircases. A fifty feet wide avenue runs the whole length, crossed at right angles by another of the same dimensions through the central width. At their intersection rises the great clock tower 120 feet into space. This would be considered a very fair height for a church spire, and yet it stops a little over half way of the distance of the great glass roof overhead.

This building is the central starting-point of the whole collection, the keynote to which all the rest of the buildings and grounds are attuned. Notwithstanding the mastodontic size, its proportions are all so well balanced that its immensity disappears; nor is there any sense of uncleanliness to jar the artistic perception of the fitness of the whole. What Handel's oratorio is to music, and will be forever, the Manufacturers' and Liberal Arts building and its settings will be to architecture for all time to come. There can be but one, and this is it. And already the time of the end is close at hand, when this structure will disappear from the eyes of men forever.

But if the outer is grand, the interior is an Aladdin's palace, filled with the best that man's brain has been able to conceive or perceive, or his hands to fashion or fabricate. On every hand samples of all that distinguish the savage from the civilized and enlightened peoples of the earth are found.

Nor are the manufactures of any nation neglected. As one strolls from booth to booth, there is a constant succession of surprises at the fineness, variety and utility of the Japanese, the Mexican, the East Indian and the South American exhibits. There seems to be a tendency to use the raw materials on the ground where grown or obtained, and then export the manufactured product rather than to export the raw material two or three thousand miles, and have the finished, usable goods returned, thus saving two duties and carriage charges. Whenever the nations shall devise some method of international comity, whereby just equalization of value may be the rule and not the exception; then we may look for a vast expansion of these best efforts in the line of production.

There is a month of study in the exhibits here, in sight, on the main floor. Perhaps a casual mention of the things which interested us most may be in order. We name the automatic machinery of the Waltham Watch Co. This is the first company in the world which attempted to make a watch by machinery the parts of which would fit equally, part for part, any one of a thousand watches, with an accuracy and certainty that no human fingers can attain.

Not far from this exhibit are the self-winding and self-regulating clocks. If one desires, this clock once placed in position will keep accurate observatory time until the works wear out, without any further attention. Among the exhibits of Great Britain we found samples of Duckett's dry inks, which can be made as wanted, in cold water, and are better for being frozen, or at least are no worse. To an ink-slinger, on his travels, this presents many desirable and attractive points. To others, other things will stay in the memory longer. If you have ever heard or dreamed of anything in the whole course of your lives, and would like to see it, you can find it in the building of Manufacturers and Liberal Arts.

One comes away from the building with a new idea of the resources and products of the world at large, as a great storehouse for man's needs, when he shall have put aside selfishness and recognized the full intention of the Divine Thought, in the creation of the brotherhood that is to be manifested.

THE BLACK LIST.

From a Spiritual Standpoint

The "black list" from a material earthly standpoint, is illustrated comprehensively in a New York letter to the Washington Post, which sets forth that the undeviating rule of Delmonico's restaurant is that no refreshment will be furnished in a private room to a man and woman, no matter who they are. In the lifetime of the late Charles Delmonico, August Belmont and his wife went there to dine.

"Can we have a private room?" asked Mr. Belmont.

"Will there be any others?" inquired Mr. Delmonico.

"No," said Mr. Belmont.

"Then you cannot have the private room," was the reply.

Mr. Delmonico had known Mr. Belmont forty years, and Mrs. Belmont was equally well known to him. But there was the rule. He would break it for no one.

Another Delmonico rule forbids loud talking or profanity not only in the dining-room but anywhere. No matter how noisy or tipsy a man may be, he dare make no noise in Delmonico's. It is very seldom that a row occurs, and when it does it is "squelled" so quickly and speedily that no annoyance is caused.

But to New Yorkers there is one terror above all others which Mr. Delmonico holds over the men about town. It is his black list—the list of men who having violated some of the rules, are in utter darkness so far as this place is concerned. The result is that, though the place may be full of New York's noisiest youths, they don't do any yelling there. The reason is this: To be on the black list means, to the heavy swell, that he cannot meet his friends there to be served, no matter who gives the orders.

This is very easily done. At Delmonico's every New Yorker belonging to a certain set is presumed to be a gentleman. Should one of these make a bill which after a reasonable time he would not pay—mind, the words used were "would not"—he is put on the black list. This means absolute ostracism from the one place every New York swell and about every gentleman visitor wants to enter almost every evening. When Fred May, who went once to fight a duel with James Gordon Bennett, received notice that he was on Delmonico's black list for throwing a decanter through a great mirror, he at first laughed scornfully. When he experienced its effects he talked largely about a fight. Yet his name remained among those shut out for nine months, and he was not again admitted among the elite until his sister came home from Europe and interceded in his behalf.

The methods of the black list are cruelly simple but mighty effective. The offender receives a polite note from Mr. Delmonico, generally in his own handwriting, informing him that henceforth the services of the Delmonico establishment are not at his disposal. But it is a public house, and any well-behaved person has a right to enter. So one might think. Suppose you try it, just to see how the black list scheme works. Invite a man thus tabooed into Delmonico's. He has received his notice, but you, of course, cannot know it, for it is not a thing a man is proud of. You two seat yourselves at a table. A waiter comes forward and you order, say, two glasses of sherry.

The man returns with a glass and one portion of the topaz-hued fluid, which he places before you, but none for the other man. Ask him what it means. He, with seeming innocence, will reply that he thought "these other gentlemen did not drink." Just look at your companion. His face is perfectly white with shame and anger. He says quickly: "Yes, dear boy, I don't drink now, you know. Swore off lately, you know." He dare not say he is blacklisted.

But there are other places open to him, you may think. True, but if he is a man about town to be unable to invite an acquaintance from another city, for instance, to Delmonico's, means a downfall, and if he is a society man the result is a very serious matter.

We are not, as a general rule, in favor of any black list devised by mortals, yet it does not require a very great stretch of the imagination to discern where it ought to have a most excellent effect. Spiritualism does not require a black list, for each one by a disreputable act signs his own black list, which will on the spirit-side of life keep him out of respectable society. It is one of the immutable laws that there is a wide gulf between the perfectly honest, moral and spiritual man, and the dishonest, trickster and schemer. The latter cannot by any method whatever, as a spirit, inflict his presence on the former.

Men composing the old Better Way Company of Cincinnati, the old Religio-Philosophical Journal Company, Chicago, and the members of all other concerns who squander other peoples money will find they have most thoroughly placed themselves in the background by their acts of injustice towards others. Money received from others to conduct business with, is a sacred trust, and to

squander it is a crime against society, as well as the individual; and it becomes a double crime, a deep-dyed villainy, when the parties continue in business and make no effort to reimburse those whose money they have squandered.

In this city all kinds of schemes are devised to get into the pockets of others. Multiple bonds, real estate bonds, newspaper bonds and subtle systems for money-making are thrust upon the people—swindles—most damnable swindles—from beginning to end. Those who forward such schemes black list themselves, just as those did who squandered the hard-earned money of others in the old Religio-Philosophical Journal Company, and the Better Way Company, of Cincinnati. This is an immutable law. Spiritualists, you may try to squirm out of it, but you can't. You may coddle the wrong act in secret, but it has blacklisted you as a spirit, to a certain extent, until you have made proper amends. Incompetency, even, in handling the money of others, is sometimes basely criminal.

"Absorb" Spiritualism.

Don't be alarmed, Spiritualists, the churches will never displace you or remove you in any great measure from your present status. In an article of October 14th the writer said: "The kindred question arises whether the churches may not, in the near future, absorb Spiritualism?" They are absorbing it all the time—that is, taking in its grand truths. They are not now, and never will in a very great degree, absorb Spiritualists. There is a vast difference between a church absorbing Spiritualism (its grand truths) and absorbing Spiritualists. This absorbing of the beautiful, soul-elevating truths of Spiritualism by the churches is going on continually, while the absorption by the church of Spiritualists is very limited indeed. We are in favor of Spiritualists uniting with heathen or anybody else in humanitarian work, such as relieving poverty, assisting the unfortunate, getting work for the unemployed, and clothing the naked. A few misunderstood our position, and thought we were in favor of Spiritualists being absorbed by the churches. Bah! not much!

THE NEW ERA.

Appropos of the great awakening commencing with the advent of modern Spiritualism in 1848, and extending over the civilized world, Rev. Josiah Strong, D. D., has written one of the best books we have ever seen that emanated from a churchman. It is called "The New Era; or, the Coming Kingdom," and covers the whole ground of the present and prospective condition of the world.

Chapter 1 is devoted to the discussion of "The Nineteenth Century, one of Preparation;" 2, "The Destiny of the Race;" 3, "The Contribution Made by the Three Great Races of Antiquity;" 4, "Contribution Made by the Anglo-Saxon;" 5, "The Authoritative Teacher;" 6, "The Two Fundamental Laws;" 7, "Popular Discontent;" 8, "Problem of the Country;" 9, "Problem of the City;" 10, "The Separation of the Masses from the Church;" 11, "The Mission of the Church;" 12, "The Necessity of New Methods;" 13, "The Necessity of Personal Contacts;" 14, "The Necessity of Co-operation;" 15, "The Two Great Principles Applied to the Two Great Problems;" 16, "An Enthusiasm for Humanity."

These problems are treated from the standpoint of Christianity, of which Dr. Strong is a strong doctor; yet his book is a severe arraignment of conventional Christianity.

He recognizes the fact that "social systems grow out of what precedes them," and that "mental and spiritual development depends on cerebral development;" but he acknowledges that the Church, which is supposed to have the necessary cerebral, mental and spiritual development to qualify her for going ahead of the people, leading them and gathering them in from the highways and hedges as the master directed, has failed to do her full duty; consequently the masses are at large, the poor are suffering and the rich absorbing the sustenance, both temporal and spiritual, extending but a meager charity, instead of justice, to the working classes. And now the Macedonian cry has gone forth in answer to which the "New Era" is being inaugurated, and the "Coming Kingdom" is to be established on the basis of the two great commandments—love to God and love to man, of which the latter especially has been sadly neglected, and for that reason the Church has fallen behind.

But Dr. Strong thinks that the Church is not only in duty bound but fully competent to establish the coming kingdom, and that "Christianity is the absolute and final religion." But his ideal Christianity is not the spurious article he so severely arraigns. He says:

"The principle on which Christ founded his kingdom is as broad as the moral universe, as eternal as God, and that principle is LOVE."

"Love is the moral universe what gravitation is to the physical. The attraction of matter to matter is gravitation; the attraction of soul to soul is love."

"A Witch of the Nineteenth Century."

The back chapters of this charming story sent free to all new subscribers.

Dr. E. D. Babbitt.

Dr. Babbitt, Dean of the College of Fine Forces, East Orange, N. J., was in the city last week. The Doctor is an advanced thinker—in fact, he is one of the leading lights of the nineteenth century.

THE CIVIC CHURCH.

Under this head the Review of Reviews says: "The underlying idea of the movement known as the 'Civic Church' makes steady progress. A proposal to create a new federal body, representing all religions, was strongly urged by the conference for the reunion of the churches, held recently in Lucerne, Switzerland, and also by the Parliament of Religions in Chicago." Then follow extensive extracts from a paper submitted by Mr. W. T. Stead to the Parliament of Religions, presenting the general scheme of the movement, which covered the whole ground of the social problem, and is carried out, would not leave a stone unturned to reach every case of crime, destitution, oppression and degradation, and raise the world to the millennial ideal.

We are sorry we cannot give our readers a more extended outline of this scheme, which harmonizes so much with the spiritual, and must have emanated from the same source. We repeat the opening paragraph of Mr. Stead's paper:

"The fundamental idea of the Civic Church is that of the intelligent and practical co-operation of all those who are in earnest about making men and things somewhat better than they are to-day. Men and things, individually and collectively, are far short of what they ought to be, and all those who, seeing this, are exerting themselves to make them better, ought to be enrolled in the Civic Church. From the pale of its communion no man or woman is excluded because of speculative differences of opinion on questions which do not affect practical co-operation. The world has to be saved, and the number of those who will exert themselves in the work of its salvation is not so great that we can refuse the co-operation of any willing worker because he cannot pronounce our shibboleths. An atheist of the type, say, of John Morley would no more be excluded from the Civic Church because of his inability to reconcile reason and revelation, than you would turn a red-haired man out of a life-boat crew. For the basis of the fellowship of the members of the Civic Church is their willingness to serve their fellow men, and he is the best Civic Churchman who devotes himself most largely, most utterly and lovingly to work out the salvation of the whole community."

Then follows a long statement of the object of the Civic Church, its plan of operation and those who are to be its beneficiaries, including every member of the human family, from the infant to the centenarian; all are to be looked after as to education, economy, protection against oppression, sickness and evil of every kind.

This is no idealist's dream, for it is already in active operation in different parts of Europe, and we hope our great country, which has been ordained to lead in the emancipation of mankind, will not be behind in this great work. What do Spiritualists say to this? Here is a scheme to which your co-operation will not be refused, nor should it be withheld.

One loud mouth cried before the Parliament of Religions on the salvation of the world; all his noise, however, amounted to nothing but wind compared to this sensible, practical and rational scheme.

The Progressive Thinker.

This number of the paper is especially excellent; it is, indeed, first-class. We feel proud of it. Not on account of what we have done—oh! no! but on account of what others have done. When we brag, we only, in a very slight measure, include ourselves; but to others we give the fullest credit. Glance at the first page. "Cremation by Burial," by that prince of literary fellows, Ira Gale Thompson, will deeply interest you. "From Distant Shores" contains items of interest. The second page contains the highly interesting story by Dr. Phelon, "A Witch of the Nineteenth Century." The third page is enriched with a splendid article on the "Rev. John Wesley," by Dr. Swearingen. The Doctor is one of the most brilliant lights of Indiana. The fourth page contains many interesting items. The fifth page is illuminated by Prof. Buchanan, E. W. Sprague, Geo. A. Brooks, Prof. Loveland and A. B. Severance. The sixth page contains Mr. Rosecrans' inimitable "Musings," Brother Jonathan, Leader Thompson, J. W. Dennis and "Alice." The seventh page contains items from M. H. Prince, J. Henry Browne, and the obituary of that veteran Spiritualist, C. W. Cook. Bishop A. Beals, Moses Hull and Mrs. Pollard have something of interest to say. The eighth page contains Geo. Cole's department, always good; Mr. Gatsinger has something novel to say of the solar system. Taken altogether, this number of THE PROGRESSIVE THINKER is grand.

The earliest coins were irregular, oblong masses of metal, stamped only on one side.

The first American counterfeit, so far as known, was one William Duell, of Vermont.

The first coinage of money after the revolution, bore in many cases the image of Washington.

The two, or knife coins, of China, made current B. C. 243, were of iron, in the shape of daggers.

The bronze coins of Austria and most other nations have 85 per cent copper and 5 per cent tin.

The Aztecs filled quills with gold dust, sealed them and passed them from hand to hand as coin.

The Roman sestertius was like our "bit," a money of account, having no coin to represent its value.

The earliest coins of New Hampshire were of copper penny, 108 to the Spanish dollar, issued in 1776.

The Chinese "cash" is said to have had its origin about B. C. 1120.

The gold talent is variously computed at from \$1350.21 to \$1216.62.

The first Roman coinage of silver was, according to Pliny, B. C. 269.

The Turkish piastre is a money of account, there being no piastre coin.

Spiritualists of California

Organize for Protection and Power!

It is proposed to organize a State Association of the Spiritualists of California by a delegate convention, under the call of a committee appointed by a convention of Spiritualists assembled at San Francisco on July 18th last, who will, if justified by earnest assurance of co-operation, issue a call for a convention of representatives from each and every society throughout the State, to be held at San Francisco in the winter of the present year. It is a most auspicious time, as many delegates can thus combine business with pleasure by a visit to the World's Fair, and yet give the time necessary to the creation of a State organization.

A State Association is required for several important reasons:

1. To bring Spiritualists, as a body, in competition for respectability and influence with all religious, moral and scientific associations of a National character.

2. To prevent the encroachments of legislation, through our State legislature, upon our rights as guaranteed by the Constitution of the United States, and to meet the outrageous attempts in different States and this State to suppress all forms of spirit manifestation, the power to heal the sick, and the varied phenomena which are constantly demanding our investigation.

3. To devise ways and means, through a State executive committee, to meet all innovations on our rights, and to provide for assisting struggling societies, and to stimulate the formation of such organizations.

4. To promulgate to the world, in the most prominent way, the various new developments as they arise, in the communications of spirits embodied and disembodied.

5. To add strength and character in the estimation of the general public to the organizations of Spiritualists in all parts of the country.

6. To realize the satisfaction that we have an aggressive and defensive power within ourselves, effective for great good in the interests of humanity.

This important and contemplated action depends upon the support and co-operation of societies and individuals Spiritualists throughout the State. It is proposed to correspond with the officers of all societies of Spiritualists in all parts of the State, with a view of securing proper representation. If the interest warrants, a call will then be issued by the committee in due form, with instructions to all societies fixing the number of delegates to represent them.

Committee: Mrs. Ella Wilson Marchant, San Bernardino, president; Dr. W. C. Bowman, Los Angeles; Mrs. H. C. Bushyhead, San Diego; Mrs. Adelaide Comstock, Ventura; Dr. Edgar Smith, Santa Anna; Mrs. M. A. Spring, Montecito; Dr. N. F. Ravelin, San Francisco; C. D. Stone, San Jose; Dr. L. L. Moore, Kings County; J. W. Mackey, Tulare; F. H. Parker, Santa Cruz; S. F. Beeds, San Luis Obispo; A. P. Miller, Alameda; Dr. Griffen, Stockton; M. S. Smith, Santa Maria; J. R. Dutton, Santa Barbara; James Boyd, Riverside; Dr. Deane Clarke and Mrs. E. B. Maroon, for the State at large. Wm. P. Allen, Summerland, secretary.

The National Convention.

The Spiritualists throughout the country have great reason to rejoice over the result of the convention lately held in Chicago. The formation of a national organization has long been required, and from such an organization great results must culminate in the elevation of our glorious religion to the high standard desired. The work and requirements of this body certainly can feel scarcely be estimated and felt. Much will be expected of it. Cannot we hope now for the formation of a "bureau of information," where Spiritual associations can resort for much-needed information of a reliable nature, instead of being forced to rely on the few unreliable now operating in seeking for the information necessary to promulgate the cause so dear to our hearts, the officers of societies are now obliged to gather knowledge of their capabilities from reports which, we are sorry to say, are given through a selfish and mercenary motive, which causes too often disappointment and disgust when it is found out how they have been deceived; and I would suggest, and shall trust, that the national organization at once establish a bureau of such information, and issue a list from time to time of the reliable and efficient speakers and test mediums, those whom they can endorse, together with their price for services, etc. I am certain such would be gladly hailed by all societies throughout the land, and the effect would be to regulate prices and bring things to a uniformity beneficial to both associations and speakers. The signs are ominous of great advancement; everywhere we can notice adherents to the truth of Spiritualism.

We congratulate ourselves as an association in the selection of that so recent delegates as represented us in the Chicago convention—Mrs. Waite, Hon. L. V. Moulton and Jennie Hagan-Jackson. Their presence was heard, and substantially recognized. We were quite proud of them. Mr. Moulton is eagerly sought for by societies, and where once heard he is called again and again. If he would devote his time to the work wholly, we feel confident he would find engagements years ahead.

As we have before said, our association is holding more of its own—more than could reasonably be expected these times, holding conference meetings on Sunday forenoon, and test seances in the evening, also a test seance each Wednesday evening, followed by a social. We are indeed alive, and fully awake, and if you don't hear from the Valley City of Michigan each week, we still are right here, believing eternity is before us, and we shall continue to evolve, bringing light and the true belief forward to cheer the longing soul on to brighter spheres. L. D. SANBORN, Secretary.

Grand Rapids, Mich.

Mr. Terry.

Mr. Terry, the editor of the Harbinger of Light, of Australia, was in the city a few days ago. He is a comprehensive thinker and an excellent medium, and gets out monthly one of the best papers in the ranks of Spiritualism.

The first attempt at a face on a coin was made by Archelaus of Macedon, B. C. 400.

Mrs. H. S. Lake gave an eloquent address before the Spiritual Alliance of Cleveland, O., Sunday evening, October 15th, on "The Conflict of the Ages." The News-Herald of Monday gave a synopsis of the discourse.

Mrs. H. V. Ross, materializing medium of Onset, Mass., will hold a circle Tuesday evening, October 24th, at the residence of Mrs. De Wolf, 108 South Center avenue, this city.



Remember, everyone, that on account of our one 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 single line, giving a "general survey" of the glorious work being done.

The St. Paul Spiritual Alliance is in want of an inspirational or trance lecturer and good test medium; give terms and references. Address F. E. Irvine, secretary, 270 Mackubin street, St. Paul, Minn.

Mrs. Dr. E. A. Adams, known as a successful magnetic healer, is now at 76 26th street, Chicago, where she will remain during November.

"Novus Homo" writes from New Bedford, Mass., that the society there opened its fall and winter campaign auspiciously with Oscar A. Edgerly as speaker. His excellent lecture and accurate tests, coupled with his gentleness as a man, have won a host of friends to himself and the cause. Excellent speakers are engaged for coming months.

John M. Kennedy, of Marysville, O., at a seance with W. E. Cole, Columbus, O., received on closed scales placed under his own feet, pencil portraits of an Indian chief, also his mother and a sister, and others, together with a number of messages. All was done within some twenty minutes. Mr. Cole sat at the opposite side of the table, and was the only other person in the room.

Major Bitters, one of the leading lights of Spiritualism of Rochester, informs us that "Moses Hull will speak there during November."

A subscriber states that there is quite a demand at Jacksonville, Fla., for a good medium, particularly materializing medium. This would be a fine field for such a one.

The Spiritual Union meets every Sunday evening at 7:30 in Garfield Hall, corner of Milwaukee and Armitage avenues. E. W. Sprague, of Jamestown, N. Y., gave his services on two recent Sundays.

Mrs. Doney Barker is employed this month by the First Spiritualist Society of Portland, Ore., and it is proposed to retain her during the winter—which fact speaks for itself. She would like to correspond with societies with a view of making engagements. Mrs. B. writes of Ben M. Barney, who is now in Portland: "He is a frank, honest man; a good clairvoyant. His powers of reading sealed letters are marvelous. He read a letter covering a full page of notes in a sealed envelope in another man's pocket. His tests in telepathy are fine."

Will C. Hodge, inspirational speaker, can be addressed at 40 Loomis street for engagements. Terms reasonable.

The address of S. N. Aspinwall is 2433 5th avenue, S. Minneapolis, Minn. It was incorrectly given in the list of delegates to the National Convention. Mrs. Lepper is at 300 Washington avenue.

E. Amburg, known in Minneapolis as the boy medium, is at present stopping at 364 Bowen avenue, Chicago. He is a magnetic healer, and trance and clairvoyant medium. Will be pleased to meet friends and make appointments, answer calls and hold circles.

Walter S. Eldridge, M. D., is located at 4904 Congress street, Portland, Me.

Jos. Sichtl has been reading the account of "Apollonius of Tyana," also the history of Christ contained in the book "History of the Origin of All Things," purporting to be communications of Jesus Christ through a noted medium. He discovers conflicting views, and says he does not see how he can gain anything by discarding Christ for Apollonius. We should say that there is a wide difference between that which is claimed for Apollonius and that which is by orthodox Christians claimed for Jesus. There is a wide difference between a good magnetic healer and a good man and teacher, and a "God-man" upon whom is pivoted the eternal salvation or damnation of the whole human race, as orthodox teaches. Besides, Spiritualists do not claim infallibility for inspiration, as orthodox claims for the Bible.

Coulson Turnbull is lecturing at Toledo, Ohio, on the "Signs of the Times, and the Coming Religion," in Clarke's Hall. He is open for engagements to attend funerals and lecture within one hundred miles of that city. He reports a growing interest there.

W. H. Bach, who has been filling an engagement at Prophetstown, Ill., goes to Arlington, Neb., during November, and Aberdeen, Dakota, during December. He will be able to fill a few week-long engagements in the vicinity of these places.

Mrs. Mary Smallwood, formerly of Lansing, Mich., now of Griffin, Ga., has had a long experience with Mr. Swartz, medium, of Florence, Ala., at whose circles she obtained pictures of friends and written messages from many persons; also several spirit voices sung beautifully.

Investigator says that R. T. L., in his reply to Mrs. Doney Barker, quotes as from Luke xiv: 16, what cannot be found there.

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Mrs. J. Held, clairvoyant, after a successful week's engagement at Twin Bridges, Montana, has gone to Butte.

"An Old Worker," at Omro, Wis., takes exception to the statements that recently appeared in this paper concerning the status of Spiritualism in that place, and the causes for its apparent depression. It is best that Spiritualists let the dead pass by their dead," and all take hold to make it successful in "the living present."

Mr. Samuel Smith, formerly of Rockford, Ill., has again entered the lecture field. He will give parlor lectures and hold developing circles. His present address is Roscoe, Ill.

Mrs. M. T. Longley, the lecturer and medium, writes as follows from San Francisco, Cal.: "Mr. Longley and I reached this city on Friday last, and are located at 1 Polk street, where we shall pursue our work for a time. Mr. L. will attend to his musical publications, and I shall do platform work and give sittings as the guides direct. We left Chicago soon after enjoying our last pleasant call at your home, and spent one week in Beloit, Wis., among congenial spiritualistic friends, doing a little in the line of mediumistic work. From Beloit we went to Geneseo, Ill., where we passed another busy week, and met with quite a number of hungry souls who were asking news of the spirit country and seeking light upon spiritual things."

Mrs. M. A. Jeffery, trance speaker, clairvoyant and psychometric test medium, formerly of Ludington, Mich., is now located at 156 Loomis street, Chicago.

WITH THE SPIRITS.

Communications Delivered by a New York Medium.

Messages from the Dead Received at a Meeting of the First Allegheny Society of Spiritualists.

E. W. Sprague, of New York, was the leading feature of the weekly meeting held by the First Allegheny Society of Spiritualists on West Diamond street, Pittsburgh, Pa., October 15. After an invocation to spirits of the departed, asking their aid, guidance and power, Mr. Sprague explained that he was only a medium, and that he was, as it were, in a mesmeric trance, in which what he said would be only what was communicated to him. He then asked the secretary to read the subjects which had been selected, each by a different member of the society, as follows: "Harmony," "What Is Prayer?" "Inspiration," "Are Evil Deeds and Thoughts the Work of Unenlightened Spirits?" "In What Respect Does Spiritualism Differ from Other Religions, and What Can It Do for the World?"

Mr. Sprague is a spare man, rather above the medium height; his head is almost bald, having only a fringe of very light hair. The medium's face is by no means a common one. He is tall, with his back to the light and his features were not distinctly discernible, though enough of them and a determined expression were visible to show that they would attract attention anywhere. The speaker's costume was black, and his collar was of a somewhat clerical cut, and his general garb had a slightly priestly appearance. Setting aside the last of the above-mentioned subjects as too big to be treated except alone, Mr. Sprague, as he would say, the spirit controlling him, spoke first on the question of evil thoughts and deeds. The gist of his remarks was that there is no abstract evil; that what appears such is due to ignorance alone and turns to good as an educative factor. Evil is not natural to human nature; it is the result solely of ignorance or misunderstanding of the law. When a spirit in the form becomes enlightened it will neither think nor do evil, because it will know that all disobedience to law has a reflex action. Ignorance almost always tends to evil and true intelligence always does good. Follow the teachings of the Nazarene, love your neighbor as yourself, and you will do no wrong.

SPIRITUALISTIC VIEW OF PRAYER.

"What Is Prayer?" was the next topic handled by the speaker. He quoted Webster as saying that prayer is the sincere desire of the heart. His idea of prayer and the general spiritualistic opinion is that it is the sincere and holy aspirations of the soul, soul being repeated and emphasized. "There is no such thing as prayer for physical blessings. Prayer must be the outpourings of the soul—secret or expressed—for an uplifting, a greater unfolding of the truth and a broadening of the intellectual horizon. Prayers for such gifts as the power to leave the truth of immortality always answered. Prayer is indeed beautiful when unselfish, but the street-corner method of asking material blessings for individual persons or churches are not true prayer at all and are seldom answered. Spiritualists pray to those they know and love, those of whom they have personal knowledge, those who have recently passed over, not Jesus of Nazareth. We pray to these spirits, and we may rest assured that so far as their power extends they will do all they can to secure the fulfillment of our desires. Here the medium's control said that he was always interrupted by a large fleshy man, with a great deal of will-force, who wished him to talk organization. "I see Col. W. W. W.," said the voice from Mr. Sprague.

"Col. Wilson," said a man who uprose in the audience.

Thereupon the medium loudly claimed his hands three times and said: "That's it." The man in the audience then stated that Mr. Sprague was an entire stranger to him. Then, allegedly conveying Col. Wilson's thoughts, Mr. Sprague continued: "I am rejoiced to see you this afternoon. See the approach of perfect freedom. Waving above you is a banner proclaiming the freedom of the world, woven in the flags of all nations. Such societies as these are the little batteries fighting for the victory of liberty. The day will come when there will be no tariffs between nations, no barriers of any kind, and the human race will be one family indeed. We will work until all are brought within the great fold, and no sufferer remains without in want and wretchedness; until man and woman stand side by side, equal and every being has his rights. Col. Wilson is ready and willing to assist whenever called upon, especially by a little woman sitting over there." Mr. Sprague pointed to a lady, who made no response. At this time, and whenever interrupted, Mr. Sprague gasped as though he breathed only with difficulty, and passed his hands over his forehead and crown.

THE SPIRIT OF A BROTHER.

"There," said Mr. Sprague, "I see a man standing behind those two ladies; he says 'brother.' He met with some sudden accident with the car, or something. He saved your life once, and is often in communication with you."

This last was addressed to a man who had risen in the meantime. He endorsed all the medium said, and at the same time stated that he was a stranger to the gentleman from New York.

Before this episode the medium had been talking in verse of the necessity for harmony in the work for truth, and just before it occurred he appealed to the spirit, saying: "Please don't interrupt me, kind spirit."

Continuing on the subject of organization the medium said: "Each and every one of you is a potent factor in this movement of unfolding. Every atom is indestructible; remove one, and the whole universe would at least be disarranged. Each of you has a world within you, a place to fill and a mission to perform. I see sweet faces here crying out for light and knowledge. Forget yourselves, and think only of the blessings to be reaped for mankind generally through your agency. Organization is the key to the future, and they are the evidences of truth. They are the sign which was asked for at the time of the crucifixion. But the conditions there were unfavorable. We have a grand university in the heavens, with the

teachers of all ages and every clime as its faculty. 'This is only a primary class, but through these elementary grades it is necessary to pass to learn the alphabet for the hereafter.' Spiritualism is the foundation of every religion known to man. Let us build directly on that foundation. Don't let us split on any rock of baptism or other technicality because Paul or Moses or some one else has said this or that. Let us repeat the manifestations of to-day, not those of 4,000 years ago. The Bible contains records of spiritual manifestations all the way down. Those things are not miracles; all is according to law; it is the incomplete knowledge of the law that makes them seem wonderful. We are not obliged, however, to go to the Bible for testimony. We can go to father or mother who have gone before. When a mother who has passed over returns to assure her child that she lives, what need is there to go back to the night when she died with the angel? It is interesting to know that Jacob did so, but it is not essential where we have the living testimony of to-day.

MOSES ON THE MOUNT.

"Take a man who experiences slate-written communications on opened or closed slates without human intervention, why wonder at the occasion when Moses took the slates up the mountain and had to wait forty days for the writing? Jesus on the mount was entranced. There were with him two who had been dead 150 years. Of course all Christians believe this. We believed it only when we had seen our relatives and friends after their passing over. Go to seances, not determined to discover or expect anything, but with a prayerful heart, as already described."

Next the medium dealt with harmony and inspiration together. He spoke rapidly, and in a somewhat rapid verse, where two consecutive lines generally rhymed. There were imperfections in rhythm and rhyme, but they were smoothed over in the rush of the delivery, punctuated by vehement gestures, which hardly left opportunity to note halting feet or such rhymes as "man" and "band," or the occasional missing of a rhyme altogether.

Later the medium spoke of or for E. V. Wilson, of the presence of whose spirit he declared his consciousness. He spoke of his play for his struggling widow with her two little children, one of whom was convalescent of his illness. The spirit, he said, could not earn bread for the family, but would help them in all ways possible. After this followed several similar alleged communications, most of which were successful—that is, accepted and endorsed as correct by members of the congregation—one or two partly so, and one or two not at all. Mr. Sprague was very ready to admit his fallibility of hearing, saying that it was as easy as making mistakes with a telephone, but that when he saw the spirits his vision was clear, distinct and unmistakable.

The hall was well filled with three to four hundred people, and it appears that the young society is growing in strength of numbers and enthusiasm.

Notes from G. H. Brooks.

It has been a long time since I have sent any report of my work to THE PROGRESSIVE THINKER, but I have not been idle in my work, if I have with my pen. After the camp closed, which, by the way, was a most successful affair (I mean Haslett Park), wife and I returned to our home in Elgin, but not to stay. We remained home but a few days and then took the boat and sailed for South Haven, Michigan, the home of many spiritualists, and where Mr. Sprague, among that number, Mrs. B. C. Woodruff and husband, Mr. and Mrs. Levi Wood, Mr. and Mrs. Clark Sheffer, also Mr. Sheffer's brother and family. We made our home with Mr. Clark Sheffer—or rather his peach orchard was our abiding place, where we filled a long-felt want in our nature, and wished others who were of like mind could go and do so also. The Spiritualists of South Haven have a society, and a Lyceum, that meet once in two weeks. They depend largely on home talent, though occasionally they have outside help. They are thus developing home talent and bringing out the spiritual forces in their ranks. The Lyceum is not very large, but is doing an excellent work in connection with the society. Helped them in their work—taught them the movements, so they will be able to go on in that line. I held my first meeting in the Pomological Hall—we intended having it in the grove, but the weather was not warm enough. There was an excellent attendance. There were other meetings held in the regular meeting place, and of them were well attended and much interest was made manifest. South Haven is most beautifully situated and the country most delightful, and I should like to say to our spiritual friends who are looking up a home where there are progressive people, if they can stand a lake climate, try South Haven. Write to Mr. Levi Wood, and he will aid you all he can. It is a most excellent fruit country; you can raise anything almost that grows. I am writing this on my own responsibility, as there is a desire on the part of our friends to locate where they can have some spiritual advantages, which is correct, and the question always comes up where to go. We should go there ourselves, but I am unable to stand a lake atmosphere. The last days of camp were spent in organizing a State society, which was completed, and as soon as they get into working order, Michigan will have a society that is going to do something in the building up of societies, and establishing them on a good, strong foundation. I trust other States will follow in a like line. I am at present writing in Villa Ridge, Ill., where I shall remain but one more Sunday, and when done will tell the readers of THE PROGRESSIVE THINKER something they are doing down here. Through the financial troubles that have come, I have lost two months' engagement in Kansas City, Mo., but trust I may find work elsewhere. Trusting all societies are gaining as never before, I am as ever yours in the cause of truth.

G. H. BROOKS.

Elgin, Ill., 144 North Liberty st.

M. E. Miller, of Detroit, Mich., writes that Mrs. Minnie Carpenter resumed her meetings in Fraternity Hall October 1st, and the number and class of attendants are evidence of the esteem in which she is held by those who have listened to her from time to time, showing that the interests of the cause have not suffered at her hands. She has done much to place Spiritualism in Detroit upon a higher and better plane.

THE REAR GUARD

It Is Coming in Sight.

The recent remarkable progress of a multitude whom we had formerly known as stubborn and bitter opponents of spiritual progress, but who now concede to admit that there is something in it, which we might make respectable if we took hold of it, brings to mind a similar campaign which ought to be resorted from oblivion.

Far away beyond the frontiers of civilization was a wild, unexplored country, which respectable people considered entirely barren and unworthy of attention. But there were a few settlers near this wilderness who thought it would not be so worthless and were disposed to explore it. In doing this they found they were liable to be attacked by savages and wild beasts, and the bones of many a luckless traveler in the long ago, were found still bleaching in the wilderness, showing that there had been bloody doings in that mysterious region. Going farther, they found monstrous idols and bloody altars not yet abandoned by the savages. Feeling that they were not safe in that mysterious region, where night was sometimes made hideous by horrid sounds and howlings, they determined to organize exploring parties of fighting scouts to see what was the character of the savages and wild beasts, and to drive out all that was hostile or dangerous.

The exploring and rangers made scouting and fighting parties, which were not very numerous but very resolute. As Byron expresses it:

"For tall and strong and swift of foot were they,
Beyond the dwarfing city's pale aboriginals."

They led fearless campaigns year after year, continually advancing, never defeated, going through all the hardships of cold, hunger and weariness, and sometimes losing a life, but sustained by the glorious consciousness that they were driving back barbarism and clearing up a glorious country for the millions yet to occupy it. There lay the land of hills and mountains, valleys and wide savannas, more rich and beautiful than any other land under the sun.

THE LAND OF THE SOUL.

They had begun to settle it, for their wars were over, and with song and eloquence and social joys they were celebrating their victories in the redemption of a new world from its blighting curses of savagery, ignorance, superstition, bloody rites and superstitious wars, witchcraft-murders, and the *auo da fe*.

They did not expect many settlers to follow them, for there was a terror in the cities and a horrible prejudice against this redeemed wilderness. But they began to hear that emigrants were really coming, and some in the eastern part of the territory reported that they had heard of a vast distance, the beating of drums and blowing of horns and rattle of musketry, as if a military party was on the march. It was strange news, and to find out what it meant, they held a meeting and appointed a committee who sent out an exploring party of progressive thinkers with banners and psychic telescopes to see what they could find.

The first report that came back was in substance this: That the people in several cities having heard that savage land had been explored and proved to be very rich and vigorous, to travel, had determined to raise a strong force of the municipal or home guards, who had never been out of the cities, and knew nothing of the forests or of hunting, and who could not make any explorations unless they went in large parties with strict discipline, in solid ranks, for they were sure that if any one went in advance of his regiment he would be entirely lost and never come back alive, or might possibly desert and join the rangers who were represented as no better than the savages they had driven out.

The home guards were a feeble, tender-footed set of soldiers, who never marched more than two or three miles a day, and sometimes took the back track if they found the country rather rough. They were also very particular to call the roll and keep together, for fear some restless fellow might run off and join the terrible rangers. It was agreed that if any such deserters were caught they should be drummed out of camp and quietly shot as criminals.

The report stated that the home guards were well supplied with provisions, but poorly supplied with munitions and courage, so that it would be many years before they could reach the land of the soul, even on its outskirts, but that they kept up so much drumming and horn-blowing at every march, the cities supposed they were doing something important, and the soldiers themselves indulged in a great deal of poppycock talk of the tremendous things they had done and were going to do—how they had crossed several small creeks and surveyed several miles just beyond the creeks, and that they were going to redeem the land of the soul, and make it respectable after civilized people had gone in and weeded out those miserable rangers who ruined the reputation of the country.

In fact, they said there was probably no country there fit for respectable people—no for no respectable people would go in until the rangers were driven out.

When they were told that the rangers had made flourishing settlements, surveyed the land and taken out pre-emption titles, they replied that was a matter of no importance at all, for "we are more respectable and more numerous, and we shall pay no respect to their titles—such people cannot make titles or hold them. The law will not recognize anybody but respectable people like ourselves. Look at our officers—see how many honorable titles they bear, with ribbons and diamonds—such titles as F. R. S., L.L.D., F. T. S., M.D., Ph.D., etc."

When they were told that some of the rangers had similar titles, they replied snappishly: "We don't recognize them—nobody is anybody unless we recognize him."

Thus it stands—the home guards every day mark time to some good old tune, and every few months begin to talk about surveying a little more ground and moving the camp a mile further on. A small squad of rangers made a journey toward the camp to see what the home guards looked like. As soon as they came in sight the long roll was sounded, and guns pointed at them. The rangers laughed, the guns were fired harmlessly,

and the rangers retired, saying to each other: "Those fellows will never do any harm—if they ever get into our country we can sell them some good land if they want it—but it takes us to explore new countries and find rich lands."

Such is the story of the spiritual rangers who have explored the realms of the unknown, and the psychic home guards who are crawling on toward the land of the soul as fast as they know how. They do not know that the rangers, having conquered and occupied the land of the soul, are moving on with the inspiration and courage of Alexander the Great, to conquer new realms the home guards have never heard of.

One of the deserters from the home guards (with the singular name of Savage, though highly civilized) has been traveling widely through the land of the soul, until he is almost suspected of being a ranger—which he is very careful to deny.

He goes among the home guards very lively (though under suspicion) and talks the regular home-guard lingo so naturally as to satisfy them. He agrees with them (when talking to them) that the rangers are not respectable people at all, and that no substantial conquests can be made until the home guards themselves march over the land of the soul, drive off the rangers, and cut up the territory into farms and towns lots. He knows the rangers don't mind such talk, for they own the territory, and he may wheedle the home guards as much as he pleases in his own way.

When he says to the home guards, "the matter is coming to be respectable" by their mighty agency, the home guards smile, and the rangers smile too, in a different way, as they are not aware of having lost any respectability by seeking and finding truth. Savage tells the home guards, as one of the great triumphs of the hour, that "Mr. Meyers, who is one of the principal men in the English society, one of the originators, has been convinced, and is willing to abolish his conviction, that we do continue to exist after what we call death, and that at least occasional communication with the invisible world is possible!"

What a tremendous condescension! Mr. Meyers to tell the home guards what all truly enlightened people have familiarly known for forty years or more.

Is it not amusing that whenever a man undertakes to address the average stupidity of mankind on spiritual themes—no matter what he knows of the truth, he considers it necessary to affect a little stupidity himself, as though he did not know the truth, and speak contemptuously of the pioneers of science who have created and diffused the psychic science of to-day, doing such work as Galileo did for astronomy.

To these pioneers we must do justice, and a sneer at their respectability demands an apology.

"The man is thought a knave or fool
Or bigot, plotting crime,
Who for the advancement of his kind
Is wiser than his time."

That has been the rule in the dark past—it is time to demand a juster rule, and to give honor to every pioneer in science who has disregarded the multitude and been "wiser than his time."

JOS. RODES BOOTHMAN.

FREE THOUGHT AND HISSES.

TO THE EDITOR:—In looking over the columns of THE PROGRESSIVE THINKER I noticed a criticism of yours on what was called a "Free Thought" convention held in Chicago the first week in October, and it appears from what you said in your criticism that they biased one of their speakers during an address that she had been invited to deliver. I never was more surprised in my life to think that a class of people calling themselves freethinkers would hiss any one because they did not agree with what was said. I do not see much chance for free thought among such people, and I was glad you gave them the "roasting" you did. They deserved all they got, and we called the meeting a "roasting" to have called the parties who did the hissing to order then and there with a severe rebuke. It is said that there are but two living things that hiss—snakes and geese; it must be that some of the latter got into their meeting.

When will any class of people become broad enough and liberal enough to give any one a respectful hearing, however absurd their teachings seem to them? Any who cannot do this seem to me to be very bigoted and narrow-minded and are not worthy of the name of liberals or freethinkers. I believe that the duty of freethought is to have the duty of the parties who did the hissing to order then and there with a severe rebuke. It is said that there are but two living things that hiss—snakes and geese; it must be that some of the latter got into their meeting.

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IMPORTANT QUESTION.

Do We Need Spiritualistic Institutions of Learning?

BY PROF. J. S. LOVELAND.

The purpose of this article is to answer the above question. Again and again professing Spiritualists have reproached the movement because it has created no distinctive schools in which to train the young. Several futile efforts have been made to institute such schools. But the fact remains that the prospect for success in that direction is by no means promising. In replying to those who assume the necessity, I ask wherein does that necessity appear?

And I answer, (1) it is not because there is any lack in existing educational institutions for teaching all branches of recognized science. If there are sciences waiting recognition, it is safe to assume their welcome when the proper demand is made. Certainly the needful appliances for teaching are ample. (2) Nor is it because Spiritualists have shown any special anxiety to pursue any peculiar occult science, or made any demand for its admission into the curriculum of existing colleges and been refused. Until we outline what we demand to be taught, and are prepared to furnish competent instructors, we have no ground of complaint against the present status of educational institutions. When we have competent instructors and questioning, aspiring learners, we shall perceive the need of such a school. But of all people the least likely of Spiritualists to evolve the least interest to evolve the science and probe the philosophy of their own wonderful phenomenal manifestation. The French schools of hypnotics and the Psychological Research Society of England and branch here, are doing this very work. But can they do it as well as we ought to do it?

(3) No necessity can be affirmed on the ground that existing institutions cannot be made to subserve all needful purposes of education. (4) Nor because they have shut out any department of instruction which we have requested to have established. When we have outlined some new lines of study or evolved a new system of education and they have been rejected, it will be time to create something distinctive of our own.

(5) Nor are new institutions a necessity, because we are destitute of the means needful to meet all the exigencies of the case, without the creation of additional colleges and universities to abstract and waste the wealth of the community. As yet we have not begun to use, much less exhaust, the instruction which we have requested to have established. The primeval, distinctive institution of Spiritualism, is the circle, the possibilities of which are still uncomprehended, much less realized. Space will not allow me to dilate at length upon the circle as a mighty instrument of special psychic education. I can only say that by confining ourselves to one resultant of the circle, spirit manifestations, we have overlooked and lost sight of a mine of untold spiritual wealth which the circle really embodies. Why should we have a circle anyway? What does it demand of us? It demands the greatest success? What is the philosophy of the conditions demanded? What are the relations, physiological, mental and moral, between the mediums and the spirits? And also between the members of the circle and mediums and spirits? These questions belong to the circle. They are to be solved there. Their solution is a school—an education in the profoundest problems of our soul life. We do not need any university higher than the circle for their solution. When you have exhausted the possibilities of the circle, then, in a despised circle, then build your college.

But the circle doesn't exhaust our means of culture. Our lectures, conferences and camp-meetings are, and may be made, more potential instrumentalities for our education in the higher and highest branches of soul science. The larger part of the time at camp-meetings should be devoted to these higher and grander expositions of the transcendental philosophy of Spiritualism. The same may be said of Sunday meetings. Spiritual lectures will never fulfill the function of the circle, and more than that are eloquent exhortations. A clear head is as needful as a gushing heart. All our gatherings should be, in the best and largest sense, educational. We can wait awhile before we start in to imitate the old church in our educational methods. We shall be beaten if we attempt it.

REASONS WHY WE SHOULD NOT.

But there are very weighty reasons why we should not have such institutions. The teachings of colleges, universities, etc., constitute what is termed the higher education. And it has always constituted an aristocracy as real as nobility itself. Through the most of human history, only the favored, pampered sons of wealth could attain it; and the exceptions were those who consecrated themselves to the church. To the present we have largely the same conditions, although modern progress has considerably modified, though far from destroying, the offensive aristocracy of learning. This objectionable feature is a necessary result of the college system as it is and ever has been. And although many exceptionally able and educated men have come out of those institutions, it is certain that, on the whole, we have had vastly more pedantry and bigotry than education. Spiritualism doesn't want to perpetuate that system by joining it.

Again, colleges are almost entirely the product and the working instrumentalities of religious sectarianism. They are not founded for the purpose of promoting a broad and comprehensive education, but to prevent such result. They are the strongholds of ignorance, and are so intended and managed. They subordinate science in all cases to theology, and thus crook and dwarf the intellect of the preachers and teachers, and then send out these emasculated mental and moral pigmies as the leaders and instructors of the people! Look at the best of them in the Parliament of Religions, in session in this city. Utterly unable to grasp the primal fact of all religions (the manifestation of spirit), or to follow out the evolution of the superstitious beliefs of the nations issuing therefrom, and still less to deduce from an exhaustive analysis of all these multifarious forms of thought the supreme conception of a humanitarian religion, they chatter on in the narrow groove of their own sectarian littleness. Do we wish to get out

another sectarian label? Another wall of partition between the common brotherhood? With very few exceptions, these institutions embody the demoralizing sectarianism of the Christian system. Some universities established by the different States have been a slight improvement upon the common status, and so far as they have been in advance have they been opposed by the Christian sects.

The united and persistent efforts of Spiritualists should be directed to the extension and perfection of the common school system. This should be so endorsed by sufficient taxation as to afford in every considerable town, and certainly in every county in this fair land, an education adequate to all purposes of life except some specialties which a very few would follow, and for which special means would be provided. The State must educate its citizens. That education must be a general one. Education by sects, whether Catholic or Protestant, is particular, and opposed to the principle and practice of liberty. Science, Spiritualism should throw all its energy into the work of promoting the education of the people in the school of the people, until the American common school shall become the American University, co-extensive with the boundaries of the republic itself.

THE CHILDREN.

The Spiritualist's Duty to Them.

It was my intention to bring the above subject before the National Conference held at Soverby Bridge, and as an aid to present its claims acceptably before the delegates and associates, I placed in their hands a neat handbill bearing on the question, lately issued by the Spiritualists' Lyceum Union. But unfortunately time would not permit of all the motions on the agenda being discussed, and this one was among those "crowded out." These few remarks by way of explanation.

To me the subject is of too vital importance to be allowed to stand over until the next Conference, therefore, I take this opportunity of appealing to the greater and wider conference of your readers.

From whichever standpoint we view the subject, whether social, mental, moral or spiritual, we must admit its importance. If social, the teachings of Spiritualism have so broadened, widened, deepened and heightened the conceptions of man's duties, relations and rights as calculated to ultimately revolutionize the question of political economy. Its keynote is the Fatherhood of God and the Brotherhood of Man.

If viewed from a mental standpoint it repudiates the dogmatic injunction of "Thou shalt thou go, and no further." "Seek not to become wise above that which is written." Thus setting a boundary to God's best gift—reason—stultifying the soul's brightest aspiration, and preventing it from obtaining light, more light.

If we view it from a moral standpoint we find that it touches the very foundation of a nation's honesty, truthfulness and integrity, inasmuch that in place of an eleventh hour vicarious atonement it insists on truthful utterances, just dealings and uprightness as the only means of salvation from misery in the Spiritual world.

If we view it from a spiritual standpoint we find that the idea that God allowed his angels to communicate with his children thousands of years ago to warn, to instruct, to guide, guard and protect and make known his loving will, and give them, in a faint glimmer of spiritual state, but denies it to-day as being unnecessary, is daily refuted by the thousands of communications that are given to aspiring mortals, and shows that the barrier to spirit communion was man-made to safeguard and protect priestly interests.

So diametrically opposed are the teachings of Spiritualism to the teachings and dogmas and creeds of Christianity that the question of providing for the training of the children of Spiritualists cannot be longer ignored or put off if the future standing of Spiritualism is to be established, and we are to have the satisfaction of being consistent. For there can be no consistency, perhonorably acquittal of our duty while we labor to refute the teachings of Christianity, and seek to establish those of Spiritualism as being more just, right and moral, while all the time 54 per cent. of our societies are making no provision for the due instruction of the children of its members and workers. Which presupposes one of two things—that they are either being led to orthodox Sunday-schools to be miseducated in all that pertains to our social, mental, moral and spiritual natures, or are allowed to wander about aimlessly, often getting into mischief and spending their time unprofitably, both to themselves, their parents and their neighbors.

Friends, fathers, mothers and friends of the cause in general, let me beg of you to set yourselves seriously to work to remedy this discreditable state of affairs. Remember Spiritualism means something more than a curiosity for the occult phenomena. There is a gateway to man's immortal nature; are a gateway through which teachings are received; and then comes the duty of disseminating them to hungry, aspiring souls. But the most important of all duties is to live them daily, and inculcate them in the minds and hearts of the children. Feed the little ones; place the food within their reach. A child is the repository of infinite possibilities. The foundation of all great and lasting reforms must be laid deep in the hearts, minds and souls of the rising generation. The Lyceum Union will be pleased to render all the assistance in its power, free of charge, to societies who are desirous of establishing Lyceums. All communications should be addressed to the secretary. I will bring this appeal to a close by quoting a portion of the contents of the above-named handbill.

"The objects of the Lyceum are to cultivate the child's own powers, and promote a healthy growth in its physical, intellectual, moral and spiritual development. It shuns all creeds and dogmas as impediments to the soul's growth, and teaches the following simple summary of principles:

"The Fatherhood of God.
"The Brotherhood of Man.
"The Immortality of the Soul, and its personal characteristics."

"The proven facts of Communion between departed human spirits and mortals.
"Personal Responsibility, with Compensation and Retribution hereafter for all good or evil deeds done here.
"And a Path of Eternal Progress open to every human soul that wills to tread it by the path of eternal good."
"It obviates the necessity of finally uprooting from their minds in after years a great mass of prejudice and superstition."—Alfred Kitson, in Two Worlds, London, Eng.

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Driving the Brain

My physical expands by virtue of that food and nourishment of which I individually partake and digest, my soul must expand by virtue of the soul essence which I individually gather and comprehend or digest." For sale at this office.



MESSAGES WRITTEN IN CLOSED ENVELOPES OR HEARD CLAIRAUDIENTLY

PHENOMENA.

Through the Mediumship of Geo. Cole.

TO THE EDITOR:—Herein I enclose two messages written through the mediumship of Mr. George Cole, independently produced upon blank paper placed inside of envelopes. This wonderful phenomena of intelligent spirit power marks an era of great progress in the efforts made to enlighten and spread abroad the great and all-important truth of spirit intercourse and communion. I copy one and send, as the original message is retained and the other I send as received.

SAMUEL D. GREENE.

TO THE MORTAL PUBLIC.

The spiritual cause, which I personify through this manifestation, of independent writing, has acquired a standing in the various civilized communities of Europe and America that commands not only the respectful consideration of the intelligent and progressive, but also attracts to its ranks the learned and wise of almost every community.

This statement may appear extravagant to many who do not stop to consider the principles involved by the spiritual cause, especially that class who teach a blind and hereditary faith in a future of which from their premises they can form no possible conception which would suggest even a faint glimmer of the truth.

The cause of Spiritualism comes before the mortal world not with theories and speculations, irrational promises and begging questions, but comes before the mortal with facts of which it is prepared to give attestation and ocular demonstration. It represents the principles of immortal life, of continued existence, and it is prepared to furnish the proof by presenting the spirit of your deceased relative or friend, clothed in a proper spiritual body and arrayed in outer garments suitable to the season and times, in front of the materializing cabinet of any reliable materializing mediums, subject to such conditions as respectful and decent considerations would suggest.

The spiritual ask not the faith of belief, but simply an honest, intelligent and unbiased observation of the phenomena presented by spiritual manifestation.

The phase of materialization of spirits is here mentioned, as it is to the general public the most demonstrable, and carries more conviction; but there are other phases of spiritual phenomena equally as demonstrable, but less easily understood.

To the general public, the manifestation that is here made can be evidence but of hearsay character, yet to those for whom more particularly this manifestation is made, the evidence is personal and corroborated experience. Thus the spiritual cause, equipped by facts of an active, intelligent state, of a continued existence beyond the earth-sphere, has come before the mortal world to solve the mystery of death, as the world understands death, by presenting the mortal world with the spirits of their loved friends who had departed from their midst, and having so come, it remains to enlighten and educate the mortal race from the experience of the wise and great who were mortals of every age and country.

The statement, therefore, that the spiritual cause is attracting to its ranks the learned and wise of almost every community, is not extravagant, but only reasonable—and I will close with the further statement that eminent mortals of every profession, teachers of various creeds of religion, Protestant ministers and Catholic priests, philosophers and scientists, and in fine, mortals of every profession and station of life are now found in the ranks of Spiritualists.

ALFRED CROSS, Spirit.

MORTAL MAN.

Mortal man is not an evolution from an evolution from inferior beings as claimed by Darwin—on the contrary—he is a descent from a superior state of existence as evidenced by his predisposition to constantly aspire to aims and objects outside, beyond and above himself, where in moments of abstraction and seasons of pleasant dreams, his spirit soars and meets a condition singularly familiar, and from which his spirit returns with many regrets to again engage in the daily toils, through the instrumentality of the mortal body, to the common, professional and other conditions, so inseparable from earth-life existence.

Mortal man is dual in his characteristics; the one clings to the fruits of the earth, revels in its pleasures and dissipation, and lives only for what joy may be acquired from the conditions a fortunate chain of circumstances may render possible. Indeed, every effort is directed to this end—every business enterprise is carried on with that view, every social connection is studied with what advantage may accrue that could be applied to such a purpose. This element of mortal man does not stop here in many individuals. Breaches of trust, embezzlements, burglaries, arson and murder, are all committed to procure that condition where the greatest pleasure may be enjoyed as a gratification to animal appetites and inclinations. Such conditions would forget the past, deny the future, and live only in the present, regardless of the wrecks and misery on the one side, and the appalling atonement that awaits on the other.

Mortal man, however, has another element in his being, an element that is adverse to his physical nature, and is

that silent monitor that causes him to hesitate on the eve of the perpetration of wrong-doing, causing him to pause and reflect in moments of danger and gives him intuitive perceptions of results which must accrue as consequences of crime. This element is the restraining force in man's nature, and can only acquire complete control when the physical organization has become worn and infirm from longevities, abuse or accident, and then ceases from its functions and is laid away in the grave.

This element is the spiritual side of mortal life—it is the Alpha and Omega of mortal—it is its ante and post-mortem and conclusively demonstrates that mortal life is but an episode of spiritual existence in the unending years of time. Permit, therefore, the spiritual characteristics of mortal man to have that recognition which will elevate and ennoble his entire being, placing him above those temptations which have caused such wide-spread ruin, desolated so many homes and filled so many untimely graves.

Permit the spiritual side of mortal man to assert itself, and religion will not be a cloak for crime; for then there will be no crime. The earth will seem more beautiful, its vegetation more wholesome and its seasons less harmful; happiness will invade every household and life will be worth more for living.

Permit the spiritual side of mortal man to assert itself and those friends who have passed away from among you and are counted as dead and gone, will return to you with smiles, remembrance and greetings of undying affection.

EDDIE CROSS.

HIS NEW IDEAS

Getsinger, a Medium, Once More Elucidates His Theories on the Universe, Etc.

New Science of Biology.

Wherein Mr. Getsinger is Compelled to Differ With the Late Mr. Darwin.

A Diagram Giving a "Bird's-eye View" of the Stellar Universe.

My present endeavor to reconstruct science is not the result of a previous determination, for I never had that object in view when I began my study from nature, 18 years ago, when my toy was a microscope, but only investigated for pleasure and for the improvement of my own mind. It is the links of facts deduced from study and personal observation that formed a chain of—to me—indisputable truths which resulted in my stand against the present state of science. I differ with all scientists in many of my conclusions, but I am sincere and it is sincerity that makes every belief sacred.

I deem the present state of science too materialistic in its nature, for it seems that the greatest minds the world over are in various respects receding from the strictly materialistic lines of science and are reaching out for every evidence, minute as it may be, which may throw some light upon the existence of spirit of matter and the immortality of man.

In my philosophy of creation I shall endeavor, above all things, to work consistently by harmony with the endeavors of proving the immortality of man from a purely scientific basis. This problem is the problem of the century, and he who ignores this line of research has not yet lived in this century, for every mind not enervated by superstition and ancient mythology, is a reader of nature's magazine—the signs of the times.

The science of biology was made materialistic by Darwin, for how could he do otherwise when every other science was likewise? In my reconstruction I shall expound that monkey is not the origin of man, but that monkey and man are specific kinds of animals, man of later origin and hence of higher sensitivity than monkey, caused by the earth in recovering from the glacial period increasing in its vibratory action as its atmospheres formed and heat increased. All lower forms of animal and men of low principles are less sensitive to the intense or higher principles and actions than those of higher species or more refined men.

The difference in figure or form of various life is caused by the condition in which the vibratory energy was caused to play upon inanimate protoplasm, thus causing the same to become animated by the absorption of energy, hence the same vibratory energy that causes life causes form also. It is then that phenomena produces organs, functions and faculties by power of necessity, and hence a desire to supply the demand, in turn creates. For a desire is a degree of vibration; this is energy—energy creates figure and an arm is the result of energy producing figure by the cohesion of atoms.

Then, again, differ with Darwin in regard to the "survival of the fittest," and in regard to the origin of sex. He claimed it was the desire of contact that in the beginning gradually caused male and female formations. I claim it is the vibratory energy, whose nature is positive, that made male out of protoplasm; the reaction of this vibration is negative, and this produced a female from protoplasm. The positive energy is centrifugal, or diffusive—as male—and the negative energy is centripetal, or collective—as female. She becomes positive when giving birth, the same as the summer season is a positive season by producing, and hence all life has its seasons.

Then, again, differ with Darwin in regard to the "survival of the fittest," and in regard to the origin of sex. He claimed it was the desire of contact that in the beginning gradually caused male and female formations. I claim it is the vibratory energy, whose nature is positive, that made male out of protoplasm; the reaction of this vibration is negative, and this produced a female from protoplasm. The positive energy is centrifugal, or diffusive—as male—and the negative energy is centripetal, or collective—as female. She becomes positive when giving birth, the same as the summer season is a positive season by producing, and hence all life has its seasons.

A highly refined male or female is sensitive, caused by the degree of intensity of vibration passing over the nervous organism. This vibration is now known as "magnetism." A baser organism has a lower degree of intensity of vibration, consequently the two do not correspond. Hence they dislike each other and are always in conflict. The true mate is the one whose refinement corresponds with the opposite, hence the vibrations correspond. I can prove by demonstration in many ways this theory of the cause of sex.

In endeavoring to establish some basis for the further research and probability of proving immortality, or a continual evolution of all beings, I will at present hold that since matter is indestructible, and since the minutest atom retains its individuality regardless of the substance it produces by uniting with other elements, that this atom not only retains its individuality, but it must contain an individual energy. If it had no energy, then the molecule or the mass would contain no energy; and since it is universally conceded that matter contains energy, I challenge anyone to prove that energy is destructible or can be annihilated. For without a volume of energy, I would be a mass of motionless or unconscious matter, but with my energy I can lift twice my weight and influence 10,000 people with my thought. Now, when an equilibrium interferes with the necessary condition to keep united this energy

ometrical figure represents my sidereal chart, containing the boundaries of the constellations. The declinations and ascensions of stars remain as in the present system, except, I would say, east and west of the orbit. The signs of the ecliptic are those constellations in a parallel line with earth's orbit. The sun lies horizontal in this nebular shell, while here it is upright, for better illustration. Its great circumference is 94,380 years of light, while its lesser circumference is 5,316,000 miles, and around this we translate in 365 days. Polaris completes its orbit in about 31,000 years, during which time the entire constellation and signs of the ecliptic change constantly, hence the "precession of equinoxes." Only that contained in the sidereal chart is the visible universe; that outside is to us invisible. The diameter of the star belt is 12,000 years of light.

According to my system, the earth or our solar system is enveloped in a belt of worlds, whose individual existence makes up a great system by their dependency of each upon the other. The central sun is now found, the sciences of physical and theoretical astronomy have ten times the field to work in than before, the greatness of creation is made more overpowering than ever before, while its simplicity can be shown by the common hen's egg, which exemplifies my cosmic system, with the sun yet in its global state. The greatest mathematical calculation obtainable

by me is the line from the point of the egg to the butt of the same. This will be about 90,000 years of light, and will be the distance from one end of the nebular shell, across the sun ring to the other end of the shell. If the reader will make a drawing of an oval figure around a ring it will give him a fair idea of my theory.

Having more mathematical calculations that go to prove the feasibility of my theory of the universe than here given, I am prepared to take issue with the Copernican system or the present state of science on most any grounds. The most distant calculation possible to be made in the present system is 6,000 years of light. This is not a mathematical calculation, but one made by the magnitude of light of stars. Astronomers have no base to begin with. In my system I have a base from which can be mathematically calculated straight lines as far as 90,000 years of light; thus the finite is made greater, while the infinite is not less.

The earth or the most distant star is not held to the sun by attraction of their masses, but by another force, which is attraction regardless of the volume of their masses, and this force will be the correspondence of intensity of vibratory energy of one mass with another mass, hence it is not the volume of mass, but the correspondence of the energy possessed by these masses that causes attraction for each other. Not the chemical affinity as with the similarity of its intensity of action. I will throw a new light upon the science of chemistry when the right time comes, for as yet I am not prepared to make public my discoveries in this direction. I have received many inquiries from various parts of the country for my publications, and will here state that I have not written a book, but will begin this winter. Beginning the fight at the age of 26, and with material that causes me to fear no scientist of any calibre, I will have sufficient time to win, barring my early demise.

E. C. GETSINGER.

Jennie Moore.

I am often asked "What became of Jennie Moore's law-suit?" The last judge but one, before whom it was taken, being either a Catholic or Catholic sympathizer, wouldn't listen to any of her evidence, but brushing it all aside, fined her pretty heavily on the plea of running a show without a license. She took an appeal, and after an examination of the case Judge Campbell dismissed the case, rather than have any more cost saddled on to the city; virtually exonerating Jennie Moore. The victory was gained by her, but not without great cost, both in time and money and nervous strain. She is still at her work and has never missed a night on account of the suit, and has over two hundred propositions for engagements ahead.

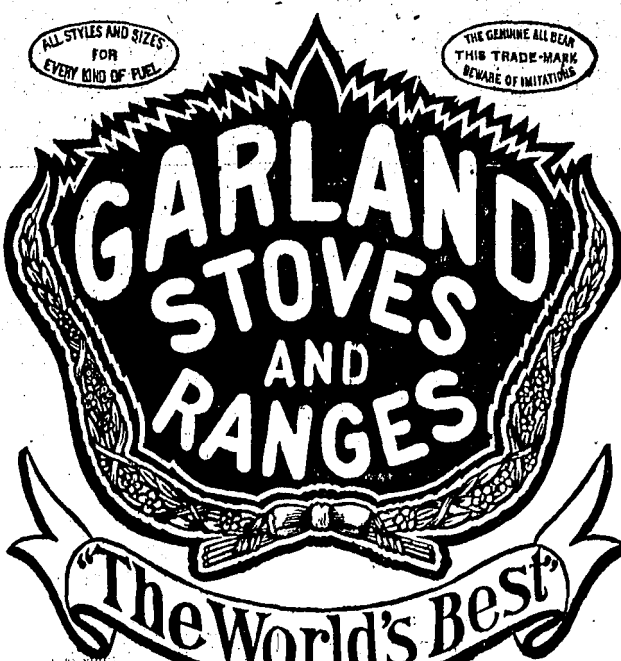
DR. T. WILKINS.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens gums, reduces inflammation, allays pain, cures wind colic, 25c a bottle.

Spiritual Meetings.

Spiritual meetings are held at the following places:
No. 71 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 Park street, at 2:30 and 7:30 P. M.
Corner Sigel and Sedgwick streets, at 7:45 P. M.
No. 692 West Lake street, at 8 P. M.
No. 11 North Ada street, at 7:30 P. M.

Sold By First-Class Dealers Everywhere



Passed to Spirit-Life.

Passed into the higher life on the 7th inst., Jacob Swartz, in his 63d year. Bro. Swartz has been a Spiritualist thirty years, and lived in his daily walk. He was born in Zurich, the capital of Switzerland, and no doubt inherited his independent spirit from that freedom-loving people. Sister Swartz preceded him to the Spirit-life about a year. Bro. Swartz was ready for the change of existence and his last sickness was calm and peaceful.

J. R. ALDER.

Passed to the higher life, at his late residence in Muskegon, Mich., August 3, 1893, Capt. J. P. Arnold, aged 80 years and 6 months, and on the 5th, in his own home, a sweet service of song was rendered by Mrs. E. Eckerman, Mr. Ferguson, of Muskegon, and Mrs. Harvey Chatten, of Quincy, Ill., after which a few remarks from the guides of the writer, and then the familiar form of the old friend, father and husband was borne by loving hands to its last rest in the Greenwood Cemetery.

MRS. E. STRANGER.

Mr. Searl French passed to his new home Sunday morning, Sept. 9th, after a short illness. He was an ex-member of the Chicago police force. He was beloved by all who knew him. Eight police acted as pall-bearers. Mrs. Jennie Moore, of this city, delivered the discourse at the grave, which held the hearers spellbound. Mrs. Moore and Mrs. Lizzie Sawyer, of San Francisco, who is the guest of Mrs. Moore, sang the opening song very beautifully. Mr. French was a member of the Chicago Spiritual Union.

PRES. S. M. BUMSTEAD.

Skowhegan, Maine, October 9, 1893, Elliot Baker, a refined, true, Spiritualist of but 20 years, passed to the higher life. He leaves an aged mother, two sisters and a brother, all true Spiritualists, the brother a spirit-artist.

Who Is this Marvellous Man, Dr. A. B. Dobson?

(ADVERTISEMENT.)

This question has been asked by many. The following letter will throw some light on the question:
"Dr. A. B. Dobson, Dear Doctor: Your remedies and picture received all right. I have been using your remedies for two weeks, and thank God I am getting well. For five months I was confined to my bed, unable to turn over without assistance, but since taking your remedies I can sit up to have my bed made. I had been given up to die. The doctors said consumption had set in, and I had my burial clothes made, but thanks to you and the good spirits, I will not need them yet."

I did not believe in spirits nor Spiritualism, but I do now.

I am gaining so fast that the neighbors can hardly believe it is myself.

I have sent you a great many patients, and will send many more.

I had twenty calls on Monday to see your picture, and to see if I was really knowing as fast as reported. They don't know what to make of it, as they were all expecting me to die. They say: "Surely this is a miracle. Who is this man, who can work such wonders?" and many more such questions. Send remedies soon, so they will reach me before this month's medicine is gone.

I wish I could tell to the sick of the whole world what you have done for me. God bless you, I am a prayer.

Truly yours, ELEANOR MASON.

Long Lake, Minn.
Address all letters to San Jose, Cal. (See ad. in another column.)

HE MIGHT CURE YOU!

SUFFERED 6 MONTHS SEVERELY with heart disease; it threatened to terminate my life. I was unable to do my work, and before I saw Dr. J. H. Randall he made such a correct diagnosis of my case, I decided to try his treatment. I cheerfully say I believe he saved my life. I heartily recommend him to the sick seeking relief.

Send five 2-cent stamps, lock of your hair, state age, sex, whether married or single, and one leading symptom, for free diagnosis. Dr. J. H. Randall, 148 Park Avenue, Central Park Station, Chicago, Ill. Or send ad. and get straight, sensible instruction. 2047

PROGRESSIVE THINKER AND SPIRITUAL BODIES FOR SALE BY TITUS MORRIS, 519 W. 54th Street, New York.

75c THE SICK AND AFFLICTED. Send five 2-cent stamps, lock of your hair, state age, sex, whether married or single, and one leading symptom, for free diagnosis. Dr. J. H. Randall, 148 Park Avenue, Central Park Station, Chicago, Ill. Or send ad. and get straight, sensible instruction. 2047

FREE KNOWLEDGE IS POWER!

WOULD YOU KNOW YOUR FUTURE, your business prospects, etc.? Would you know your psychic powers? Send lock of hair and handwriting. Trial reading in cents, regular, 50 cents. Address, Frances King Muller, 1904 Wabash Avenue, Chicago, Ill. 205

MRS. JENNIE CROSSE

(LATE OF DORCHESTER.)
98 Oak St., Lewiston, Maine.

LIFE-READING, OR HOROSCOPE

For future events, and date, hour, etc. it is possible to birth children. Offer, either \$1 and two 2-cent stamps, or \$2 and one 2-cent stamp.

MRS. J. H. RANDALL. "The biroscope was simply marvelous." "The tests from you were absolutely correct." 20 years before the Spiritual public. 205

THE HEALING ART.

THIS WONDERFUL TREATMENT, which has been of so much benefit to so many of the readers of this paper, and so highly endorsed by the eminent physician Dr. J. B. Lynde, of Loganport, Ind., in his valuable paper, will surely revolutionize the practice of medicine in a short while, for when the Spirit-world is with us, who can he against us? Entered by the spirit of Geo. S. Grant in his own handwriting. Now arranged in book form, 288 pages, \$1.00; but in order to get agents, we make this liberal offer. Send the names of 5 of your suffering friends, in different places, and \$1.00, and receive book giving this great secret. Will refund money if not sent, \$1.00 to 50¢ per set to good agents handling this treatment. Address, Dr. C. D. GULLEY, Maplewood, Ill. 206

MYSTICISM.

ALL INTERESTED IN THE STARS should read our pamphlet and explanations concerning a new work which teaches planetary religion and the application of occult knowledge. Readings given for a short time longer at 42¢ send date of birth. F. E. OSMAN, Masonic Temple, Chicago, Ill. 208

H. A. ORTON, 116 SUMMIT AVE., Detroit, Mich. Will give you a reading and reading of your life. Enclose 2-cent stamp and \$1.00. Locks of hair, oil, or minerals. It is also known as a most phenomenal magnetic healer. 205

HAYNES & BLEAKNEY, PSYCHOMETRY AND CLAIRVOYANT TEST AND BUSINESS MEDICINE; also diagnosis diseases. Send lock of hair, name, age and sex. Price, \$1. Prompt attention correct responses. 351 E. Second and Stevens streets, Portland, Oregon. 205

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Psychic Reader and Palmist. MRS. H. H. DANFORTH, IS LOCATED for the present at No. 440 Randolph street, (near Ada). Classes now open in palmistry. Terms lower than elsewhere. Send for circular. Address, Mrs. J. A. Biles, 204 Wabash avenue, Chicago, Ill. 220

HARK! HAVE YOU A TUMOR OR CANCER? our growth? Do you wish a psychometric reading, examination of your organs regarding disease? Write to Dr. J. C. Phillips, giving age and sex, and enclosing lock of hair and one dollar, and three 2-cent stamps, three questions instantly answered. Send 25¢ ad. to address, 88 St. John's place, Chicago, Ill. 2047

W. J. COLVILLE, WILL GIVE A course of Ten Theosophical Lectures at 1411 77 Thirty-first street, Thursdays and Fridays at 8:30 A. M., commencing Thursday, November 25. Tickets at the door, admitting two, 25¢; course tickets, admitting two, \$2.00. Questions relevant to the subject invited after each lecture. 206

REFINED MEDIUM, LADY WANTS to connect with friends who are living. Address, C. Office Progressive Thinker. 206

FRIENDS OF W. J. COLVILLE WHO wish to attend his class on the "Science of Health" which opens in the evening at 8 o'clock, Wednesday, Nov. 1st, at 3 P. M., are requested to call or write to Miss H. M. Young, at the above address. 205

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TREATS PATIENTS AT A DISTANCE, HOWEVER GREAT THE DISTANCE, WITH PHENOMENAL SUCCESS.

Send statement of case with \$1 for trial treatment. Address, Dr. R. GREER, 127 La Salle Street, Chicago. 207

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AN INSTITUTE OF REFINED Therapeutics, including the Cure, Vital Magnetism, Electricity, Mind Cures, and a higher science of life. Chemical analysis and basic principles developed in a practical and scientific manner. Send for circular. Address, Dr. R. Greer, 127 La Salle Street, Chicago. 207

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THERE IS NO DEATH—SEND five 2-cent stamps, lock of your hair, state age and one leading symptom, and receive a diagnosis of your disease free by a magnetic physician of twenty years' experience in the private treatment of all diseases. Good advice to young men free. Address, Dr. P. G. Richey, Dayton, Ohio. 205

YOU CAN HAVE GOOD EYESIGHT. Mailed pebble spectacles restore lost vision. Write for circular and name to be filled by my new clairvoyant method. Spectacles sent by mail. B. F. POOLE, Clinton, Iowa. 205

HOW TO LIVE ONE HUNDRED YEARS.

A NEW METHOD OF TREATING the Eyes, the Throat, and, in fact, the entire system. Send two 2-cent stamps, and will send printed information. Also photograph of my spiritual guide who reveals his knowledge to me. B. F. POOLE, Clinton, Iowa. 205

RELIABLE OFFER. SEND THREE 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and I will diagnose your disease free by the use of spirit power. Dr. S. S. LANGE, Lake Geneva, Wis. 205

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THE SOUL, ITS NATURE, RELATIONS and Expressions in Human Embodiment. Given through the medium of Richmond, by Dr. J. H. RANDALL. A book that everybody who is interested in re-incarnation. Price \$1.00.

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THE SICK ARE CURED, AND SKEPTICS LEFT TO WONDER.

A LEADING SYMPTOM IS "NOT A Tiredness." "Do not say a word about your ailments," but send your name, age and sex, and two-cent stamps, and receive a complete diagnosis of your disease. The most difficult cases are solicited, especially those having baffled medical science, and the local infirm of our day. (Cancers and internal tumors cured without the use of a knife.) Eighteen years' practice and success unparalleled. Address with full name, A. J. SHEPP, M. D., Cor. Square and South Streets, Springfield, Mo. 2017

DR. ADAM SHEEHAN, (The Gifted Lecturer)