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

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RAISING THE VEIL OF THE FUTURE.

THE PRESENT YEAR.

Spiritual Forecasts for 1895.

A Discourse Delivered by the
Guides of
MRS. CORA L. V. RICHMOND,
At Hooley's Theater, Chicago, Sunday
Morning, January 6th, 1895.

INVOCATION.

God of the universe, Spirit of all life and light; Divine Giver of every perfect gift; unto thee we turn in prayer, laying upon the altar of the living spirit our offerings of devotion. Through the beauties of the material universe command our praise; though the laws by which they are governed are perfect; though planets and suns mount to their places under the divine mandates of thy will, still do we know that atoms shall change their relations; that planets shall fade and pass, that even suns may be blotted out and re-created of new worlds begun, but we praise thee for these visible tokens of thy power and love. We praise thee for the light and shadow, for the summer and winter, for the night-time of chaos and the light of the order and harmony in creation; but more do we praise thee for the light of the spirit. When earthly things fade, may thy children learn the lesson of turning unto that which faileth not; when outward shadows encompass, may they turn unto the light of the spirit; when physical death and sorrow shall come, may they turn to that divine comfort which bringeth the knowledge of life immortal.

May all know that external life is but the background upon which thy infinite love paints the glorious picture of immortality; that tethered still in the senses, bound by the gyves of external fashioning, thy children must struggle, but the victory cometh from within; and angels, and ministering powers, and the Divine Teachers give unto each the knowledge according to their need. May every heart turn toward the light, toward the morning after the night, toward the springtime after the winter's rest and discipline, toward the joy of reunion after parting, toward the triumph of immortality after so-called death. Girded around with the powers that are above and within, though unseen, may thy children feel the ministering presence, the uplifting strength, the encouraging word; and may all know that as thou guidest suns and systems in their places, so every human soul, dearest to thee than suns and worlds, is guided unto its appointed destiny, unto the triumph of spirit over matter, of soul over the dust, and may all praise thee without ceasing. Amen.

DISCOURSE.

"The heavens declare the glory of the Lord."
"Canst thou bind the sweet influences of the Pleiades or loosen the belt of Orion?"

"Behold, I make all things new."
There is nothing new under the sun."

These, and perhaps a score of other passages from cabalistic and sacred records, show the difference between the material and spiritual interpretations. We shall give you the outlook for the year on the material plane, which is sufficiently discouraging, unless you are very optimistic; but the spiritual outlook is always encouraging. You cannot be farther away from the goal by any shadow that may intervene, even though the shadow is that which you must enter to hasten on the journey, or to take the next step in the progress of the race.

SCIENCE AND PROPHECY.

It is most interesting to see how science keeps pace with spiritual prophecy and unfoldment; how gradually the things that were soothed at, that we uttered years ago, during the perihelion and at other times, are becoming the accepted theories of the followers of science. The position of the planet Mars with reference to the earth, within the last few months, has given added certainty to the prophecies of the past, which show indications of what we have also declared, that there is every probability that Mars is inhabited; even science will admit this, notwithstanding the supposed rarefied condition of the atmosphere. Still, when you can see the gradually receding snows around the pole of Mars that is nearest to the earth, the next step will unquestionably be to bring to the vision the cities and temples built by the inhabitants of Mars, and by vibrations of light, and those appliances that are not known, undoubtedly you will learn, after a time, that the inhabitants of Mars have been trying to signal the people of Earth across the belts that intervene; and that when your scientific processes are sufficiently unfolded, and the human mind equally advanced, you will be able to establish solar or electric or magnetic or other kind of vibratory telegraphy with your nearest planetary neighbors. A hundred years, probably, will not elapse—perhaps not fifty—and as these are days of rapid culminations, possibly not more than twenty-five, before this will be approximately true.

COMMUNION WITH OTHER WORLDS.

When this is accomplished all things will then seem possible. For beyond and beyond are other worlds and other systems that by subtle processes of light, or by the finer processes of occult forces, you will be able to hold communication with. Science, however, cannot assume to know anything; it is left to the realm of inspiration to predict and science to verify and fulfill. You are not justified, as scientists, in accepting anything beyond the actual demonstrations of science; you are perfectly justified, as believers in inspiration, in accepting that which appeals to your spiritual natures; perhaps this is why astrology is taking such a hold of the minds of many people to-day—not particularly because the people are more interested in science, for astronomy is an exact science, but because of the subtle law that seems to link the people with the other planets and the people of other worlds. Behind this astrological wave will be found that which is just now spreading over the earth; there is a spiritual power impelling people to seek that which is really the result of inspiration.

ASTROLOGY AND ASTRONOMY.

While it is true that planets in a distinct degree affect one another, the spiritual influences upon human life must emanate from the inhabitants of those planets. If thought is governed by thought, and spirit by spirit, then the angels of the planet Mars being more potent than those spirits belonging to earth, can thrill the minds of earth with this dim alphabet of perception preparatory to the larger language of spiritual unfoldment and knowledge. So, with astrology on one hand and astronomy on the other, you are liable to know a great deal about the influence of the planets upon each other and upon you; and with Spiritualism to interpret the whole, you are liable to know the spiritual significance of all these revelations. You must not, however, interpret too literally the messages that come from spiritual sources on this subject; they are oftentimes merely suggestive, and intended to draw your minds in the direction of broadening your thought and extending your range of vision, mentally and spiritually.

It is true that the whole scientific world is now better prepared to admit the possibility that other planets are inhabited; and that intelligence is a factor in the great realm of scientific investigation. The time is not, however, distant when supplementing, or perhaps even leading the experiments of spectroscopic analysis, or telescopic observation, the scientist will have recourse to clairvoyance or to the ministrations of spiritual beings.

GLOOM IN THE EXTERNAL WORLD.

So do these thoughts impinge upon one another that in the future of the external world things look gloomy enough, sad enough; there is no special evidence of any betterment of the condition of the majority of the human race. The difficulties which beset you in various ways are not solved, and the nations of the earth still look forward to warring and striving, and controversy, and political diplomacy, for supremacy and power. Kings cling to their thrones, notwithstanding they are very uncertain and precarious possessions; scepters and crowns are not very comfortable belongings; still they must be maintained. The czar does not sit upon the throne of the empire as peacefully as he would like for knowledge of Siberia and the unrest that nihilism has produced, and the personal danger that is around about the Emperor. It must ever be so where an individual holds in his keeping the thoughts and lives of a large number of people, preventing them from keeping pace with the progress of the age. What the particular outbreak will be, how nihilism will cause the empire to blossom into a republic, how the conflicting elements will shape themselves for final adjustment of the race in Russia, cannot perhaps be told to-day for lack of time; but we have predicted that Russia will be a republic, perhaps sooner than Great Britain, for the latter is so nearly a republic now that people say there is no need for any greater liberty. With the abolishing of the laws of primogeniture and entail, and the state church, you have essentially a republic in Great Britain. All these things are liable to come in a half century of time, if not sooner.

UNREST IN THE ORIENT.

All over the Orient there is an unrest, the born of added knowledge. The conquests of civilization have opened the eyes of those intelligent and far-seeing Orientals. It is not unlikely that a step will be taken, not out of ingratitude for what England has wrought, but because of the restoration or resurrection of former ideas, that for a time had been buried. Any one who knows the history of the British government in India is perfectly well aware that behind the seeming progress of civilization, behind the establishment of schools and the adoption of European customs, there has been a deep undercurrent of wrong, of robbery and oppression; these bring their harvest, ultimately. While England may be called upon to settle some of those complicated Eastern questions in Burma, Afghanistan, and in India, at home the great problem has not been solved. Whether Mr. Gladstone will last to see another campaign, whether the queen herself shall ere long be summoned to join the kings and queens who are like

other people in the realm of spirits—it still is true that a change is coming to Great Britain, with other thoughts, and ideas replete with all the advancement of the age; that the schools of ancient thought and the lines of ancient aristocracy are rapidly melting away before the onward march of the civilization of the hour.

Nothing, perhaps, indicates this more than the spiritual advancement of the people; with a state church, England is above all nations the most liberal in conceding their forms of worship to all; with the seeming heritage and traditions of laws based upon the thirty-nine articles, still Buddhism, Brahminism, or any kind of religion can find expression there. There is no complaint, and there is less social ostracism than here on account of spiritual opinions. The enlightenment that has been the result of the Broad church, and of the schools of John Stuart Mill and John Bentham politically, has culminated in what we consider the triumph of liberal thought, the acceptance of individual opinion, and the recognition of the rights of all persons to their own opinions.

THE MONEY PROBLEM.

In this country, the great problem to solve is money. There is no king or queen here; there is no czar to dispose of; there is nothing but the spirit of Mammon to meet; that spirit, in various forms, has so far succeeded in obtaining possession of the law. The legislation of the country is entirely under its dominion; it is the only potent power in this land to-day. Commerce, they say, is the civilizing agent of the world, but Mammon is the god of terror; that which binds to its car of Juggernaut; the victim who faint would follow, who faint would worship, and lay their all beneath its triumphant wheels.

RENOVATION OF HUMAN THOUGHT.

These problems are not yet solved. It does not matter how many people may be hung who are accused of being anarchists; how many may be imprisoned, because the tendency to labor agitation must and will go on. People who now turn away in condemnation, in a year or two years from now will be turning toward this subject. You have but to note the progress in public opinion and discussions of this theme, in pulpits, and through the press, to know that this agitation will go on; that when there is to be a renovation of human thought, the upbuilding of a new order, some one will arise to declare it. Then, though many may be set aside or imprisoned, or many may be slain, the truth that he announces, that the man who toils is entitled, first and foremost, to the results of his labor, is a truth that is supreme in political economy. Whatever be the theory of those who consider financing a separate department, there is no wealth separate from human intelligence and human industry. When this comes to pervade the thoughts and minds of the people, the change which we predict will go on; it will not come in a day, it will not come in a year, nor, possibly, in half a century; but you may begin to hear the echoes of that prophecy which declares that it soon will come: "That the human race is coming to a larger perception of the relations of humanity, and that the time will come when physical things will not stand in supreme control beyond the lives and happiness of human beings."

This sometimes has sounded like anarchy; to-day it sounds very radical; in two or three years you will call it progressive; in a few more years you will call it the ultra conservatism of society. So does the human race speed forward to accept the thoughts that are in advance, and are inevitable.

DISCOURAGEMENT.

We do not see spiritually, in the signs of the times, discouragement. We do see externally great trials and struggles for you. The little success from the cares of business troubles that has come to you temporarily is not permanent. The great underlying propensities of commerce are to-day dead, dead because of their stultification. While individuals holding the greatest power in the financial world may change this condition temporarily to suit their own convenience or purpose, it is nevertheless true that throughout the length and breadth of the land there is no business except what is fictitious; that the basis is dead. The supposed galvanizing of life into the old form will fail; for a time, it is true, there will be a reaction from the present inactivity. In a thing that is just as dead as it can be, if there is any change, it will have some sign of life.

Politically and financially, you have been in that condition; so the next step must be a sign of life. Besides, while there may be a reaction, even to old lines, a public revulsion will set in. The steady trend of public opinion is toward new lines, toward a new purpose, the outgrowth of the exigencies of the hour and the demands of the day.

We speak of this, not because we have not said it before, but to emphasize it, to show you that while there may seem to be a transient resuscitation in the usual lines of business that are controlled by the great financial magnates of the world, still that very control contains within itself the elements of destruction, of self-destruction, like the serpent that finally stings itself to

death. This must be the end of the present financial system.

HARD TIMES.

We do not ask you to believe it. We do not ask you even to think of it after you leave this audience-room. But you will think of it in the weeks, the months, the years that are to come, when the great, agonizing throes of this giant will affect you all within its potent power. Away out in the Northwest, out upon the plains, what the elements have not destroyed, the ravages of this monster have, and the reaction having been felt, "hard times" has been the universal cry. "Hard times" means that the farm is mortgaged, and the interest not paid; that the people toil and get no result from the produce; that, with all the results that ensue, because of the oppression that is upon them, brings such agony as, perhaps, you hear the coolings of it. It is a singular thing that in hard times people who have plenty of money economize, because they have to live, so that in itself conveys the area of business, and makes the hardship doubly so upon those who have little.

We will not dwell upon this financial proposition.

Nature is always kind; the harvest that is sown is usually reaped, notwithstanding the frost and other destructive agencies. Taking the aggregate, the earth produces enough for all who live upon its surface. When there is some way that the producer shall get the result of his product, some way that those who toil shall have access to the abundance of the earth, unquestionably the millennium will be here.

THE NEMESIS.

We predicted the Nemesis that is abroad upon the land, for the planet Mars has not yet fulfilled all of its mission. We do not say this astrologically, but spiritually; since the Nemesis of earth is the next planet in advance. There will be found among those in high places, among those in possession of great wealth, perhaps, greater hardships than among those who have fewer material possessions. So it is that when the Nemesis begins his operations, the results finally reach those who, ignorantly or otherwise, are the cause of oppression. Napoleon, with overweening ambition, conquering Europe, illustrated that which brings the sure Nemesis of reaction at the close of his life. There is no doubt that those who, from necessity or choice, are made the instruments of such visitations upon kings, potentates and powers, must illustrate the reaction, and show that the Nemesis exempts none.

Jupiter, the benign planet of "some lives," gives indication of individual power in spiritual ways. The triumph of spiritual truth never was more imminent than now. We mean in the study of that which is called the occult, and those so-called sciences that impinge upon the spiritual. Whatever be the methods by which a man reaches the temple of the soul, when he is there he knows it. He may go by different means through the devious ways of the mysticism of the Orient, through the vamped Oriental religion, Theosophy; through the revived teachings of occultism blinding these two; through Christian Science, which prepares the way for spiritual perception, or by whatever means Spiritualism is waiting for you. It is here to answer the question concerning the immortal life and the nature of the soul. It comes in response to human needs. Clergymen are beginning to feel the necessity of it, to meet the encroachments of material science. Men of science are beginning to feel the necessity of spiritual knowledge to answer the questions that lie beyond the realm of scientific investigations.

SIGNS OF THE TIMES.

All over the world this great unrest, this mighty meeting and mingling of different religions, this acceptance of the fact that the heathen may possibly have a soul and exist in the future life, especially those gentle heathen that have come over here to teach the Christians the practical application of the golden rule, all these things indicate the signs of the times.

From the spiritual standpoint we see everything that is encouraging. We see lives turning toward this light from the shadows of their material depression and losses. For when external things fail people then become aware that they are not supreme, and then the spirit must bring them comfort. It has been said of religion, that people who were in sorrow learned how to pray. This is most natural, for it requires a great deal of devotion and spiritual perception to give thanks in the midst of material joy and abundance; but when sorrow comes and draws the veil of silence between you and your loved ones, or when outward complications beset you, what else can bring comfort except a knowledge of that which is unailing; that though death may change the body, the spirit is changeless; though fate may estrange, souls are bound together by the ties that are inevitable and unalterable; though adverse circumstances may beset and outward things may perish, or fade from your grasp, the imperishable, that which is within the soul, that which makes philosophers, in the midst of storm and outward sorrow, stand strong; it is that which inspires the martyrs to rise from the funeral pyres triumphantly into the realms of spirit.

POWER OF THE SPIRIT.

Friends, the power of the spirit is moving upon the world; it is not remote; it is not far off; you are looking steadily toward a new day. As is sometimes the case, before the splendor of the rising sun, fogs and mists may arise which cause you to question what the day will be, but there would be no fogs, no mists were it not for the rays of the sun with its guardian of wonderful light that is approaching when the shadow is deepest, when the ways are darkest, when the lines seem to be most severely marked. If you are prosperous, or have been, your lines will be severe, for this year brings discipline to many; to the prosperous, to the great, to those whom the world regards as leading the human family, not in philosophy, in learning, or in spiritual ways; but to those endowed with philosophy; to the patriot serving his country and serving it freely; to those who, looking beyond the external, perceive the light of truth and are willing to bear the shadow for a little time, there is greater promise than ever before. Nor will their sufferings be great, since they look abroad upon humanity and are doing all they can to mitigate the sufferings of those who are around them.

If you feel that not to your individual effort is entrusted the solution of the great problem of the universe—only according to your individual ability—but doing your best and going forward in the light that you have, this coming year will bring a greater spiritual harvest, more manifestations of spiritual power than any previous year, notwithstanding the tendency to persecute those who are instruments of this power. Every little while there is an epidemic of what is called "exposure" in the ranks of Spiritualism. Many who wish to shine prominently in the estimation of the world are taking their stand against "fraud." While there are those who do not serve the truth—use fictitious means and falsehoods, there is no danger of their passing for genuine spiritual gifts; an intelligent Spiritualist is no more likely to be deceived by such limitations than an expert bank teller is by counterfeit money, but like the bank teller he refuses to accept it. Although many might look upon the exhibitions of Hermann and say they could not be performed without the aid of spirit power, let Hermann submit to the test conditions of the ordinary clairvoyant, medium, or seer. He confesses that his performance is all a trick—without mechanical appliances, without stage accessories the manifestations occur. This investigation, unquestionably, will go on, and the manifestations we have heretofore predicted will occur, in unusual places, among unusual scenes, with surroundings that preclude the possibility of what you suppose to be deception.

Hypnotism is coming largely to the front. The first thing you know (what a singular somersault in these days of enlightenment) people will be arrested and put in prison for practicing it. Who knows but what you will return to scenes similar to those witnessed in the days of the Salem witchcraft? Of course, this is supposed to be a more enlightened age, but scientific fear is just as debasing as theological fear. Science is so selfish that it expects to monopolize whatever there is of hypnotism. Those who have good memories—and there are many in this audience-room—will remember witnessing exhibitions of mesmerism fifty or sixty years ago upon public platforms. Many were brought in early days to investigate Spiritualism through the manifestations of mesmerism. While many were relieved of pain and suffering through this power of mesmerism, of those sufficiently scientific to practice it there have not been half a dozen in sixty years convicted of any offense against the human family.

People who are not moral are not interested in subjects of this kind; people who intend to do their neighbor or friend harm, notwithstanding the terror of theological convictions and the "evil eye," cannot do it; it recoils upon themselves. There is no "black magic" blacker than that which takes possession of so-called scientific men to persecute out of existence sincere, honest investigation.

We now have to glance over the territory governed by the thoughts that are most prominent in the world. We feel you individually, that the dominating influence of your lives must depend upon whether they are spiritual or material. If material, woe unto you; if spiritual, then the light of that surpassing spirit will clothe you around about with its strength, bear you forward over difficulties and bring you in triumph to a knowledge that the new year, the larger new year which cometh apace, will soon dawn upon the earth and men will learn war and selfishness no more.

IMPROVED POEM.

The subject being suggested by a member of the audience:
THE SPIRITUAL SIGNIFICANCE OF FLOWERS—IN THE MORNING COMETH JOY.

Whatever you read into the flowers, That they will signify to you: The lover finds in them potent powers With which his lady's heart to woo;

The incense of the fragrant rose, And the lily 'neath the moonlit scene, Can best his words of love disclose; For him the flowers' glittering sheen Expresses the language of his love, And every blossom its light may prove.

For one who passes by the tomb Where the loved form is hidden from sight, The violets and daisies bloom To show where, in the added height, The loved one lives forevermore; That there is no death; they have gone before.

To him whose poet's soul doth keep The harmonies of nature's form, Who sees within the flower's deep

The life-glow of the spirit warm; Blossoms are the angel's alphabet To the fine music of the spirit set. So, when spring comes after the gloom, And the blossoms uplift their lovely forms,

It is like the morning within the room When the sun's first rays the bosom warm. After the night cometh the day, After the winter, the spring, always, And when the shadows of the earth Are pressing close around you here, You know not any joy or mirth.

Within the darkness sad and drear; Remember it is the darkest always Just before the dawn of day. And if you look, your eyes will see The glorious morning star appear; The dawn that supplants the darkness o'er thee Will crown and bless the glad New Year.

GOOD-BY, OLD FRIEND, GOOD-BY.

Good-by, old friend, the hour draws nigh, As old-time friends to say good-by; And though our hearts are linked as one, Still wide apart our paths must run; For lo! as fades the evening sky So all things mortal here must die.

What treasured thoughts come back to me As I recall the days our hearts were free— When not a cloud obscured our view, And all the world seemed fresh and true; And pictured hope, like stars on high, Seemed luminous in our youthful sky.

I did not dream that we so soon Should part, while yet in life's full noon; For 'neath the palm and tooth of time, I revel in love's world sublime; And though my heart must say good-by, Dear old friend we'll meet on high.

O, dream of youth, how swift to fly! You've fanned my brow from mountain high And made my little world a cheer, My sky so soft, so warm, so clear, I cannot let you go or die. Although, alas! I say good-by.

My sun goes down the crimson sky, And shadows o'er my pathway lie; A soft prelude of laughter rings, And life's perennial in me springs; And old world fades from sight, and I Will meet my soul's dream by and by.

BISHOP A. BEALS.

YOU NEVER CAN TELL.

You never can tell when you send a word— Like an arrow shot from a bow By an archer blind—be it cruel or kind, Just where it will chance to go. It may pierce the breast of your dearest friend.

Tipped with its poison or balm: To a stranger's heart in life's great mart It may carry its pain or its calm. You never can tell when you do an act Just what the result will be; But with every deed you are sowing a seed.

Though its harvest you may not see, Each kindly act is an acorn dropped in God's productive soil; Though you may not know: yet the tree shall grow And shelter the brows that toil.

You never can tell what your thoughts will do In bringing you hate or love: For thoughts are things, and their airy wings Are swifter than carrier doves. They follow the law of the universe— Each thing must create its kind; And they speed o'er the track to bring you back Whatever went out from your mind.

ELLA WHEELER WILCOX.

THE LOST IDEAL.

Once, in another world, somewhere— Whither I know not now nor care, I loved and was loved by a maiden fair. Somewhere beyond the realms of time, In a new-born world whose vernal clime Nourished naught but our love sublime.

And, meeting you, I was fain to trace A dream of her in the kindly grace And living light of your smiling face. Ages of wandering I thought redeemed, And I loved you the while I dreamed— Loved you fondly for what you seemed.

When you coldly your hand withdrew, False as my astral love was true, The tear I shed—it was not for you. Only I wept for a maiden fair, Breathing a long-unanswered prayer, Alone in another world somewhere.

E. O. LAUGHLIN.

To a Disbeliever in Immortality. Dismiss not so, with light, hard phrase And cold, Ev'n if it be but fond imagining The hope whereto so passionately cling The dreaming generation from of old! Not thus, to luckless men are tidings told

Of mistle lost, or riches taken wing; And is eternity a slighter thing, To have or lose, than kisses, or than gold? Nay, tenderly, if needs thou must, die! My loftiest fancy, dash my grand desire, To see this certain lift, these clouds retire.

And Truth, a boundless dayspring, blaze above And round me; and to ask of my dead sire His pardon for each word that wronged his love. WILLIAM WATSON.

MATERIALIZATION.

Under Strict Test Conditions.

Results that Were Highly Satisfactory.

TO THE EDITOR:—In these days, when, perhaps, as never before in the history of modern Spiritualism, the true friends of the cause, real mediums, frank charlatans and fraudulent imitators of their wonderful gifts, it is with pleasure that I give to your readers an account of a materializing seance held under strictly test conditions, at 40 Loomis street, on Tuesday evening, March 5, for the purpose of testing the genuineness of the manifestations given through the mediumship of Mrs. Roberts, a lady who has been in our midst but a short time. Many of us had witnessed the manifestations in her own home, and the results were such as determined us to invite her to give a private seance at the house of one of our own friends, feeling that if the same manifestations could be given under those conditions, no doubt would be left as to their genuineness. Mrs. Roberts accepted the invitation, and at the request of Dr. Greer, I undertook the arrangements. The house of Mr. J. R. Francis was decided upon, and those who were invited to form the circle were selected with a view to having as intelligent and critical a jury as possible, and, at the same time, one which would bring as honest conditions to the medium as they expected of her.

The only stipulation made by Mrs. Roberts was that she be permitted to invite some friends, in order to be sure the conditions were there to form a battery. At first this was objected to, but upon the names being submitted, they were found to be people of unmistakable standing, whose reputation must preclude all idea of collusion or assistance in fraud.

At the hour appointed about thirty assembled. The cabinet was constructed of upright and crossbars of one-inch gaspipe, with curtains of the cheapest black cambric. It was placed in the bay windows of the front parlor. The windows had been previously locked by Mrs. Francis. The party was seated by the guidance of Mrs. Roberts, and here I may say that the friends invited by her were mostly seated at the further end of the room from the cabinet. The door was locked, and the key placed in my own pocket. The light was such that it was impossible for any one to pass unobserved from the circle to the cabinet at any time during the seance. The medium never went into the cabinet, nor was she out of sight for one moment, frequently being at the extreme end of the back parlor, whilst the forms would come out of the cabinet and with faltering steps walk across the room to the folding-doors, where, the light becoming too strong, they slowly receded back to the cabinet, standing outside enough to communicate with their friends.

It is to be regretted that, from the shape of the rooms, and the number present, all could not be located so as to have the same view, but to those who were fortunate enough to be seated in the front room, the manifestations were in every way satisfactory. Every avenue through which fraud could be introduced was carefully guarded, and while we were all in harmony, and anxious to give the medium the same honest conditions we asked of her, we were keenly alive and on the alert for the first appearance of fraud, and are frank to say that had this appeared, the seance would have been stopped and the medium exposed. It is but just to express the satisfaction we feel with the results, and to declare our belief that whatever may be the exposures of the future, that seance at least was genuine.

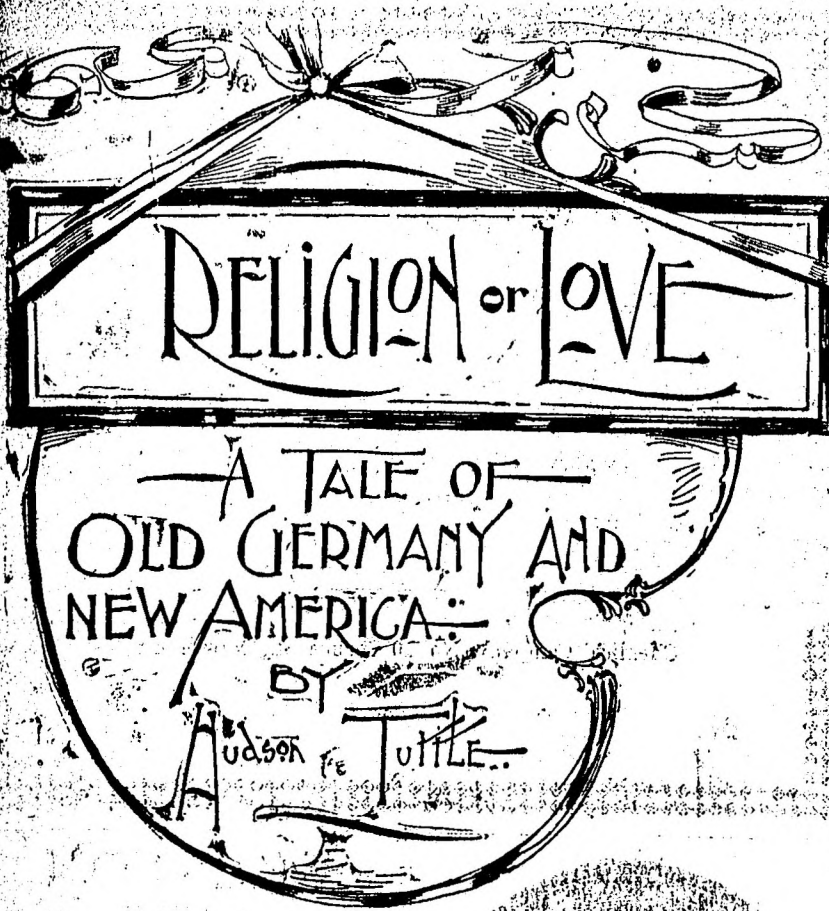
Some twelve or fifteen forms materialized. The first few were strong, and able to walk the whole length of the room. Upon the whole, however, the materializations were weak. The value of the seance lay in the fact that the demonstrations took place in a strange house, under conditions as near absolute test as it was possible to make them.

An expression of opinion was taken as to the closeness of the seance, and the verdict was that there had been no possibility of fraud, and that the manifestations were genuine. Personally, I had no other interest in arranging for this seance than to test the genuineness of Mrs. Roberts as a materializing medium, and I feel that this is the attitude that honest and intelligent Spiritualists should take toward every medium who comes into our midst claiming to produce physical manifestations; require them to go under test conditions before a committee of representative Spiritualists, and prove the genuineness of their mediumship. If this were done, the charlatans and frauds who masquerade under the name of Spiritualism would soon learn to give this city a wide berth.

Honest mediums need never fear such investigation as Mrs. Roberts has submitted to, and the cause of Spiritualism, will be thought none the less of by the world because we make it our business to weed out the false from the true.

C. H. CATTIN.

Catherine the Great never forgot a face or a name. Plato had a memory that was the marvel of his contemporaries. Ptolemy of Mirandola, spoke well twenty-two different languages.



CHAPTER XXIX.

Augusta.

Why one should love another with a love so ardent as to exclude every other, is readily explained where the object returns the affection refined and glorified. When, however, it is not returned, that this love should continue to be poured out as water in a waste desert, instead of being turned to some one equally, or far more worthy, is a perplexing mystery of human nature. Dencke had idealized Heloise until no mortal woman could realize her perfection. She was the one divine being, and to think of another in connection with her was sacrilege.

The journey was resumed at an early hour next morning, and by the middle of the afternoon they met the people coming out to greet them, and the Indians sent up a shout of welcome.

When they arrived at the village, Flammarion and Gertrude came from the lodge to receive them, and conducted them into its rude, though hospitable walls. A fire of logs, piled high against the side, sent its ruddy warmth through the room, and its flame up the opening of the huge chimney. Around them hundreds of miles of forest extended, wrapped in the solitude of snow; nothing of its great throbbing heart, yet they were happy, for joy is of the spirit and at times independent of surroundings.

Guy and Augusta sat on one side, and soon became interested in conversation. He had become a charming young woman. Shy, and retiring as a wild bird, with voice as liquid and sweet. Her sad, earnest eyes told a tale of suffering which had strengthened her spiritual energies. Such suffering sometimes brutalizes and degrades, while at others the spirit triumphs and gains a loftier height, as mountain peaks are sealed by aching bones and muscles.

There was between them love at first sight. They met like two waves, and before they were aware found their souls inseparably mingled. What a change came over the world for them! The bleak winter landscape became bright as spring, and joy and gladness everywhere.

"My brother Guy," said Gertrude, late in the evening, as they sat apart, "you have found her."

"It is true," he replied.

"A sweet girl, whoever she may be. Do you know why she came, or of her past?"

"Only what she has told me, and that her name is Augusta."

"Why, you foolish boy!" she said laughing, "what a messianism you will make. Do you not even know her Christian name?"

"I have not asked her. Of what consequence is that?"

"Precious little to you, I infer," with a laugh, "but if she should belong to a low family—an outcast, for instance!"

"Then, Gertrude, I will not listen!" You are the last one to speak thus, for you only know the man to whom you are engaged, from his own words."

Gertrude blushed with a pleased expression, and turning to Heloise, whispered: "What know you of the culprit who has stolen my brother's heart?"

"She is the best and sweetest of girls, and is worthy of the noblest of men. Of her family we know nothing. We found her in a cabin, abused and insulted, and when she became sick we had her brought to us and cared for her. She wished to remain with us. We learned that the Indians, in a raid on a white settlement in the far east, captured her. She was purchased of them by the family with whom we found her. This family was of the roughest type, and soon after she came to us we were destroyed."

"Is there no means of learning her parentage?" eagerly asked Guy.

"Every trace is lost; yet you may rest content, she is nobly born. Her sensitive nature, and the ability and keenness of her understanding, amply proves such conclusion."

"This is almost like home," interrupted Lady Margery, busy with her deer-skin embroidery; "like home, all of us together. The hard journey is fully rewarded by this one evening. I really hope we shall soon go back to Bertholdorf. This outlandish country is no place for us. It is awful to think of living here; but to die in these endless forests adds unspeakable horror to death."

"My dear mother," replied Heloise, "we will accept the will of Providence and hope for the best."

"Ah, that is well," she responded, "but you must be careful that you do not mistake your own will for that of Providence. I think we often do that and then blame Providence. Now, you, Heloise, have acted according to your own will, while Augusta has been a wait of Providence."

"And both have been sadly dealt with," remarked John sentimentally.

"Nay, John, you must not question Providence. What we, in our blindness, regard as evil, may in the end become the greatest good. We know not until the end."

Augusta came and sat by Margery, and said as her eyes filled with tears:

"Loo and yourself!" I answered scarcely able to restrain my enthusiasm at thus renewing our acquaintance. "Grandfather paused, and we eagerly cried, 'How did that find grandmother?' "Grandmother had entered the parlor noiselessly and unobserved. She stood behind grandfather's chair half in shadow. Only her face was revealed above its high back, but that face we thought extremely beautiful and lighted with unusual happiness.

"How is it?" again we asked. "Why, don't you see, I found Loo by means of the clock?"

"Yes, yes, but grandmother, how did it find her?"

"Because, children, I married Loo." "Just then the savage mounted the lion's head and struck nine times, but we did not laugh."

A gasp called attention to Lady Margery. She was pale as death, her hands stretched out toward Augusta, and although her lips moved, they gave no audible sound. With a great effort she at last cried:

"God is indeed good! Your grandmother's name was Loo! She was my sister. I will remember the events of your story, the very words of which sound like those of your grandfather. You are indeed my blessed child!"

She tenderly embraced her, weeping in supreme happiness, and the tears of Augusta mingled with hers. The wait, without a name, home, or lineage, had found all these, and the warmest friends.

"The spiritual revelation gave Guy exceeding satisfaction, but he was too delicate to manifest his feelings to Augusta, otherwise than in congratulating her on her good fortune. 'I will find your grandfather, if he is living,' said he, 'and gain his good will by returning his lost grandchild.'"

"It is eleven years since the massacre," she replied. "It occurred the night after we returned from the Christmas festival. The Indians did not go beyond our house, so grandfather escaped. How glad I should be to see him again, and feel I have a home."

In the morning, the Indian who had brought the dead babe in his arms, the weary journey, came to Louis, and said he desired the burial service. The Indian burial grounds were on the west bank of the river, and there the tribe with their white visitors gathered. The father brought the body wrapped in furs and stood by the shallow grave. Reverently he placed it in the earth, and Louis spoke a few words of comfort and knelt in prayer. Then the earth was replaced and a fire kindled on the grave. When it burned brightly, a piece of venison was placed on the coals, a toy bow and arrow and a string of beads, that the child might be fed and amused on its journey to the happy hunting grounds. The fire was then covered with a mound of earth.

The stoical fortitude of the father was admirable. "Now I go home content," he said; "I go to my dark lodge. The light is over. I go home and tell the mother, our child sleeps with our fathers."

In an hour afterwards, he was on his way homeward through the solitude.

CHAPTER XXX.

Christmas in the Wilderness.

Again it was Christmas! So long! To some the years are hours; to others endless. What a prophecy of that life where time is measured not by waning moons or off-recurring suns, but by accomplishments: the actions done, the thoughts uttered, the words of nobility which count, while the breath fades into pulseless air.

Desiring to instruct and amuse the people, Dencke suggested that they celebrate Christmas in a worthy manner. The Indians joined heartily in the scheme and were willing workers under the direction of their white teachers. The council house was decorated with evergreen and at one side was placed a Christmas tree ornamented with lights made in primitive fashion from the lion's head.

That evening mamma sat on a low stool, and grandfather's feet while the children were grouped around. He promised a story and we were expectant. He arose and took down an Indian pipe, filled it from a box, placed a coal of fire on the bowl and began to smoke. He always smoked when he told stories. The smoke arose around his head and half concealed his beaming face. We were eager for him to commence. Just then the savage mounted the lion's head and gave eight blows. We all laughed. Grandpa joined us, and when we ceased, asked: "Is not that a wonderful clock?"

"The funniest clock in the world," said my cousin.

"That savage performed a feat more wonderful than striking the lion."

"What?" we asked grandmother.

"We were silent with astonishment, and then cried out together: 'Found grandmother!'"

"Yes, found grandmother, and this was the way he found her. You know I was reared in the country until twelve years old, in the autumn of which year I was to be sent to an uncle who resided in the city, to be educated. I strayed out to take my last parting with the scenes of my childhood. I wandered lonely and dejected. I met two children, sisters I thought them, with baskets on their arms, gathering chestnuts. Both were beautiful, but the eldest, who was the most, children readily became acquainted. They are free from the restraints which control older people. We passed the day together. The brown chestnuts filled the baskets. We had talked constantly as we gathered them, and told each other much of ourselves, our dreams and castles. I found their names were Loo and Margie. Loo was delightful and talked incessantly. She told me of her home and how they had once been wealthy, but were now banished from their country, and said about the only thing they had brought with them which reminded her of her home was a clock which she described, and said the savage struck the hours in their poor cabin as in their old home. Late in the afternoon we parted and were lost to each other. After I left college I traveled extensively and sailed up the Elbe to Saxony, where I became acquainted with many eminent persons, and visited their homes. One day I called with a friend at Herr Martigny's. His residence was extremely beautiful and the lawn brilliant with flowers. My friend introduced me to Herr Martigny, his wife and two daughters. As we sat chatting the clock struck the hour, the savage starting up and striking with his club.

"The clock recalls a half forgotten dream; I have heard of it before."

"That clock," replied Martigny, "went with us on our exile to Southern France. It has been our penance."

"I remember, although I never saw it before. When I was young, a mere boy, a friend described it to me, and the description was so unique, and given under such peculiar circumstances, it has been retained fresh in my memory."

"Was that friend's name Loo?" asked one of the daughters, while a smile came over her face like sunshine.

"Yes, that was the name of the friend who brought me to this country."

"And you must not question Providence. What we, in our blindness, regard as evil, may in the end become the greatest good. We know not until the end."

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The air was full of flying snow, rendering objects at a short distance invisible, and the soft cushion gave no sound of retreating footsteps. The Indians would have soon taken the trail although precious moments would have been lost, but they were saved the task in an unexpected manner. Bruno had been in the council house, and restrained by the crowd. He had forced his way out, keeping near his master, and at the opportune moment bounded forward with a growl of rage, right on the track of the enemy. It was easy following, and the next moment a cry of pain came out of the darkness, as the dog seized one of the foe. This brought the band at bay, and the rescuing party were upon them. No quarter was asked or given, and it was a duel, man against man. Heloise stood in the midst of the fierce struggle, motionless with terror. Two of the enemy lay in the snow crimsoning it with their blood, and the others wavered, and were about to fly, when one of them turned toward her and cried: "If I cannot have vengeance on you living, you shall die!" and raised his blood-stained tomahawk. Louis saw the uplifted hand, and springing forward struck an upward blow which did not arrest, but diverted it from the fair head at which it was aimed. Instead he received it on his own, and fell forward senseless. A yell of hate rent the air, cut short by the sword of John, piercing the heart of the savage. The faithful fellow, however, paid dearly for the effort, which left him uncovered, receiving a blow on the breast from a stone ax, which would have felled one less strong. Before he could recover, he was again received another, had not Bruno spring at the savage, seizing him by the throat, dragging him down. In that death grasp he received a terrible blow which rendered him helpless, although he continued his hold, nor gave up until resistance ceased.

It was over before the villagers, hearing the shouts and cries, reached the scene. There lay Louis on his face in the snow, Heloise bending over him attempting to call him back to life, and near him four of the enemy lay dead or mortally wounded. One of these raised himself on his elbow and glared vindictively around him. "See," he hissed, "do you know me? I see you remember Martes only too fondly. I am going. I had a plan to burn you like a barn yard here at Grandenbutte, but you came here and I followed. I am beaten and past hating. I curse you! I curse you in this world and in the next. Ah—there is no next—what if there is?" he shouted in frenzy. "Cursed—cursed—cursed!" his head drooped, his arm gave way, and he fell back dead, his painted face distorted and frightful to look upon. The holy priest had at last finished his career of crime.

Dencke, Flammarion and Guy took Louis in their arms and carried him into the house. John and Heloise followed, and the two prisoners were given in custody to the Indians.

Again they gathered around the fire-side; but what a change a brief hour had brought! Louis was yet unconscious, though there were signs of life. Heloise sat by his side and chafed his hands and temples in silence, while the others applied restoratives. Patient John, suffering as he was from the blow he had received, made no complaint, quietly doing what he found to do, sacrificing himself for others.

At midnight hope almost failed the trembling watchers by the bedside of Louis. He remained as dead, and a dreadful icy dampness began to gather on his face and hands. His friends were in despair, having exhausted all their scant resources. Then the door softly opened, and with a step that made no sound, the Medicine Chief entered. He walked as one in sleep and gave no heed to anyone, until he reached the couch whereon lay the dying man. Then he impressively extended his arms over him in the Indian tongue he invoked the blessings of the Great Spirit, and called on the departed chiefs to aid him. When this was finished he made passes with long and measured sweep, conversing all the time with some invisible power, whose replies he seemed to follow. Turning, he muttered in broken English: "The Great Brother will soon be better. No need of tears. Great Chief come long way from hunting ground and give him life."

He passed out as silently as he came. They looked at the sufferer, and found the coldness had been changed to warmth, and there was a flush on his face, yet he was as one in profound sleep.

[CONCLUDED NEXT WEEK.]

STARVED TO DEATH

In This Christian (?) Nation and This Christian (?) Era.

A DISPATCH.

Philadelphia, Pa., March 17.—Lambert Deakens, aged 50 years, died from starvation today. When he was discovered by neighbors he was speechless from hunger, and by the time a doctor arrived he was dead. In an adjoining room lay the almost lifeless body of his wife, who is in a critical condition.

It is well to shout—"Hallelujah! Thine the Glory!" "Glory be to God!" "The Lord be praised," etc., from our gilded palaces and costly church edifices; it is well for us to range our scientific vision through a powerful telescope, and try to count the spots upon the sun, and analyze the structure of the planet Mars; it is well for us to discern the natural office of each nerve, muscle and bone, and the whole number of brain-centers in the human body; it is well for us to understand the strength and validity of the National Association; it is real interesting to pick flaws in Dr. Peebles for trying to be a religionist, a Romanist and a Spiritualist at the same time. But when hunger and death stalk over the land,

Joined hand in hand as one, And millionaires have full command, 'Tis that that something was done.

The short dispatch that heads this article is only one of the many indications of how unfaithful is the Christian God, and how little of the great wealth of adoring children is devoted to gratifying the hunger of the unfortunate poor.

Compare, for instance, the tone of the above dispatch with that of the wedding of the daughter of Jay Gould; the well-known millionaire of America, to the wealthy young European Count. Make a note of the cost of that wedding (\$3,000,000)—in this Christian (?) land—and get down to strictly sober thought upon a problem that

needs your aid in solution and application.

These fine-spun theories and scientific demonstrations are good, and right, and beautiful, but they do not teach us how to obtain from the rich a sufficient pool of food for the starving ones of this Christian (?) country. Wealth gets such control of all avenues of life—so-called wealth—that the only hope today for a future adjustment seems almost to depend upon the mere motion of time and justice. The only means to be used now is a constant agitation, a stirring up of the question of the brotherhood of man.

In the great march of human unfoldment, the present man, the present society, and the present religions have come, and surely, by self-improvement, self-betterment in a spiritual sense, and teaching that which you learn unto others, of justice, love and unselfishness, the world can be made the heaven that it should be. The worldly society of today is but a whirlpool of wealth and aristocracy, a display of precious stones and costly garments, shorn of every vestige of spirituality, educational tendency or ennobling advantages. A thorough discussion through both religious and secular press, of all that relate to the upliftment of man here, is the one thing most needed, and that will best serve to make less frequent the aforesaid item.

Just think, ye palace gods! that at your very door

Lie wrecks ye made by greed: the starved and starving poor; Your curse 'twill be out there and meet ye like a haunt;

'Twill not begone at your command—this ghost of woe and want!

Hunger, sickness, death! A Christian nation this!

Diamonds, rubies, pearls; the height of Christian bliss!

Oh, God of the starving poor, if thou art pleased with these,

Then want and woe on earth are angels' wings of ease.

DR. T. WILKINS.

The Forty-Seventh Anniversary.

TO THE EDITOR:—In the name and for the sake of the cause, may I once more plead for a little space in the columns of THE PROGRESSIVE THINKER?

By your generosity of the past along this line you have already laid us under an eternal debt of gratitude; but I am very anxious that every avowed Spiritualist, and every one that will eventually become so, should have a cordial invitation to the birthday celebration, which we are to hold on March 31, at 10:30, in Hooley's Theater; the management of which have not only extended our time for one hour, but have courteously promised to supply special scenery and suitable stage setting for the occasion. As will be seen by programme, we are to have a united service, each society to be represented by its own selected speaker. The children of Sunday-schools and progressive lyceums will be an important feature of the day, and a cordial invitation is extended to all Spiritualists to bring their children, in order that they may sit upon the stage, and unite with the Sunday-schools in the general rejoicing.

Altogether, we anticipate a red-letter day. We hope to see the anniversary of our beloved cause celebrated in a manner worthy the occasion, and through your columns I would say to one and all, come, join with us in this glad reunion of rejoicing.

Those wishing to donate flowers will kindly have them at the theater not later than 10:15. The programme will be as follows:

ORDER OF EXERCISES.

1. Opening songs by the united Sunday-schools.

2. Congregational hymn.

3. Invocation by Mrs. Cora L. V. Richmond.

4. Five-minute addresses by representatives of Chicago Spiritualist societies and press:

5. Hymn, "America."

6. Address by the guides of Mrs. Cora L. V. Richmond.

7. Address by the president of the First Society, Dr. J. E. De Wolf.

8. Offertory music.

9. Poem by the guides of Mrs. Orvis and Mrs. Richmond. (Subject chosen by the audience.)

10. Benediction.

Yours fraternally,

CAROLINE CATLIN.

Befriended by a Spirit.

"A little country girl arrived in Lyons by railway, with a basket, and her few packages, to take a situation in a respectable family. But, at the station, she perceived with dismay that she had lost the address of the house at which she was expected. The child was young, pretty, alone and penniless, in a great city, where she would be exposed to many dangers. She was to become of age! Now the little one had always a particular devotion to the Virgin, and there on a hill dominating the city, which occasioned her so much fear, she saw the church of Our Lady of Fourviers. She crossed the bridge, climbed the hill, and kneeling before the good Virgin, earnestly besought her help in prayer. Then, as she quitted the church, she saw a young man, clad in black, and with kindly countenance, approaching towards her. He asked her the reason of her red eyes and troubled face. He inspired her with so much confidence that she told him all her trouble. 'Go to my mother,' said he, 'she lives in such and such a part of the city; tell her simply that her son has seen you, and you will be well received.' The little girl obeyed his instructions, found the house to which she had been directed, and was shown into a room in which was a portrait bearing a striking resemblance to the oblong young man. Then an old lady in deep mourning presented herself, and asked the reason of her coming. But when the young girl said: 'It was your son who sent me,' the old lady exclaimed in accents of grief: 'My son is dead; I have mourned his loss for three years.'

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SATURDAY, MARCH 30, 1893

Reconstruct Along New Lines.

Diodorus Siculus, a historian of Sicily, who lived and wrote some forty-four years before our era, giving histories of Egypt, Persia, Syria, Media, Greece, Rome and Carthage, in forty books, only sixteen of which have survived to our times, said the Ethiopians claimed Egypt was colonized from that country; that Osiris ruled the colony; that they carried the alphabet with them; their art of making papyrus; and their peculiar funeral customs.

Ethiopia, as known to the ancients, embraced all that region lying south of Egypt, now marked on our maps as Nubia and Abyssinia, including Soudan.

The discoveries of Mr. Bent and wife only last year, among the ruins of Abyssinia, satisfied them that that country was originally peopled by Semites, who entered it at a very distant period, from Arabia; and they were clearly of the opinion Egypt was first peopled by a civilized race, who entered the country from the south, and intermingled with the native races. Their present purpose in exploring South Arabia is to compare their opinions, if borne out by facts.

The activity of archaeologists among ancient ruins gives assurance of wonderful revelations in store for the coming generation. The past must give up her records. The first grand step toward the truth will be to surrender all opinions predicated on so-called sacred literature, and start anew, from elementary principles. Heretofore, most of those engaged in research have been in the service of the church, or schools under its patronage, and have attempted to bend every discovery to make it harmonize with what has been received as revelation from heaven. The facts already accumulated are sufficiently multitudinous to justify a reconstruction of the entire past along new lines, without regard to the speculative views built up by theologians in the interest of a creed.

A Modicum of Sense.

Pope Leo XIII. expresses great love for America. He says he has instructed his people to make converts by orderly living, and by precept and example. If he would instruct his people to keep hands off from our institutions, and never raise a voice or do an act antagonistic of free speech, he would show practical good sense. In a government of the people free discussion must be tolerated to its fullest extent. The silly attempt to silence Col. Ingersoll, in 1890, in a few days ago, made thousands of converts to his views. So every attempt to crush the ex-priests in their exposure of the confessionals and the unities, as in Savannah, adds multitudes of zealous recruits to the A. P. A. truth and error clash. The right, therefore, reason will be victor.

Appreciated.

That article vii. of Prof. Johnson's "Famous Chapters," writes an appreciative reader, "is worth more than year's subscription to THE PROGRESSIVE THINKER." If such were his views, then he must have been still more delighted when he read article viii. Unlike the great mass of writers, Prof. Johnson has explored original sources of knowledge and is giving our readers the product of his investigations. As a learned, conscientious and faithful writer, he gives the public his best thoughts. Whether others shall arrive at the same conclusion with him or not, we will thank him for his grand labors in the pursuit of truth.

Very Proper.

The Legislature of Pennsylvania, by vote of 151 to 26 in the House, has adopted a bill prohibiting the wearing of any religious insignia, or garb, by teachers in the public schools of that State. This is as it should be. Prohibition of teaching sectarianism in the public schools, Catholic teachers donned garb peculiar to their religious order, and thus thought to preach by the color and out of their raiment.

God's Anger.

A clergyman died in his pulpit at Dayton, Ohio, on the 10th inst., while delivering his sermon. This, of course, is in due process of nature, but had a spiritual or Agnostic lecturer died under similar circumstances, the religious press would have proclaimed it as an act of God, to punish the offender for belief of his holy teaching.

Silence of the Monuments.

A late Christian writer in the Edinburgh Review, evidently wishing to reassure the faithful, set out to tell his readers of the wonderful strides modern research has made in confirmation of Jewish history. He seems to have had some qualms of conscience, however, and did not dare to bend the bow too far, so he closed with the following paragraphs, quoted verbatim:

"But it is necessary to be entirely honest in stating what the monuments do not record, and in estimating the character of the legends which we meet in cuneiform tablets. The Assyrians, like the Hebrews, believed in the under world of the dead, and in angels and messengers from heaven. They, too, had prophets and seers; they saw miracles and dreamed dreams. They told wonderful tales of miracles which the gods had wrought in the former days, though these never enter into the contemporary history of their victories. The Persians believed in ancient heroes who crossed great rivers dry-shod; in a prophet who received from God a Divine Law on the summit of the Holy Mount; and in other heroes at whose command the sun stood still in Heaven. We read of those things in the Avesta, and in later Persian works we read of a future Messiah, of a Resurrection of the Just, of a time of trouble, and of future triumph for the pious. The cosmogony of Persia is not the only point of contact between Hebrew and Aryan beliefs. The figure of Satan, which appears in the Bible only in works of the Persian period, formed a most important element in the Magian religion.

"The monuments have as yet told us nothing of an Eden, or of the Fall of Man; but they have transformed the infant hero Moses, floating in his bulrush cradle, from the Nile to the Euphrates; and this story is also found in the Zendavesta at a later date. No monuments as yet speak of the Exodus; no records of Moses, or David, or Solomon have been found. The earliest known notice of the Hebrews (unless they appear in the Tel el Amarna tablets), belongs to the period of their later kings. It is from their own monuments in the future we must hope to learn more. The cuneiform tablets and the Moabite Stone show that not only was Jehovah the sacred name among Hebrews in the ninth century B. C., but it was also widely used in Syria and Assyria from about the same period.

"Nor do the monuments help to explain difficulties in the Old Testament where these are internal. The chronological errors of the Book of Kings (as they may be justly called on the evidence of self-conflicting statements), may easily have arisen in copying, during the lapse of centuries; but the historical difficulties of some of the latter books, especially Esther, Daniel, Ezra and Nehemiah are not so easily explained."

"That Moabite Stone was shown in these columns, a week ago, to be in all probability a villainous fabrication. That Tel el Amarna tablet gives no reference to the Jews; and it is only by false renderings a single line of cuneiform inscriptions has been forced into Christian service. Joe Smith's gold plates, from which he alleged the Book of Mormon was translated, can be more fully relied on in support of the antiquity and authenticity of the Holy Scriptures than can any monument of the past, so far as yet discovered. Had Joe belonged to the priestly order, and been backed by the priesthood generally, and sustained by the resources of the church, in all probability his sacred revelations would now be received as inspired, and the martyred revelators would now be on the road to beatification and canonization—events which could not occur until he was fifty years dead.

The Magnanimity of David.

We wish to inquire most emphatically, do priests purposely misrepresent when they pronounce eulogies on the barbarians whose names figure conspicuously in Old Testament literature? Do they suppose the people do not read, and can be eternally duped by pulpit utterances? These queries were incited by reading a report of a discourse by Cardinal Gibbons, at the cathedral in Baltimore, on the 3rd inst. It abounded in statements of which the following is a specimen:

"In David you have a conspicuous model of tender piety toward God and of magnanimity toward an enemy."

David's "magnanimity towards his enemies" is well revealed in the 108th Psalm, credited by the righteous to him. He begins by telling how vilely he has been outraged by his enemies. He had told a shameful story of himself in the 35th Psalm, representing he was filled with a loathsome disease, the product of his foolishness, and that his enemies were lively and strong. This is the way he implores God, and shows his great magnanimity to his enemies:

"O, God of my praise... set thou wicked man over him, and let Satan stand at his back... Let his days be few... Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds and beg; let them seek their bread out of desolate places. Let the extortioner catch all he hath; and let strangers spoil his labor. Let there be none to extend mercy to him; neither let there be any to favor his fatherless children. Let his posterity be cut off; and in the generation following let their name be blotted out. Let the inquiry of the fathers be remembered, and let not the sin of his mother be blotted out."

But, it is urged, the magnanimous David only prayed God to afflict his enemies. Follow the robber chieftain as told I. Sam. 12:20, 31:

David, with his people, marched against Rabbah, fought and conquered. He took the king's crown of gold and precious stones from his head, and it was set on David's. Then:

"And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln; and thus did he to all the cities of Ammon."

But David was magnanimous, says the Cardinal, though it is very possible his savage cruelty inspired the Inquisitors to engage in acts of torture.

STIRRING EVENTS AT "THE HUB."

MOSES HULL.

He Is Stirring the Spiritual Waters of Boston

And Creating a Great Commotion.

The Signal Failure of His Distinguished Enemy to Down Him.

TO THE EDITOR:—After having spent near three weeks in Boston, I do not know but that I have found out near enough "where I am at," to report. Boston is my old "stamping-ground," and I had not been here more than six hours until it seemed that I had not been away more than six weeks. Boston is a staid place; it does not change as rapidly as the village of Chicago does.

Although everybody that I met seemed more than glad to see me, I went to Berkeley hall with feelings of trepidation; for I had learned that an enemy had been "sowing tares," with the hope of ruining a society which she could not rule. To this end, circulars had been distributed, and numerous private letters written to influential members. The letters urged them to keep away from the meetings, and to use their influence to keep others away. My fear was not that she would or could injure me, but that she would injure others, by influencing them to stay at home. But the saying, "one sinner destroyeth much good," was not true in this case. If even one stayed away, I have not yet heard of it. The fact is, the serpent in this egg was so nearly hatched; it could be seen full shape. If not full size, I was astonished when I got to the hall, to see the "rabble" that had assembled. (Mr. Editor, put that word *rabble* in quotations; it is the word applied by the ex-pastor to her flock, which regularly meets in Berkeley hall to learn the truths of Spiritualism.)

I wish you, Brother Francis, and about fifty thousand of your readers, could have looked in upon that audience; you would really have supposed that it was composed largely of decent people! The only times when I have seen the disposition to act in the least like a rabble, was a few times when I had talked them nearly to death. I proposed, out of pure pity for them to stop, and they, that is, the worst ones, would sing out, "go on." I forgave them for that; one could not expect much better.

All "gooks" and "sarkisms," as Artemus Ward called them, aside, I never met a finer audience, of more intelligent or better-looking ladies and gentlemen. As I looked over that vast audience, and could see in it the familiar countenances of over a hundred old veterans, many of whom I supposed were enjoying meeting with the "great majority," I found it almost impossible to restrain the tears of joy.

I wish you had the space and I the time to put down a long list of their names; but that is out of the question. Suffice it to say that so large an audience of old veterans had not been seen in any one audience in Boston in many years.

As Dr. Storer, well-known and revered by everybody, a man who has devoted over forty years of his life to the advocacy of Spiritualism, has been very close to death's door, I must make an exception in his case. He had not been to meeting in many months before, but he was there; and, though the connection between his brain and vocal organs has been so disrupted that he is temporarily unable to make his organs of speech serve him, as formerly, yet he is on the platform every time. He has presided at Onset, and over the Veteran Spiritualists' Union, and other Spiritualistic gatherings, so long that he is never allowed to sit in an audience in any other place than on the platform. I said the Doctor can talk little, that is true; but his mind is as clear as it was when his voice and tongue blended in sweet harmony in behalf of every reform.

Now that I have broken over and mentioned Dr. Storer by name, I must mention old Brother B. F. Hatch and his good wife. Brother Hatch was considered a kind of veteran in the cause when I first preached Spiritualism here, over thirty years ago. He and his venerable wife had not felt able to attend meetings before since the season opened, but every Sunday finds them in their place, looking about as young and vigorous as they did in the early sixties.

Well, there are many Spiritualist meetings in Boston, and I have been urged to attend all of them. I first thought I would try to get to each of them as often as once, but I found it impossible. I doubt whether I can now remember all I did attend. The first Sunday I went, immediately after my first lecture, to the lyceum, which meets just across the way, and talked to the little and big ladies and gentlemen who assemble there. They seemed to enjoy it, and so did I. Then at 5 o'clock I went to hear Mr. Ghandi, the learned Hindu, talk in Mr. Ayer's Spiritual Temple. If there were any Christians in this large audience, they undoubtedly learned something. I wished, as I listened to him, that the barbarians could send a few more missionaries over here, to enlighten and civilize our Christians.

The Temple itself is a great institution. I will not attempt to describe it. I will only say it is magnificent; and it makes the average Bostonian think Spiritualism has come to stay. I was introduced to Mr. Ayer, who presided on this occasion. He seems a much more than ordinarily intelligent and genial gentleman.

Mr. Keeler, of Washington, has been holding seances in the Temple, before thousands of people. His seances convince a few, and confound the multitude. Many go away saying: "I don't know what it is, but dogged if I believe it is spirits."

I attended the "Helping Hand Society" one night; the "Veteran Spiritualists' Union" one night; the "Ladies' Industrial Spiritualists' Union" one night; and the "Spiritualists' Ladies' Aid Society" one night, at every one of which I had to make a speech. Besides that, I have attended receptions and receptions, until I have almost longed for

a place to hide away from sight. Tomorrow night the society for whom I preach tenders me a reception.

I have been out in the surrounding cities to lecture some, and have appointments for about every night, as long as I remain in the old Bay State. I am to spend two nights next week away in Northern Vermont, at Hardwick.

The good old Banner of Light continues on in the even tenor of its way, just as it has for the past thirty-five years. Its proprietors and editors, one after another, pass away. Brother Colby is the last one to go; everybody knows he was one of its original founders; but Brother Colby trained Brother Day up to walk in his tracks so perfectly that hardly a ripple is made on the waters by Brother Colby's dropping out.

Brother Day is working entirely too hard. He never takes a vacation—never rests. He ages more rapidly than any one I have seen. I would prescribe for him a summer vacation, and a trip to some foreign country, or, at least, to the Pacific Slope; and though I am neither a prophet nor a son of a prophet, I will predict that the Banner of Light will soon need a new editor, if my prescription is not followed. Brother Day is too good a fellow for a man to sit in that office and write himself to death. Brother Rich looks as old as he did twenty years ago—not any older. He must behave pretty well, for he enjoys perfect health.

I dropped into the old Boston Investigator office a few times. Brother Ernest Mendum, the proprietor and editor, is a chip out of the old block; and the Investigator moves on under his management as well as though his father and Horace Seaver were at the helm. I always felt particularly at home in the Investigator office, and I feel no less so now.

Sister Cadwallader, of Philadelphia, is in the city, and has been working Boston and the surrounding towns in the interest of the National Association. She has the faculty of putting herself everywhere almost at the same time; and she has a smile and a pleasant word for almost everybody. If the National Association had a dozen such workers as this able missionary its success would be assured.

You ask what about our Boston meetings? I answer, our first audience was much larger than they expected. I believe they say it was the largest audience they had seen this season; and the audiences have thus far increased at each session. The increase now must stop, for the utmost capacity of the hall has been reached. The people now bring extra chairs and crowd them around the room and in the aisles; they crowd people up into the galleries, and thus, so far, have managed to stow away about all that have come.

Last Sunday J. Frank Baxter's afternoon and evening appointments were in Lynn; this enabled him to come to my forenoon meeting and remain until I was nearly through with my discourse. Of course he was invited to a seat on the platform, and to read a poem. After a few preliminary remarks, expressing his gratification at being able to be present at one of my meetings, and telling of his long, pleasant and somewhat intimate acquaintance with me, he read a poem, which seemed so appropriate to the occasion, and the people seemed to enjoy it so thoroughly, that I asked him to allow me to copy it, and I shall ask THE PROGRESSIVE THINKER to insert it here:

"THE NOBLEST MAN."

Who is the noblest son of earth,
Who is the highest plan—
Not in his fortune, or his birth,
But in his own intrinsic worth,
Who is the noblest man?

I plead for one of cheerful face,
All sorrow to beguile;
Not of a sad and sober pace,
But one to cheer and bless his race
With bright and sunny smile.

I plead for one of honest heart,
Who keeps life's aim in view—
Not with a selfish, slavish art,
But one to choose the noblest part,
Then prove his promise true.

I plead for one of active mind,
Of living thought a store;
Not one to sense and reason blind,
But of more progressive kind,
To learn; yet thirst for more.

I plead for one as firm to right
As to an everlasting hill;
Not on the popular side of night,
But one who makes it his delight
To live as conscience wills.

I plead for one of character
Such as is good to find;
Not as a changing love to play,
But who, in modest manly way,
Just dares to speak his mind.

I plead for one whose life will tell
His faith and hope the same;
Not to do right from fear of hell,
Or being in an infernal
Or any other name.

Plead I in vain? My plea is done,
Judge ye the noblest plan.
Won't you come from darkness, out
From strife,
And enter the light—the light of Life,
And be that nobler man?

For in the future you would be,
A mightier man than now;
With strength attained—your spirit
Free—
Then the award of victory
Must rest upon your brow."

This afternoon my daughter, Mrs. Johnson, and myself go to Mr. Baxter's to dine, after which he accompanies us to Lynn, where I am to speak to-night and she to read.

My lectures here have been far from satisfactory; the matter has been compromised by my promising to come and try to do better next time. I have promised to spend three or four months of 1893 in and around Boston. The I will do my best to give them all they want.

My Encyclopedia of Biblical Spiritualism is so large, and the printer's bill accompanying it so large, that it frightened me; especially when I considered my contract to send it postpaid for only one dollar. Just think of paying a postage bill of one hundred and twenty dollars in one day! But when I found that I could not carry the books to the hall as fast as the people wanted to take

them, I got entirely over my scare. Why, Mr. Editor, in spite of these big bills, and in spite of all I can do, I am going to do a great deal of good and make some money out of that book.

Forgive the length of this letter, and I'll—well, I'll do it again.
Boston, Mass. MOSES HULL.

WORTH CONSIDERING.

Man Has Three Brains.

BY PROF. J. S. LOVELAND.

TO THE EDITOR:—In THE PROGRESSIVE THINKER of February 23, I find an article by W. F. Ball, asserting that man has three brains. This article deserves more than a mere cursory reading. It needs to be carefully studied. There are some positions which may need correction, but the main trend of the article is along the line of most important truths. Instead of calling the solar plexus the abdominal brain, I prefer to term it the organic brain, or the brain of organic life, as the development and continuance of that life depends upon its action. Many years ago, I discovered that the solar plexus was the central brain of organic life, and in lectures announced it. I also discovered that the action of this brain and the correlated ganglionic system of nerve substance, furnished, when understood, the rationale of all forms of mediæstic manifestations.

In 1889, as very fully set forth the functions of the organic brain. To show my recognition of the brain function of the plexus, and the related ganglionic system, I will quote a few paragraphs from that work. On pages 39 and 40, I say:

"There are two grand divisions of nervous tissue; we might almost say three. There are the nerves of special sense, having their origin in the brain proper; and the nerves of motion, originating from the continuation of the brain in the spinal marrow; and the ganglionic system, or the nerves of organic life, the principal brain of which is the solar plexus."

On the forty-first page I say: "The location of the solar plexus, the principal brain of the system, behind the stomach, and in such direct proximity to stomach, liver, heart, lungs and intestines, shows its intimate relation to the functions of organic life."

On page 197, where discussing the question of vital energy, I say as follows: "These ganglia, as well as the solar plexus and other plexuses, or network masses of these same nerves, are so many reservoirs or storehouses for the life-force. We frequently speak of taxing the reserved energies of the system. These numerous brains, for brains they are, constitute the depositories of those energies."

These quotations will show Brother Ball that for years I have been delving in the mine he has so successfully worked.

But there is one point in this article where I think he has made a great mistake. He assumes that the cerebrum is a battery for the evolution of the electro-magnetism of the system. Most certainly there is nothing in the composition of the cerebrum to warrant such an inference. On the contrary, the conclusions of eminent scientists point us to the stomach, liver, lungs, etc., as the great central battery of our organism; and that the cerebrum is the depository of the most refined magnetism, or nervous vitality; that which is used in all the voluntary motions of body and mind. Crude electricity is evolved by chemical action, and human electricity, or nerve aura, by the chemistry of the digestive and cognate processes. The arterial or vitalized blood, which runs through the arteries, is yielding up its living energy in every inch of its progress. What becomes of that subtle energy? Those filaments of the organic nerves, which, as Brother Ball says, run parallel with every artery, have caught it, and conducted it to the great organic center, the solar plexus, where, and in the ganglions of the system, it is temporarily stored. But there refined, part of it goes to the mental brain for the highest uses of the thinking ego.

But the most important of my discoveries was that this organic center is the brain of the sub-conscious mind—the automatic—the sub-conscious selfhood. And it has been with no ordinary pleasure that I have watched the persistent investigations of the psychical researches in the field of the sub-conscious, or, as Mr. Myers terms it, the subliminal consciousness, yielding, as they have, confirmation of my previous discoveries.

So far as I have noticed, the psychic researchers have failed to see that their subliminal consciousness has a brain of its own as real and potential as that of the intellectual consciousness; in fact, more so, for the intellectual brain is dependent for its supplies upon the prior acting of the organic brain.

There is a world of meaning in that word solar, as affixed to plexus: for, as the sun is to the planetary system, so is this sun plexus to the human system. It radiates the life-energy to every organ and function of the physical organism during the day in harmony with the sun; but at night withdraws most of its influence within to carry on the processes of organic life, especially the work of assimilation and the repair of wasted tissue.

The intellectual—the thought-life of man—is evolved from, rests upon the organic, and the organic brain is as necessary to the evolution of all mental concepts as the cerebrum itself. Lowell has well said that "all thought begins in feeling." But it is not that feeling of which the sensor nerves take cognizance. They have no appreciation of the true or the false. Every center of energy is impinged upon by the vibratory impulses of every other center. The organic brain is the receptive center of man, where these impinging vibrations strike and create the negatives of thought or feeling. These thought negatives are brought out in the mental consciousness as ideas, concepts or thoughts. In reality, ideas, concepts, thoughts, are the interpretations which the cerebral consciousness gives to the "basic feelings of the organic or sub-conscious life. Pausing, for I cannot conclude, I will only say that we have here the golden key which will unlock the mysteries of all religions—solve the philosophic problems which have vexed the ages, and irradiate the sciences of to-day with a resplendent light.

PROF. J. S. LOVELAND.

Blind Tom, the idiot pianist, remembered nearly 4,000 compositions.



"The Night the Light Went Out."

This is a remarkable story; it is sensational; yet it is in all respects true. The lady who figures as the principal character in the story has lived in this city, and is well known. She is still alive, notwithstanding some remarkable episodes in her life. The story exhibits in a marked degree the unparalleled rottenness of some of the Catholic priests—no crime being too great for them to commit. The story is fascinating throughout. The seven chapters which it contains are combined in one paper of THE PROGRESSIVE THINKER. Besides the story, this paper contains the following articles: "The Romish Octopus"; It is Winding Its Poisonous Coils Around Washington, D. C. It is full of startling facts.

This paper also contains that remarkable poem: "Saint Peter at the Gate." There has been an immense demand for this poem. It is amusing and suggestive.

The article, "The Roman Octopus in Offices," contains hints with which every patriotic American should be familiar.

"Nuns Buried Alive—Monasteries and Convents Where Those Alive Are Entombed," is another article in this paper which will excite attention.

Moses Hull's lecture on that remarkable man, Thomas Paine, which is published in connection with the story "The Night the Light Went Out," is replete with suggestions and valuable facts. All should read it.

The last article, however, is the most thrilling, which appears on the 8th page of the paper, and was written by H. Rider Haggard, on the "Immuring of Nuns."

Now comes our extraordinary offer. We will continue to receive New Departure subscribers, but are compelled to change our programme somewhat, on account of not being able to send any more back numbers of Hudson Tuttle's remarkable story, as previously announced. Now, any one who has never taken THE PROGRESSIVE THINKER, or those whose names have not been on our list for several months, can avail themselves of this offer: THE PROGRESSIVE THINKER will be sent to you for three months for FIFTEEN CENTS, and also the remarkable paper alluded to, containing that highly interesting and sensational story, "The Night the Light Went Out." This offer will continue until the First of April.

Those who are now on our list of subscribers, or any one renewing, can have the paper containing the story "The Night the Light Went Out," together with the poem "St. Peter at the Gate," and the other articles mentioned, for a two-cent stamp. There are thousands who will want "St. Peter at the Gate."

This extraordinary offer is made in order to extend the circulation of THE PROGRESSIVE THINKER into places where it is not now read, and thereby make the people familiar with our New Departure. It is made at a sacrifice to the publisher. No one can renew a subscription at this price, but must pay the regular price of the paper, at the rate of one dollar per year.

Sensitive on the Subject.

Having taken much interest in the late controversy between Dr. Peebles and others, it appears to us that one or two important points were but partially noticed, and this is our excuse for recalling the matter. The question is: Is the Catholic church, whose head is supposed to be at Rome, antagonistic to the liberties of the United States? Dr. P. has occupied eight columns of THE PROGRESSIVE THINKER with prose, poetry and quotations, on the negative side, and the principal evidence he introduced was the personal character and lives of a score or less of prominent Catholics, with the individual views on the subject of some of them. We hope they are sincere and that there are many whose patriotism would be stronger than their religious ties, yet that does not dispute the uncontradicted testimony of Rev. Charles Chiniquy, Professor George P. Rudolph, Rev. Mr. Slatery, Rev. McNamara, Marguerite St. Omer and others whose utterances are familiar to the readers of THE PROGRESSIVE THINKER. Even the reverend Catholic quoted by Dr. P. admits the possibility of a conflict between some edict of the Pope and the Constitution.

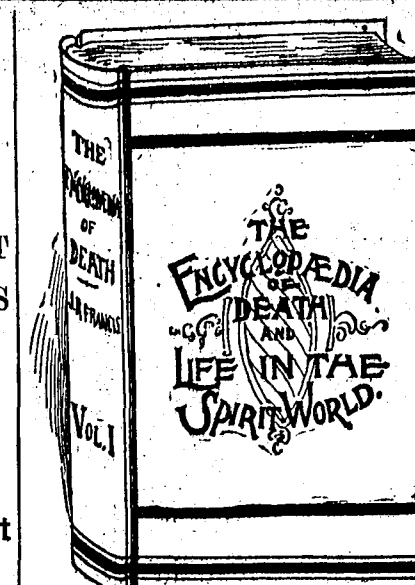
The Doctor has unrivaled skill in steering his craft around dangerous points; but we object to being placed in either of the two classes into which he divides the people of this country: "Respectable, honorable, conscientious Catholics, and hypocritical, licentious, Breckinridge Presbyterians."

All who do not accept his conclusions as final he calls "bigots," and as one of the articles of faith of the Episcopal church reads: "I believe in the holy Catholic church"—we cease to wonder that our Episcopalian friend is sensitive on the subject.

WINDFELD, N. Y.

Thought is the property only of those who can entertain it.—Emerson.

There is an idiom in truth which falsehood never can imitate.



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A. W. Moore, a noted journalist, says: "I was delighted beyond measure to receive a copy of your Encyclopedia of Death, and Life in

THE IMPORTANCE OF THE LYCEUM.

THE LYCEUM.

The Ethical Training of the Young.

Views of Mrs. Emma Rood Tuttle, Author of "Lyceum Guide."

"Then Spiritualism has a system for the instruction of its young," you exclaim. "A Sunday-school distinctly its own."

I answer, yes; an elaborate, angel-given plan, which is denominated the Progressive Lyceum. It is the pride of all liberals, of whatever shade, and an honor to the nineteenth century. It is the strongest work in the modern reformation, and may well be called a peerless achievement of the human mind.

The primary aim of the Sunday-school movement was not on the line of theology, Robert Raikes, in England, organized a movement for Sunday instruction to the paupers, which was most educational, although they, in the scarcity of books and subjects, learned to read and recite from the catechism. The object was to help to civilize the common people. This he stated to the Queen when he admitted to an audience, and received her encouragement and approval, which gave impetus to the work, and many schools were formed. Teachers were hired and men were paid double wages over the women for the same labor in teaching.

Soon the church began to look askance at the Sunday-schools, because secular instruction was given to the pupils, and declared that to be a desecration of the Lord's day. So they endeavored to own them, and have the matter in their own hands, allowing only Bible diet to be served out to the hungry children. And that is kept up to this day in church Sunday-schools. It is over one hundred years since the first American Sunday-school was organized in Philadelphia.

I wonder if Christians know, and will admit, that they are probably indebted to that "abhorrent French infidel," Rousseau, for the start toward the Sunday-school movement; to Rousseau, who started the world by declaring, "All men are born equal; property is a crime; the soil belongs to no one; and the fruits of the soil to all alike; monarchy is tyranny and religion superstition."

He afterwards wrote "Emile," in 1762, which became a leading book in education. It was widely circulated and popular, its moral tone and excellent lessons being in striking contrast with the immoral life he led.

His book proved an inspiration to Baezow, a German reformer, who aimed to realize Rousseau's system, and to render science attractive by pictures and natural objects instead of filling young minds with abstract subjects. He achieved great influence.

Pestalozzi, a Swiss, was also inspired by Rousseau's "Emile"; he enlarged and did splendid educational work, from which our own educators draw copiously.

These men, as was also Robert Raikes, were contemporary with Rousseau, and as he was their inspirer and fashioner, to him belongs the honor of having given the first grand push toward the Sunday-school movement, which has grown into such magnitude.

The first Sunday-schools in England held three sessions a day, and the women teachers received wages for their work. Now we all have only one session a day, and the labor is one of love. There is no longer "something in it," financially speaking, for teachers; but the results are far-reaching and of inestimable value to the young, if the schools are properly conducted.

"But," you ask, "what is a Progressive Lyceum?"—"The Lyceum Guide," wherein explicit directions are given for organizing and conducting them, by the objects and aims elucidated. I therefore beg leave to answer your query in that manner. From page 74 I clip a Golden Chain recitation, designed to make the pupils fully understand their efforts:

What is the Lyceum?
The school of a liberal and harmonious education.
What is its object?
The unfolding of all the faculties in their due order and degree.
How is this attained?
By first removing all obstacles to self-development, and then providing the expanding intelligence with the fitting food, which it can assimilate according to its needs.

What are the two great divisions of its study?
The physical and the mental nature.
How does it accomplish physical education?
By a series of calisthenics, arranged so as to exercise every portion of the body.

In what way is mental advancement obtained?
By such instruction as calls forth the reasoning powers of the pupils, through judicious information and careful discussion.

How are the artistic sensibilities appealed to?
By the badges, standards and banners, of graceful marching and exercises.
Of what use are the recitations and responses?
They embody, in poetry and prose, choice expressions of great minds—the truths, thus impressed upon the memory, awakening the understanding and gladdening the heart.

What is the chief principle of our system?
Harmony.
Why is its particular manifestation?
Music and singing, in which our unity of feeling and purpose is at once symbolized and expressed.

What is the desirable accompaniment of all our exertions?
A pleasure. That which is right is always delightful to the healthy spirit.

Which office is the most important?
That of the leaders, since upon them devolves the responsibility of directing and encouraging the young, whose plastic minds are susceptible to every breath of influence.

Recall the duties of the children.
Punctuality, order, attention, diligence, earnestness, subordination and obedience, kindness and self-restraint.

What distinguishes the Lyceum method from other modes of tuition?
Its recognition of the intellectual rights, freedom and conditions of the young; its comprehensiveness, variety and tolerance; the scope it gives to individuality, and its perfect accordance with the laws of nature.

What is its most characteristic quality?
That it teaches a religion of reason, a creed without dogmas, in a ritual whose only laws are beauty and truth, and whose sole end is goodness.

What is its glorious aim?
The spiritual, moral and intellectual elevation of its members, and through them, of the world at large.

In other words, we impress upon all pupils that it is their duty to make just as great men and women of themselves as their size will permit. They are encouraged to think, ask questions, demand reasons for certain requisitions, and their opinions are to be thoughtfully considered and weighed.

I was at a revival meeting in a Congregational church, a few evenings ago, and the evangelist, Rev. Reed, of Oberlin, told a story from his own experience. He is a little, meagrous individual, with reddish-brown hair, and "ginger in his eye." His subject was "Law and Grace," and he was speaking of family government and advising the most unquestioning obedience to family law. He had always enforced it; it was right. The God of Moses did so when he said the man who picked up a few sticks on Sunday should be stoned to death.

On one occasion his little 2-year-old baby was toddling around the drawing-room and laid a book down on the carpet. He told the little fellow to pick it up and bring it to him. The baby looked at him, ducked his head and said: "Nyah!"

"Nyah!" little fellow! He could not talk; he did not know what "pick up" meant; nor what to do, so he said blankly: "Nyah!"

The reverend father took it for sauciness, and repeated his command. "Nyah!" said the baby. He could not get it through his little head.

For two long hours that great evangelist punished his own little baby to make him bring the book to him and get that "nyah" out of him.

And then he said he considered it the most Christian two hours' work he ever did. A Spiritualist would not agree with him.

Spiritualism does not recommend whipping the "nyah," or protest against blind obedience, out of children. The mother's most reliable person are those whose reason precludes action. It follows that if we evolve such individuals from children we must allow them also to reason before acting. We must guide and educate, but not suppress reason.

Let me tell you a story of a bright lad, a student at Beuchtel college, whose parents have trained him on the Lyceum plan. He is allowed to think for himself, and draw his own conclusions, after receiving all the light he can gather from their larger experience and culture.

He attended a revival effort, and the preacher took it upon himself to show how inadequate everything short of orthodox religion is in times of trouble and emergency. It was shortly after the Service came so near going down, he said that "Bob" Ingersoll was aboard her in that hour of perilous extremity and that he fell on his knees and implored God to save him.

When the lad reached home after the meeting he thought the story about Mr. Ingersoll very improbable—not at all like the man. He mused over it, and finally decided to write and ask the great infidel about it. As soon as the mail could bring a reply it came:

MR. FRED FISH—Dear Sir:—I was not on the Servia. I have not crossed the ocean in twelve years, and the whole story is an orthodox lie. Yours truly, ROBERT G. INGERSOLL.

The Progressive Lyceum is a strong ally to humane education and makes it a part of its teachings and most earnest efforts. It is a wide departure from the old idea that animals are only animated machines, created for man's convenience, and not susceptible to suffering in such degree as are human beings.

Truly, knowledge is the angel which unchains our virtues and makes us just to one another, as well as to every living creature.

We have learned that there is no sharp line of distinction between man and the other animals in nervous sensibility, and that their susceptibility to suffering is not less than our own.

In connection with the Lyceum a Band of Mercy is usually organized, the members taking this pledge:

"I will try to be kind to all harmless living creatures, and try to protect them from cruel usage."

The object of this auxiliary is to humanely educate, and means of supplying every form of cruelty, both to human beings and to the lower animals. There is grave need of action, and it is time men and women aroused from the insularity of indifference into which they seem to have fallen.

The efforts to teach physiology and biology in our schools by actual experimentation on living creatures in the presence of pupils, is brutal and dangerous, as well as unnecessary, and needs decisive attention. Americans are aping German and French methods, to the disgust and alarm of prudent educators.

The one great object in lessons in school physiology is to enforce on the minds of the pupils lessons of hygiene, not to make vivisection and dissections of every kind a part of our leading colleges devoted students to experiment on living animals without limitation as to the pain they cause.

Do the ladies who decorate their bonnets with dead birds, or portions of

them, realize the extent of the blood-murder to which they lend their patronage? Do they know that the birds are many of them killed during the breeding season, because their plumage is more beautiful then, and their young brood left to starve and die uncared for by the dead mother, that they may wear her plumage? Yet this is true.

There is so much need of special minute instruction in small things that we urge giving at least one Sunday in four to work for this object. Let me illustrate:

We have in our employ a bright German boy. One morning when the thermometer was below zero I sent him out to hitch up the horses. "Be sure, George, to dip the bits in the water-trough to take the frost out before you put them in the horses' mouths."

"I will not forget that!" I cried in myself. "I will remember to dip a little piece in Germany, von cold morning a man told me: 'You go out and wrap your tongue around dot iron rod on der gate and you will hear der devil sing!' I like music—I hear. But mine Gott! My tongue froze fast to the iron, and mutter brought farm water to thaw it, but the skin was left on the iron ven I got loose. I could not hear der devil sing because I screamed so loud myself! I could not eat without pain for many days. I know how frosty bits make horses' mouths feel, and I never forget to take the frost out."

So much to be told to children that they may not thoughtlessly inflict torture, that the importance of special training and work is apparent. Spiritualism recommends humane education as a safeguard against crimes of violence, and a spirit of lawlessness, which has grown alarmingly in the last two decades. Dangerous conflicts between capital and labor are threatened constantly. They must be settled in one or two ways—mercifully with ballots, or brutally with bullets. Those who will bear the heat of the battle are in our schools to-day, and we are educating them. The quickest and surest way of reaching the masses and including them to settle political and social problems in merciful ways is by speedy and widespread humane education. Spiritualism is endeavoring to place its young soldiers in the army of mercy and not in the army of cruelty. This is one special aim of the Progressive Lyceum.

No child who is taught according to the doctrines of Spiritualism can disrespect itself, as it must if it taught that it is totally depraved, and there is no good in it except through the saving grace of Jesus.

Children are made to feel that they are reservoirs of infinite possibilities; that the best preparation for another world is a correct life in this one; and they should face forward with glad hearts go forward to receive their heritage, which is immortality.

EMMA ROOD TUTTLE.

THE OLD BLIND PIPER.

I have piped for you, my children, I've piped the whole day long. But none of you would listen to the old blind piper's song.

Till Mary—the bright-eyed damsel, the blue-eyed laughing Spring,
Came tripping o'er the meadows to hear the piper sing.

Then leaning her white elbows upon the piper's knee
She said: "O, grandpa piper, pipe one sweet song for me."

"O, pipe for me the murmur of the brooklet in its flow,
That bubbles through the meadow where the bright-eyed daisies grow,
And pipe the song of the blue bird, the robin and the linnet,
And I, good grandpa piper, will beat the time and sing it."

Then sang she gleeful music that echoed through the trees,
While tap, tap, tap, her little foot kept time among the leaves.

Her lips kept gaily singing, but tear-drops trickled down
From out her cloud-fringed blue eyes upon my hand so brown.

Then I, the old blind piper, heard May-Spring gaily sigh—
But others said: "The breezes are murmuring—passing by."
She ceased her warbling bird-song as evening hurried past,
While she, and I, the piper, still sat upon the grass.

Then in my hand her fingers crept, gently as a child's—
She questioned of the seasons (I'm sure she must have smiled):
"Tell me, grandpa piper, why must the flowers
From out the fields, and meadows, where all the violets grow?"

Why must the fair queen, Summer, pluck all my op'ning flowers
To weave into her girdle, or deck her fragrant bowers?"

Then from beneath my mantle I drew a little book—
The green-leaved page of nature, and bade her sit in it look:
See how the rolling seasons, the Springtime and the Fall,
Were governed by the hand of Him who doth good to all!

How gentle, youthful Springtime, with all her smiles and showers,
Must give to coming Summer her wealth of op'ning flowers.

She read in deepest silence those pages, one by one,
Then raised her tear-wet eyes to ask what Summer would have done
If I had closed the expanding buds of violet, rose and tree
And opened not the flower cups of the fruit that is to be?

I leave my buds to Summer; she, too, must have her day.
And when the Autumn cometh, she, too, must pass away.

Then pipe your notes, O piper, and I will trill my song.
For bird and bee and blossom to me doth yet belong.
The little blue-eyed violets, the tiny mosses green,
Belong to me, the Springtime, and not to Summer-queen.

Ah!—bye and bye the winter will wrap them up in snow
And send my violets to me, in the sweet Springtime, I know.

And I shall never lose them, though seasons onward roll;
No summer heat shall blight them, nor winter's frost nor cold—
The violet and the daisies and all the flowers I love
Shall live, and grow and blossom—in the Summerland above.

And you, good grandpa piper, shall see the flowers bloom
And pipe your sweetest music in lands beyond the tomb.

A. E. CULVER.

SOME SUGGESTIONS

About Mediums and Cabinets.

TO THE EDITOR:—It ought not to be impossible to construct cabinets and medium seats which would afford protection to mediums, while giving satisfaction to investigators; and the suggestions for such a necessity were awakened by reading of the troubles of a medium in France recently. Had such a cabinet as the one herein described been used, such difficulties would have been avoided. Mediums should be protected while knowledge is being sought by or through their mediumship, and at the same time, the conditions could be such as to preclude the possibility of fraud. As to the latter, all honest mediums are fully as anxious as investigators can be—at least such has been the uniform experience of the writer, to whom such mediums have applied for aid in devising more stringent methods to secure the physical impossibility of fraud.

THE CABINET.

To begin with, the cabinet should be made and owned by the local Spiritualist Society, each society for itself. Churches furnish the pulpits, and is not the cabinet a Spiritualist's pulpit? Not only the cabinet, but a suitable hall for it, and for the meetings of the spiritual society, should be the adjuncts of every principal city, and Spiritualists should hail with joy the coming day when this will be so.

Make the cabinet of perforated sheet-metal, one-fourth of an inch thick, with one-fourth-inch holes, not much more than one inch apart. As to the size of the cabinet, let that be determined by the judgment of a committee, say two by five feet, or three by six feet. The bottom plate need not be perforated, though it may be, and it should be four or six inches above the floor. The door, front and sides, should have a sharp-pointed spike, with its base firmly riveted in every alternate hole. The back plate, of course, needs no spikes. The spikes should be from one inch to one and one-half inches in length, with the sharp end outward. The use of these spikes is that a spirit-grabber, when he grabs a materialized spirit, may form a correct estimate of the force with which a spirit shrinks back into a medium during dematerialization, the locked door protecting the medium, while the spikes would remind the grabber of something tangible, at least.

Attach the door by two or three strong hinges, well riveted. Let the door be fastened as follows: Live on its centrifugal edge, at proper intervals, five staples, so placed as to be in juxtaposition (when door is closed) with five similar staples riveted to the door-face. Then let the investigators furnish the five padlocks, selecting best makes. themselves locking them, and retaining the keys.

The advantages of such (or similar) cabinets are numerous, and obvious to all concerned. To the medium it offers safety from violence, and from having their apparel torn in shreds by a mob; and although it may not avert the shock of sudden light-strikes, it will, in connection with the spikes, give to spirit-grabbers a taste of the same medicine.

And now, a word as to other conditions: While the examining committee would, of course, exclude all wigs and makeups from the cabinet, and indeed ought to dismiss as spurious all pretended mediums having such things in their possession, without even admitting them to the cabinet, still, what manifestations could be made with them, from the inside of such a cabinet?

Another thing: The spirit-grabber ignores the formation of a materialization from the medium; regardless of the fact that the sudden retraction of the borrowed robes back to the medium may give the medium a violent shock, the grabber reaches for the spirit, expecting to catch the medium. Now, if he does catch the medium, under above conditions, outside the cabinet, he has demonstrated something more wonderful than materialization, namely, the transmission of flesh and bones through metal; while, if he grabs a materialized spirit, instead of the medium, he will get an experience that will keep his memory green, without having to maltreat the medium.

If a steel or iron cabinet interferences with the exercise of the medium's powers, then use perforated brass plates; if brass will not do, use two-inch seasoned oak, but use five to eight padlocks, and retain the spikes.

Mediums should not be abused by investigators, and should not be evaded or baffled, while the exact truth should be ascertained and proven beyond all peradventure. Surely a cabinet can be devised which will forever set at rest the vexed questions which lie, seemingly, at the very door of investigation, and threaten with obloquy both mediums and investigators. The above plan, or some modification of it, ought to solve the difficulty.

If the Davenport brothers had possessed such a cabinet, what troubles and things they would have avoided—what doubts and cavillings! There is but little use in tying mediums, especially with cords or ropes. Experts can get out of such trammels almost instantly. It is now claimed that tying with thread, and then sealing, prevents the possibility of successful fraud; but the mass of the people do not realize the reason why. Fraud is found everywhere in these modern days, even as in the olden time. A man pays a thousand dollars for a diamond ring; its genuineness is certified to by unquestioned authority. No fraud there. The ring is found to be a trifle too small for the wearer; it is taken to a reputable jeweler for enlargement. He puts it in the hands of a workman who happens to have at hand a few sizes of the stone in reserve. The enlargement is to great. The owner calls and gets his ring; it now fits, of course, but the gem is gone. In its stead, paste worth a few cents. Had the ring been altered by the head of the firm, it might have escaped fraud—who can know? Simple evidence is better to the common mind than that which is complicated—there seems to be less possibility of fraud. There are some people whose hands are so nearly the same size as their wrists that if they are tied with thread or rope, and knots sealed, the hands can be withdrawn and replaced as will, very rapidly and surely. These, some prisoners, cannot be manacled, because they can withdraw their hands through any manacles which clasp their wrists.

DAYTON, OHIO.

Johnson and Rockwell.

TO THE EDITOR:—I will write a few facts about Mr. Johnson's mediumship. I have nothing to say about Mr. Rockwell, only that he was not a proper person for Mr. Johnson to associate with. Mr. Johnson held most of his seances at my house in Bay City, under the most strict test conditions that I have ever witnessed, and with good and genuine results. In fact, he told the sitters at his seances to impose any test condition on him that they wished, and he would accept it. He gave three materializing seances at my house, and every one under severe test conditions, having both hands tied together tightly behind him, and then, with nothing white about his person, and without coat or vest, was put into a stout sack without rip or tear, every knot strongly sewed, and the sack tied as tight as he could bear it, at the back of the neck, and sewed. Then he explained to the sitters the different manifestations that sometimes happen at these seances, such as materialization, etherization, transfiguration and personation. He said that it was possible that he might be brought out before them—which remark made some of the skeptics smile, when they thought of the fix he was in.

Quite a number of spirits materialized outside of the cabinet and advanced four or five feet, gave their names, and held quite a conversation with their friends, then stepped back towards the cabinet and dematerialized in plain view. They came in all sizes, from seven-foot Indians down to small children. Mr. Johnson was brought out arrayed in white from head to foot, and was easily recognized by myself and others. His being brought out before us did not make us think for an instant that he was a fraud, but it did give more undoubted proof of spirit power. Now, if Mr. Leathers will explain how Mr. Johnson could get out of that sack and get himself arrayed in white from head to foot, and come out before the sitters, then go back to the cabinet, hide his white robe where it cannot be found, and get himself back into the sack without disturbing a knot or breaking a thread—and prove his explanations (for we do not take suspicions for facts, the age being past for trying witches), I will find no fault if he keeps crying fraud. Mr. Leathers says some of their masquerading outfit was found behind a picture in their room at Mr. Penney's. Well, I had to laugh when I read that; for if they knew what that cloth was it would never have stuck it under the nose of H. D. Barrett or Jennie B. Hagan-Jackson, and others; and if they wish to know more of that cloth, we can inform them.

Now, as regards Mr. Johnson's slate-writing, I will state a few facts. I have had considerable experience with some of the best mediums in the country, yet I never saw any more satisfactory than I have seen of Mr. Johnson's. A lady came from Saginaw, brought her own slates, tied up in heavy wrapping-paper, and I positively knew that neither Mr. Johnson nor Mr. Rockwell ever touched those slates before they were used for slate-writing; for I kept my eyes almost constantly on them until they were used. The writing came just the same, and was satisfactory. Another case: A Bay City lady, a member of the Universalist Church, brought her slates from home, tied up in a paper. Johnson was not in when she came, and did not get home till nearly dark. She told him she wanted to get slate-writing on her own slates. He said it was getting late and asked her to come the next day. She said she could not come the next day. He said: "If you had your slates here I would give you a five-minute's sitting." She said: "My slates are here." He said: "Get your slates, sit down and put your slates under your feet." He was sitting on a sofa, reading a newspaper; he did not stop to read, and in about five or six minutes he told her to look at her slates, which she did, and found a beautiful message written between the slates. The same lady came again in a day or two after and took some of Johnson's slates, washed them with soap and water, and tied them together. Johnson in the meantime was getting ready to go and hear H. D. Barrett lecture. He told the lady to sit in an easy position and hold her slates until he returned, which he thought would not be over an hour. She sat in that position two hours, and got so tired that she could stand no longer, saying: "It is of no use—I know that I can't get anything. But imagine the look of pleasure and astonishment that lit up her features when she saw on one of her slates a beautifully-painted picture of a nearly half-blown rosebud, in oil paint fresh from the brush—an emblem of her little control, who gives her name as Rosebud."

When Mr. Johnson returned, quite a number came with him; among the number was Mr. Frank Rossman, president of the First Spiritualist Society of Bay City. He is one of Bay City's wide-awake business men, and has had a great deal of experience in investigating Spiritual phenomena, and never condemns a medium on suspicion without proof. A materializing seance was then held, Mr. Rossman assisted by five or other men, two of them skeptics searched the cabinet thoroughly, then took Mr. Johnson and Mr. Rockwell into a bedroom and stripped them to the skin, and gave all their clothing a thorough search, then made them get in front of them to the seance-room. Mr. Rossman then stated to the company that they searched the mediums to the skin, and were satisfied and knew that neither of them had any white material about them. Mr. Johnson then went into the cabinet, and over twenty forms, large and small, came out, all draped in white from head to foot. I could state many more instances of slate-writing, but I have made this longer than I intended, and will only say that what I have written can be verified and sworn to by many.

A. D. HUNT.

"Tu Quoque."

The "tu quoque" style of argument is not ways in good taste, or convincing, but there are times when it may be very properly be used. Orthodox people are quite habituated to charging Spiritualists with lax notions of morality and laxness in obeying its behests. A newspaper published at Washington, Pa., is so down on Spiritualism, it will scarcely tolerate a notice of a Spiritualist meeting; yet in a recent issue it gives an itemized account of the immoral derelictions of an orthodox minister who "jumped his ball" and has been re-arrested and taken back to stand trial for seducing a member of his congregation.

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THE LYCEUM GUIDE.
For the Home, the Lyceum
and Societies.

A Manual of Physical, Intellectual
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COMPILED BY EMMA ROOD
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A COLLECTION OF MUSIC AND
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Lyceum. The book is the result of practical work
and is a most valuable addition to the Lyceum, and
has been used by many of the best Lyceums in the
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GENERAL SURVEY.

The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday, Saturday in order to have immediate insertion.

TO CONTRIBUTORS: Were you ever in the office of a paper that has a large circulation? If so, you were undoubtedly surprised at the piles of original manuscripts that greeted your vision, a large portion of which could never possibly see the light, however meritorious it might be. Were THE PROGRESSIVE THINKER ten times larger than its present size, it could not publish all the articles that would come to it weekly. While this fact will be recognized by many, there are others who look for the immediate publication of their articles, and are greatly surprised and disgusted if they do not appear, and if not published at all, discontinue their subscriptions, thus losing the grand light of the paper, and acting very unwisely. The fact is, in the office of every first-class paper there are articles on file that have been waiting a place for many months, or even years. They are all carefully read, with great attention and profit, and though they may never appear in the paper, yet they have interested deeply the editor. We cordially invite contributions, and those sent here must necessarily be left to the discretion of the editor. But never be offended if your article does not appear in print; rise above taking the least offense at anything of that kind.

Mrs. D. H. Richardson writes from Washington, D. C., concerning Miss Maggie Gaulle: "She gave me a test that was wonderful. In my pocket I had a letter handed me from my carrier, in a late mail, and I put it in my pocket, went to the seance and forgot about it. She described to me a lady standing by me, gave me her name, and I said: 'Such a person I know well; an old friend, who is living now with my brother in Connecticut.' The medium replied: 'She has passed over—went out Tuesday last, very suddenly.' I arose and told the audience I had no proof other than what Miss Gaulle gave me of her passing out. How was I to know? At once the medium said: 'I am drawn to your pocket; have you anything that belonged to this lady?' I said: 'Not a thing.' At once the influence grew stronger and Miss Gaulle said: 'Oh, you have a letter that contains the intelligence of her passing away; in your unopened letter sent you by your brother William.' At once the letter was read: 'Amelia passed away Tuesday, at 4 o'clock, very suddenly.' To me it was a strong proof of spirit presence; if not, what is it?"

Misses Sallie and Jessie Scott write from Downey, Cal.: "Last October Miss Lydia Allen and Mrs. S. E. Ransom visited this place, endeavoring to spread the truths of Spiritualism, but they found a great deal of opposition and had some thorns and thistles in their way. However, Miss Allen concluded that she would try again; consequently she has been with us for short visits several times since then. She is only seventeen years of age, and has power and ability which would grace a rostrum in any city in the land. We have also had with us the first Sunday in each month Rev. W. C. Bowman, pastor of the Church of the New Era, of Los Angeles. He has ability as a speaker."

Mrs. Ida P. S. Whitlock writes from Baltimore, Md.: "I am here serving the Religio-Philosophical Society during the months of February and March, and would like to say that Spiritualism is gaining a strong hold here in this Catholic city for upon every hand and in every denomination investigators are to be found, seeking to know of the future life. I return here next October and next March."

Doc. Dickinson appears in several communications published in the Moon, at Battle Creek, Mich. He challenges Mr. Starr to produce a materialized form, by natural law, outside of mediumship. He has no faith in Starr's mediumship, but considers Mrs. Starr the finest clairvoyant medium of modern Spiritualism. He says: "As you advertise that you and your wife are able to do any and everything that the most noted of so-called spiritualistic mediums do, and in style superior to them, beyond comparison, even claiming to make them green with envy, I will not only give you a chance to do as you say, but I will pay you well for doing so. I have in my possession an independent slate-writing spiritual message from one who was near and dear to me in earth-life, given to me by a lady who never saw or heard tell of me before. Now, if you or your wife will duplicate that communication under the same test conditions, I will make you a present of a five dollar bill, the communication to be read in the opera house, so your hearers can decide for themselves whether it is a duplicate or not. My second proposition is, if you will materialize my wife's

spirit in earth form so I can recognize her, shake hands, kiss and talk to her on matters concerning her earth-life that no one on the face of the earth knew anything of but herself and me, I will give you five dollars more. All this has been done many times, and I will testify to it, and many others will do the same. My wife has been materialized for me by four different mediums, both male and female. Now, if you will, by some natural law as you propose, outside of mediumship, produce her materialized form so I can recognize it and talk to her, I will gladly pay you all I have promised."

Sanco writes from Grand Rapids, Mich.: "The Grand Rapids Spiritual Association is alive and in a healthy condition. The future looks hopeful indeed. Good audiences come out each Sunday to hear that capable little woman, Jennie Hagan-Jackson, who holds the rostrum with us this month. We feel proud to call this Jennie's home, because we know it is a credit to any city to be honored by a dweller possessing such spiritual ability, known as she is from Maine to California, and continually active in the good work. The late book of gems, containing seventy photographs of noted mediums and speakers, should be in the hands of every Spiritualist throughout the land. Her Association has an effective board of managers, composed of fine specimens of active humanity. They don't sleep when spiritual food is so much required, and at the commencement of the season were careful in their selection in placing good committees on the work to be done through the year. For amusement and the entertainment part, Mrs. P. L. Sanborn and Miss Hatlie Ward were fortunately selected, as they have proved themselves adequate to the task, and by their untiring energy and perseverance each week, a fine class of entertainments has been given, which have drawn out large and appreciative audiences. Mrs. Sanborn has a fine contralto voice, and with this gift she has been able to contribute largely to each programme. Our circles are kept up, and such mediums as Mrs. Jackson, Mrs. Coffman, Mr. Holmes, and Mr. P. L. Sanborn, can always be found ready to give the happy tidings from our loved ones, through their spiritual controls. We look forward to a prosperous season with our cause. THE PROGRESSIVE THINKER is largely circulated here and is doing much good."

The Banner of Lights says: "Mrs. M. E. Cadwallader, of Philadelphia, has been in Boston for some time past in the interest of the National Spiritualists' Association. She expects to visit Newburyport, Elkhung, Worcester, and other places. She would be glad to correspond with secretaries of societies in the vicinity of Boston. Her present address is Hotel Thorndike, Boston."

Mrs. Charles E. Messick writes from Glenwood Springs, Col., that her husband is a materializing medium, getting hands and faces almost perfect. They will be pleased to see and entertain any good mediums. Glenwood Springs is a beautiful health resort.

F. A. Haven, of Stratham, N. H., sends in sheet form an "Anniversary Hymn." The words are by Lizzie Doten; music by Fannie A. Haven. Both words and music are very fine. The price is 15c.

J. N. Yakes writes from Milwaukee, Wis.: "The different societies here are striving to see which can make the best show and do the most effective work. Frank T. Ripley lectured at Fraternity hall last Sunday evening to a crowded audience. This society has engaged him for the months of March and April. Every preparation is on foot to make the forty-seventh anniversary eclipse all previous records. Our veteran worker, Will C. Hodge, is lecturing to good-sized audiences at Gram's hall. He never fails in his logical deductions. He hews to the line, let the chips fall where they choose. The Germans on the North Side have local talent officiating. Their growth is steady, but when once convinced they never turn back. Mr. and Mrs. Smith, Mrs. Bleakley, Mrs. Dickinson, Mrs. Nick, Mrs. Nutt, Mrs. Goodwin, Prof. Metcalf and the writer are all like a hive of working bees, having plenty to do in their clairvoyant work, and the better part they do not have any time for gossip, if ever so inclined."

The Brooklyn (N. Y.) Times says: "Prof. J. Jay Watson has established a conservatory of music at 284 Clifton place. Prof. Watson has but recently identified himself with the musical interest of Brooklyn, but has a wide acquaintance throughout the country as a violinist, and for many years conducted a school of music in New York. He takes great pride in the possession of two old violins, presented to him by Ole Bull, and from both of which he brought very sweet music. Others whose services lent much interest to the occasion were Mrs. John A. Douglass and Mrs. Delina C. Peckham, both of Middletown, Conn., and the professor's daughter, Miss Annie A. Watson. Prof. Watson will continue to give these musicals every two weeks." Prof. Watson is widely known as a Spiritualist.

Mrs. Isa Wilson-Kaynor would like calls for camp-meetings for the summer. Her present address is 8736 South Wood street, Chicago, Ill.

W. Allen writes: "The West Grove Spiritualists' Association will hold a meeting at West Grove hall, York county, on Sunday, March 31, 1935, to convene at 10 o'clock A. M. and have a basket dinner and continue through the day, in commemoration of the anniversary of the discovery of modern Spiritualism by the Fox sisters, March 31, 1848. We are expecting to depend on home talent to conduct the meeting, but would gladly accept aid from any visitor that would be so kind as to assist. All are invited to attend."

C. F. Ray, secretary, writes from Milwaukee, Wis.: "The Unity Spiritual Society will celebrate the forty-seventh anniversary of modern Spiritualism at Fraternity hall, 216 Grand avenue, opening with a grand gala day on the 29th. In the evening will be given the annual anniversary ball and social closing on Sunday, the 31st, with the following programme: Conference meeting from 10 to 11:30 A. M. Several speakers and mediums will be present. Test seances from 2:30 to 4 P. M.; supper served from 4 to 7 o'clock; evening service at 7:30. The anniversary address will be delivered by Mr. Frank T. Ripley, followed by public tests. Preparations are being made for the grandest celebration of this kind that Milwaukee has ever held. All the Spiritualists of the State are cordially invited to be present on this occasion."

L. S. M. writes from St. Louis, Mo.: "It is encouraging to the Spiritualists of this city to note the growing interest in

the cause so dear to the hearts of true believers. Mr. Wiggins' lectures are more interesting and instructive than ever before, and the tests given through his mediumship are more and more remarkable and convincing. Many who have no knowledge of spirit manifestation are in constant attendance. And though they seemingly are not always in full accord with his utterances, they appear to be deeply in earnest in their investigations after truth, and are willing to weigh his arguments and deductions in an unbiased scale of study and reflection. There is an increasing desire on the part of all for phenomena, and during the test seances the utmost quiet prevailed. Nearly all the tests received a recognition, and many who apparently did not expect gratifying results were brought face to face, so to speak, with those who inhabit the higher sphere."

C. C. Schooley writes: "After a respite during the winter months, the First Society of Spiritualists of Lansing, Michigan, will commence the season with a social and literary entertainment, Saturday evening, March 30. Sunday, March 31, morning and evening will be devoted to lectures by local talent. Following this Mrs. Jennie Hagan-Jackson of Grand Rapids, Mich., will lecture for us each Sunday morning and evening during the month of April. We hope to speak for her a large audience, for she is a noble woman and an able lecturer. The outlook is rosy this spring, and we feel the cause is gaining ground in Lansing."

THE FORTY-SEVENTH ANNIVERSARY. There will be three specially arranged sessions by the First Society of Spiritual Unity, Washington boulevard and Ogden avenue, at 10:30 a. m. and 3 and 8 p. m., for which a souvenir programme will be printed. The order of exercises will consist of addresses by Mrs. Mary C. Lyman, pastor of the society, and other prominent mediums and workers, of inspirational poems written for the occasion, and of new and original vocal and instrumental selections by the leading artists of the West side Choral Union, under the direction of Prof. H. A. Tolman, musical director. At our regular monthly meeting, Feb. 3, it was voted to extend fraternal greetings to our sister spiritual societies of Chicago and vicinity, and to invite them to partake with us, in person or in spirit, of the mental and spiritual feast that we have prepared; and to Spiritualists everywhere do we extend the hand of welcome to our meetings upon this as upon all other occasions. To those who live at a distance, we would say that they may bring their lunch and will find accommodations for partaking of the same; while ample arrangements have been made for all others at a first-class restaurant at lowest rates, only a short distance away. Friends contributing flowers may place them in charge of the Ladies' Social Union before the morning session. Time and place will be reserved for all mediums and workers who may attend these meetings and who desire to be heard, to address the audience for as long a period as the circumstances and number of speakers will permit, and a special invitation is given to mediums of all phases to attend. E. N. Pickering, Mrs. N. O. Leonard, Edmund Pickles, Mrs. A. Hansen, and J. J. Marshall, Committee of Arrangements.

C. C. Lassen writes: "We have had tarrying with us at Cheyenne, Wyo., for the past four weeks, L. Colburn, of Vermont, teaching us the beautiful truths of Spiritualism and giving us interesting and instructive lectures which have been highly appreciated by all. He is a sincere and noble worker and has aroused considerable enthusiasm for the cause of Spiritualism in this city. On Wednesday evening the large circle of friends which he has made while with us tendered him a farewell reception at the residence of Mr. Sam Wilcox. Mr. Colburn and Bernard Holtum, of California, a young medium, entertained the company by giving some very fine and convincing tests. We bid him God speed, as he leaves for his home in Vermont, much to our regret."

J. W. Dennis writes that Maple Dell camp, at Mantua Station, Ohio, is to have a new and fine auditorium, 60 by 130 feet, with a dancing-floor 30 by 60 feet, and a platform for speakers that can be converted into a stage at short notice. Side awnings will make a cover 80 by 160 feet. Maple Dell camp is on a boom. The session of 1935 will be five weeks long.

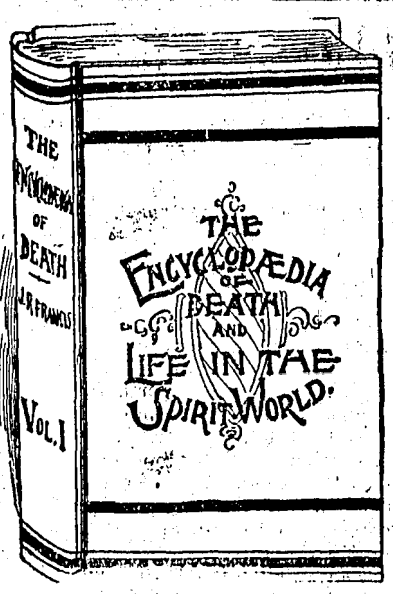
J. W. Westerfield writes: "Dr. J. W. Kenyon, who has long been known as one of our most able and eloquent speakers, has been lecturing here in Westerfield hall for the past two months, and will continue to do so for some time to come. His wife, Mrs. Kenyon, whose controls follow his lectures, gives some remarkable tests, they being recognized and acknowledged. Last Thursday evening, Mrs. Annie E. Thomas, of Dayton, Ohio, was with us, and lectured and gave tests, giving about thirty names, every one of which, I believe, was recognized. She is an able inspirational speaker and test-medium, and as such, I can recommend her to any society wishing a speaker and test-medium. As I feel sure that any one engaging her services will have no cause to regret it. The world moves, and humanity also. Spiritualism is steadily gaining here, not only in our city, but in the surrounding country also. Since our Chesterfield camp-meeting, farmers have been attending it, and many circles have been formed, and as a result, mediums have been developed, and many have become Spiritualists amongst them."

Mrs. Jennie Hagan-Jackson goes to Lansing, Mich., for April, and Connecticut for May.

Dr. P. S. George, secretary State Spiritualists' Association, 1901 S. street, Lincoln, Nebraska, is desirous of corresponding with every Spiritualist in Nebraska, as he is preparing a list of names for the information of those who attend our next State convention, which convenes early in October, in that city. It is highly important that every Spiritualist in the State send in their names and address as early as possible.

The Spiritual Alliance, of St. Paul, Minn., has engaged the services of Oscar A. Edgerly for the month of April. Mr. Edgerly will begin his engagement on Sunday, April 7, on which date the Alliance will celebrate the forty-seventh anniversary of the advent of modern Spiritualism.

Mrs. De Wolf, prominent as a Spiritualist and test medium, was recently refused the use of their place of worship by the Church of Christ Union, a so-called liberal church at Rockford, Ill. Which goes to show that not all is liberal that claims to be so.



Any one who sends us four trial subscribers can have the Encyclopedia of Death, and Life in the Spirit-World sent to him for 50 cents. Every Spiritualist will want the various volumes of this Encyclopedia. Your library will not be complete without it.

A course of ten lectures will be given by Coulton Turnbull (M. P. A., London, England), No. 8 South Sheldon street, Chicago, Ill., commencing March 20, 8 p. m. sharp. The subjects will be taken in the following order: The Soul, The Evolution of Soul, Perfect Expression (unconscious growth), Perfect Expression (conscious growth), Monad to Man, Creative Intellect, Giordano Bruno, the Martyr, The Kabala, Cyclic Years, Comparative Religions, and the Instability of Doctrines. Tickets for course, \$2.00; single lecture, 25 cents.

C. L. Clark, president, writes: "The North Side Spiritual Society will, on and after March 31st, be located in the North End Masonic Temple building, at 615 and 617 North Clark street, and will be known as 'The Church of the Spirit.' Dr. Willis Edwards has been engaged as pastor."

Ernest T. Ripley writes: "To the many correspondents who have written me for my services for March, April and May, I will say that my time for those months is all taken; but I can be engaged for June, July and August, at camps or grove-meetings. Address me at 122 7th street, Milwaukee, Wisconsin, during March and April, during May address me at Waukegan, Wis."

Miss Carrie Price writes: "The Liberal and Spiritual Society of Oakland, Cal., held its annual meeting on the 13th of March. Col. Jesse Tobias was unanimously chosen for its president for the ensuing year. Col. Tobias's post-office address is Golden Gate, Alameda county, Cal. The society is in a flourishing condition, and holds out big inducements to mediums. None but those who are first in the profession of platform test mediums will be employed by the president. Mrs. Cowles is booked for Los Angeles for the month of April. She never fails to draw a full house wherever she goes. Madame Montague is still working in Oakland."

The Cleveland Progressive Lyceum and Spiritualists of Cleveland and vicinity will celebrate the Forty-seventh Anniversary of modern Spiritualism on Sunday, March 31, in Weisgerber's hall, during March and April, with singing and children's lyceum entertainment in the evening. Everybody cordially invited.

R. C. Richardson writes of the situation at Oshkosh, Wis., a city of over 30,000 inhabitants, yet no Spiritualist or secular society. This deficiency is in some sense supplied by the First Congregational Society, whose pastor is an independent man and thinker, whose utterances are too strong meat for the mental digestion of straight-laced orthodox people. He is not afraid of Spiritualism, nor of free-thought, and seems to keep his mind ever open to receive truth. His recent discourse on "The Good in Spiritualism" gave much satisfaction to Spiritualists and liberal-minded people. Oshkosh would seem to be a promising field for a good test medium.

E. W. Sprague, lecturer and platform test medium, writes: "Your energy, ability and push is worthy of the great success God and angels grant to you in this, your glorious work for humanity."

Notie Howell writes from Los Angeles, Cal.: "We have many meetings here and all seem to be in a flourishing condition. Dr. Ravlin has come and gone again, and we have with us at present Dr. J. M. Temple, whom we hope to retain for some time, as he is doing a noble work, both public and private, and bringing many into our ranks. We have one organized society called the First Spiritual, which claims nearly three hundred members. Our president, Mr. Dye, and his worthy wife are indefatigable workers; also many of the members are putting their shoulders to the wheel. We hope to have a winter camp here in the near future, and as I have had quite an experience in the East in such work, I know it can only be accomplished by patience, energy and willing hands. Our eastern friends will then be able to spend a month or two with both pleasure and profit in the glorious land of sunshine and flowers."

The Banner of Light, Boston, says: "Moses Hull is receiving an ovation by the Boston Spiritualists which may well fill his heart with pleasant memories when this veteran worker for Spiritualism shall take his departure for the fulfillment of his next engagements. He remains in Boston the Sundays of March, addressing the Spiritual Temple Society meeting in Berkley Hall. Those who have not yet heard him should improve the present opportunity to do so at once."

C. S. Butler writes from Sacramento, Cal.: "I am pleased to see the stand that Spiritualists and Spiritualist societies are taking to get rid of the fakes and frauds that are constantly hanging out to Spiritualism. I believe it the duty of every society, as well as every Spiritualist, to denounce every one that they know to act in a fraudulent manner. Sacramento has been cursed for the last few years with them. We have had some good and true mediums to administer to our waiting souls, such as Mrs. Cowell, of East Oakland; Mrs. Waite and Mrs. Ladd Finegan, of San Francisco. I must not fail to mention Mrs. Fulton, materializing medium. The first Tuesday in January I attended her seance and there came my sister, an aunt, and the spirit of a lady friend that I had good-bye in the States forty-nine years ago; all looking as natural as in

earth-life. There also came the spirit of an Indian girl, White Fawn, a control of a magnetic healer that is treating me. I made arrangements with her, unknown to her medium, to go with me to San Francisco to materialize for me. When I came back I gave her medium a description of her, and she said it was certainly White Fawn. There seems to be good material here for the angel-world to work upon."

E. J. Bowtell, inspirational speaker and psychometrist, and wife (spirit artist) are engaged at Saratoga Springs, N. Y., May 5 and 12. Open dates in April and June. Address 12 Dover street, Boston, Mass.

Tom Clifford, Cleveland, O., writes: "The People's Spiritual Alliance, of Cleveland, have arranged for the celebration of the anniversary of the advent of modern Spiritualism, on Sunday, March 31, and invite all Spiritualists and the public generally of Cleveland and vicinity to participate. The programme will embrace services in the afternoon and evening at Memorial Hall, 170 Superior street. Mrs. H. S. Lake, the pastor, will probably be assisted by another speaker, and the other features will be in accord with the occasion, not the least of which will be the offering of bouquets and potted plants, by any who desire, to spirit relatives and friends. Further announcement will be made in the daily press."

Rev. J. F. Geddes writes: The Washington Union Spiritual Association, Minneapolis, Minn., will celebrate the forty-seventh anniversary of modern Spiritualism in its hall on March 31, holding an all day convention, to which they invite the Spiritualists of Minneapolis and surrounding towns. Day's programme: 10:30 p. m., conference; 1 p. m., recess; 2:30 p. m., lecture and tests by Mrs. C. D. Pruden; 5 p. m., recess; 7:30 p. m., miscellaneous literary, musical and spiritual entertainment. Visitors are invited to bring lunch, etc., but tea and coffee will be served in the hall at nominal rates. Come in a happy spirit and we will keep you happy. Contributions for table or platform decoration may be sent to care of 'Janitor,' Odd Fellows Hall, 12 Washington Ave., N. Minneapolis. We hope our St. Paul and other friends will gather in their numbers on this occasion, and help us make Minneapolis up, the best local and other talent will be on hand for the day."

J. L. Gregory writes: "White Pigeon, Iowa, is a very small place—two stores, two churches, schoolhouse and a public hall. The hall was put up this winter. The citizens are of a literary turn, and had been holding literary and debating meetings in one of the churches, under some protesting. In late fall the church was asked for, to hold literary exercises in again this winter; but they didn't know. But there was one thing the outsiders—good, free-thinking class of people—did know: they knew enough to put up a hall. After the hall was under headway, we 'could have had the church just as well as not.' We have a place now where we can hold literary and debating meetings and discuss any subject—even religious subjects. Brother Moses Hull and Reverend Lucas held a debate here several years ago; they awoke some of the people and they have not gone to sleep yet. We need a good lecturer and test medium here for a few weeks. I believe they could do a great deal of good. Would like to have a Spiritualist organization here."

Secretary writes from Geneseo, Ill.: "Under the name of the First Spiritual Society of Geneseo, the Spiritualists of this town organized on the afternoon of March 14th, 1895, at the home of Mrs. K. A. McFarlane. The meeting was harmonious to a full degree, and augurs well for the future of the society. Though small in numbers it is not lacking in earnestness and energy, nor can it well be surpassed in quality of inspiration, as we are so fortunate as to secure the services of Rev. J. C. F. Grumbine of this city, whose occult and spiritual teachings have placed him in the front rank of inspired speakers. The officers of the society were chosen as follows: Rev. J. C. F. Grumbine, president and speaker; Mrs. K. A. McFarlane, vice-president; Mrs. Hiram Davis, treasurer; Miss Nellie L. Follett, secretary; Mr. C. L. Nordholm, librarian. Trustees: Rev. J. C. F. Grumbine, to serve three years; Mrs. K. A. McFarlane, two years; and Mrs. Daisy Bauer, one year."

P. P. G., of Platonis, Texas, writes: "I take pleasure in informing you that on the 24 day of March, 1895, we organized the First Spiritual Society of Platonis. The following officers were nominated by the High Priest of our mediums' band and unanimously elected: President, R. O. Faltes; treasurer, A. Eidelbach; secretary, F. P. Yeager; trustees, R. O. Faltes, R. N. Tynor and Mrs. C. Eidelbach. With the assistance of our most worthy spirit friends, we hope to be enabled to lead many blind and erring mortals into the glorious light of truth."

The forty-seventh anniversary of modern Spiritualism will be celebrated by the Students of Nature, at 574 Armitage avenue, Kremer's hall, March 31st, in the evening, by special exercises in the way of vocal and instrumental music of considerable variety, remarks by various speakers, and exercises by the members of the lyceum. Mediums are specially invited to be present.

Myra F. Paine lectures in Buffalo, N. Y., on the 31st.

U. G. Fligley writes: "I want to say that my old friend, Moses Hull's 'Encyclopedia of Biblical Spiritualism' is the crowning glory of his long and useful life in the service of humanity. I verily believe that he and his writings have done more than any other person or work to harmonize the church and Spiritualism, and if more had adopted his methods long ago, and would accept them now, Spiritualism would move ahead with more rapid strides than ever before. All honor to our Moses of Spiritualism." This book is for sale at the office of THE PROGRESSIVE THINKER, Price, \$1 postpaid.

Dr. D. Winegarten, inspirational speaker, takes subjects from the audience. He will respond to calls for funerals and lectures. Permanent address, call box 303, Grand Rapids, Mich.

P. Sorensen, of Oakland, Cal., writes: "The Encyclopedia of Death, I wish to say, is a grand work for thinking-minds, and ought to have a wide circulation. THE PROGRESSIVE THINKER is an excellent publication for seekers after truth and knowledge."

Will C. Hodge, who is now filling an engagement with the First Society of Spiritualists at Milwaukee, Wis., can be addressed for further engagements at 603 Grand avenue.

F. P. B. writes from Richmond, Ind.: "We desire to say through your excellent medium for the promulgation of special knowledge, that we believe the science and practice of psychometry, now known to only a few, will in a little time become the blessing of many, if a few more esoteric teachers like Rev. J. C. F. Grumbine shall arise in the school of thought and experience in the soul of things. Mr. Grumbine being engaged as speaker for the Temple Hall Society here, organized a class of twenty for lessons in this interesting study. After a few evenings in didactic instruction on the nature and possibilities of the science, to which all gave close thought, everyone was required to psychometrize from written sentiments on slips exchanged through the class. The result of the experiment showed strong psychometric power in some, good in others, and some only fair. Altogether it was quite gratifying to both teacher and pupil; and all are eager for the next trial. May such highly intellectual work go on and all people begin to learn of the spirit of things, which is the only real, which is immersed in matter, and without which it could not exist, and the panorama of material forms would be blotted out. Mr. Grumbine is giving great satisfaction to the society by his masterly lectures."

F. Breedman, of this city, writes: "Dr. Willis Edwards, the great worker, is too well known and commended abroad and at home, but to those who have not availed themselves of the opportunities presented to hear this versatile medium these lines are written. Last Sunday he was said to have eclipsed all his former wonderful phases. Such mediumship as Dr. Edwards should convince all searchers after the truth and triumph of spirit return, and act as an incentive to the attainment of spirituality of mind, which is 'life and peace,' and to the cultivation of the true self, or the god within. On the morning of the 31st inst. he will appear with Mrs. Cora L. V. Richmond, the beloved teacher of the First Spiritual Society, at Hooley's Theatre, at 10:30 o'clock A. M., as representative of the North Side Society, and at 2:30 P. M. and 7:45 P. M. he will officiate for the North Side Spiritualists in their new hall at 615 and 617 North Clark street, designated 'The Church of the Spirit.' Mrs. Anna Orvis and other talented mediums are expected. The new hall will be lighted with electricity, and will seat 1,000 people. All mediums will be cordially welcomed."

Dr. C. T. H. Berton writes from Peoria, Ill.: "Anniversary exercises will be held in one of our new houses in Benton Ridge, 400 Buckner avenue, March 31st and April 1st, with the following programme: Sunday, 10 to 12, addresses by home talent; 1 to 4, experience and mediums' meeting; and 7:30 p. m., anniversary addresses by the undersigned and others. Monday evening, illustrated lecture with stereoscopic views, by myself, followed by music and a social dance. Come, friends, prepared to stay all day and enjoy a social, spiritual time. A concise report of the exercises and of the progress of the work here will appear anon. May THE PROGRESSIVE THINKER still progress with kindly thoughts of true progressive thinkers for many anniversaries yet to come."

Mrs. H. L. Bigelow writes from San Jose, Cal.: "The First Spiritualist Union of this place is having full houses every Sunday evening during February and March, under the ministrations of Mrs. R. Cowell, speaker and test medium, of Oakland. The lyceum is increasing in numbers and interest; also the mediums' meeting and investigators' circle held at 11 a. m. Next Sunday we celebrate the forty-seventh anniversary of modern Spiritualism with an all-day meeting, convention of directors and board of trustees for the coming year."

Dr. P. S. George, 1901 S. street, Lincoln, Nebraska, writes: "Mrs. Annie Wagner, an honest and industrious medium, is with us at present, and has been the past three or four weeks. She does not pretend to be a lecturer, but as a test medium she stands at the head of the list. On last Saturday she was placed under arrest for giving clairvoyant readings without a license, and to say that every Spiritualist in the city was thoroughly aroused is putting it very mildly. On looking up the matter we found a city ordinance placing a license at \$50 per year for clairvoyants. Mrs. Wagner was immediately released on bond signed by Mr. Fred Hurman, president of the city council. Our society has employed two splendid young attorneys to fight the case through the courts. We want all honest mediums to know we are for protection when attacked in this way. Mrs. Wagner's trial has been set for hearing before the police court on April 3d, and we expect a lively time. We have in our midst a man calling himself Dr. D. W. Silver, who pretends to be a healer, clairvoyant, etc. Also a Greek scholar, and thoroughly understanding the Egyptian laws, and from that far-off country he brings charms that he offers to sell all the way from \$10 to \$20 each; so I am told. Some of his callers say they have had the opportunity of being supplied with these Egyptian commodities at the low price of \$10 each. This wonderful man offers to bring back your lost lover to you by the use of one or more of these charms, and by the same mode you will marry your divorced wife or husband, as the case may be. Can any of your readers give any information in regard to this man Silver and his manoeuvres at other places. This 'wonderful medium' has a license from our municipal authorities to practice all of this humbuggery. He is the complaining witness in the case of the city against Mrs. Wagner. For my own information I would like a bit of history in regard to the origin, etc., of these so-called charms."

The People's Tribune speaks as follows: "The People's Tribune speaks as follows: 'On Sunday next will close the series of eight lectures given by Mrs. Jennie B. E. Jackson, of Grand Rapids, before the spiritual society of this city. Mrs. Jackson's lectures have been well and favorably received, and she has made many friends, both in and outside of the spiritual ranks. If more people were filled with a desire to embrace the moral principles which she advocates, a different and far better social condition would prevail. She admonishes us that our duty is to ourselves, our children and our fellow-creatures; that we, of and by our own must make the advance from our sins and wrong-doings, instead of casting them upon the meek and lowly Nazarene, which, she says, shows a spirit wholly unworthy the highest of God's creatures.'"

[CONTINUED ON PAGE 7.]

A VALUABLE WORK.

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A BANKRUPT HEART. By Florence Marryat, author of "A Scarlet Sin," "How Like a Thief," "The Dead Man's Message," "There is No Death," etc. Paper, 50 cents.

ITEMS OF INTEREST.

Letter from Mrs. M. E. Cadwallader.

She Gives a General Survey of Her Work.

My labor in the West has convinced me that there is greater necessity for more united effort on the part of Spiritualists. Too many of them, think they owe no duty to their fellows. For my part I cannot understand how any one can, after being convinced of the truth of Spiritualism, think it right to give their support to the church which they claim to have outgrown, and so help perpetuate theologic influence. It is astonishing to note the number of those claiming to be Spiritualists who retain seats in the churches, while they do nothing to support Spiritualism.

My last Sunday in Chicago was full of work. During the day, visited the several societies, and found everywhere that the people were earnest in their desire to help the cause of the National Spiritualists' Association. Five societies made application for charters from the Association.

While in Chicago, I received a letter from Dr. R. D. Morison, of Patterson, Ohio, asking me to stop there and give an address. He wrote, "We have never had spiritual lectures here. The only thing we have to depend upon is the information we receive from the literature of Spiritualism. When I arrived at Forest, Dr. Morison met me at the depot and we drove to his home in Patterson. There evening we went to meeting in good old-fashioned style, in a hay wagon. Considering the fact that a revival service was being held in every church in Forest, and also that it was the first address on the subject, we had a good audience. About sixty were present and I received the closest attention. By special request I gave another address in Patterson the evening following. It was a revelation to me of the duty we owe to those who have not the privilege of attending services conducted under the auspices of Spiritualism.

I hope the time will soon come when the National Association will be supported in such a way that every State will be missionary whose duty it will be to go to such places and instruct those who are anxious to investigate the phenomena and philosophy of Spiritualism. I will say for the friends in Patterson and Forest, that anyone stopping there in behalf of Spiritualism will receive a cordial welcome.

A dear little girl, Aline Morris, insisted on my taking two cents as her donation on behalf of "Spiritualism" as she called it. She printed her name on a paper and gave it to me. May the blessings of those who have the highest good of humanity at heart rest upon her in my earnest prayer. She said to her grandfather who was there, "I suppose you will have to die before me, but when I come to heaven I shall be sure and find you. You could not do without me, could you?" There would be no one to look after you."

From Patterson I went direct to Washington, where I made a short stop at headquarters to report. Found them all busy and full of determination to carry the work of organization forward to a successful issue.

On my arrival in Boston, I found a great controversy going on in reference to the arrest of P. L. O. A. Keeler. The arrest of Mr. Keeler for holding a seance without a license, had brought up an interesting question: Is Spiritualism a religion? The secular papers took up the discussion. Reporters interviewed Spiritualists to discover their views on the subject. In the midst of the controversy a bill was presented to the legislature asking for a special act for the incorporation of the Massachusetts State Association of Spiritualists. At the hearing before the legislative committee I was called upon as a representative of the National Association to state whether, in my opinion, the Spiritualists wished their ministers to have the power to solemnize marriage. At that hearing the question as to whether any appointed minister of Spiritualism residing in the State of Massachusetts could solemnize marriage, is asked. The minister present said, "Yes," and for the time we felt that we had received a decision worth something. However, the next day I was informed by the Clerk of the County Records that if any Spiritualist minister attempted to do so he would feel it his duty to bring the matter into the court.

"Could a Baptist minister who had been ordained in California and who afterwards became a resident of Massachusetts perform a marriage ceremony?" I asked, to which he replied that that was a very recent case. The State of Massachusetts does not recognize Spiritualism as a religion.

"What are our people going to do who wish to be married by a Spiritualist?" I asked.

In the conversation that followed, I found that the Bible is part of the common law of Massachusetts. In connection with this I quote an extract from the speech of Governor Greenhalge, March 10:

"We talk of the separation of Church and State, or as I say, state and church; after all, the separation is only a legal one. For speaking in the name and in behalf of the commonwealth, I say that that commonwealth comprehends, as its most precious jewels, every living

church of Christ. So, my friends, this is a Christian commonwealth. It was long ago held that Christianity was a part of the common law, and it has been from the beginning and will ever be a part of the government of the commonwealth of Massachusetts."

And yet many Spiritualists do not think there is need of organization. Cannot some action be taken by the Spiritualists of the country to at least have the privilege of having marriage solemnized by our own ministers? I would suggest that we have a special act whereby we shall be granted the right to have marriages solemnized in open meetings (as do the Quakers), as well as have the right to be married by the ordained ministers of Spiritualism. The clerk of the records informed me that if we did, that every objection on the part of the law would be met, as the implication of law would be the preserving of the records.

I note the following from his conversation with me upon the subject: "If the Spiritualists of the country could be put on the same basis as the Quakers it would meet all objections. Let every incorporated society of Spiritualists have the power similar to that the Quakers have, of solemnizing marriage in open meeting, the clerk of the meeting to sign the certificate and return it to the proper officers for record. The ceremony can then be performed according to the form prescribed by the members."

The above refers to the matter as it stands in Massachusetts. There are many who will say that they do not wish to be married in open meeting. In answer to all who might object to anything I have said in this connection, let me say that I have reported matters as they have been presented to me. But if anything can be done to put us on the same footing as other denominations, I hope the Spiritualists will take action in the matter and see how they stand in the other States of the Union.

I started to write you of the work in behalf of the National Spiritualists' Association, but owing to the extreme length of this letter I will leave the general work for my next letter. In view of the foregoing, the importance of organization can readily be understood by all concerned, if, as Spiritualists, we are going to stand for our rights as a people.

I am visiting places in the vicinity of Boston, in the interest of the National Spiritualists' Association, and am meeting with a cordial welcome everywhere. As matters press upon us, I find our people alive to the necessity of organizing for co-operative effort. More anon.

IN AND AROUND BOSTON, MASS.

Every day the necessity of organization on the part of Spiritualists becomes more apparent. Here in the State of Massachusetts the people are anxious to have their marriages solemnized by their recent experiences. Mediums are (so I am informed) refused a license, and yet if they give seances without a license are liable to arrest. Mr. Keeler was obliged to pay a fine of \$15 for giving a seance without a license (it was denominated a show by the law). He had able counsel, but they informed him that as long as the statute existed he was clearly liable. I am sure the most violent opponent of organization will clearly see by this that something ought to be done to remedy this state of things yet what can be accomplished, unless we all work together.

Since my arrival here I have been kept hard at work explaining the aims of our organization. On Sunday, I attended the laymen meeting, and in the evening the services at Birkley Hall. On Tuesday evening I addressed a meeting in Lynn. Mrs. M. K. Dowland, who had charge of the meeting, extended to me a cordial welcome. Those present were thoroughly in sympathy with organization, and manifested it in a practical way.

Wednesday evening was the meeting of the Veteran Spiritualists' Union, of which I am a member. It always gives me pleasure to be with them. The speakers of the evening were Moses Hull, Mrs. Longley, Mr. Bowditch and others. I gave a synopsis of my work in the West, and urged the need of missionaries who could go forth to instruct those who were not familiar with our philosophy.

Friday evening I addressed the Ladies' Aid Society. I understand that this is the oldest society in Boston. It is doing much charitable work, and is now about to move into better quarters. I spent a very pleasant evening with them and hope to be with them again. Moses Hull and Frank Baxter, together with Mrs. Longley, took part in the evening exercises. The president of the society is Mrs. C. Barnes, who fills the position with grace and dignity.

Sunday found me at Salem. Words fail to express my feelings when I attempt to record them. The Spiritualist Society of this place keeps guard over the place where the mediums of the past were tried for witchcraft. The society here might well serve as a model for others. Mr. Joseph Stiles was the speaker and test medium for the day. The hall was filled to overflowing to hear him. Certainly he is a marvel as an instrument in the hands of the spirits. I presented the claims of the National Spiritualists' Association to this most enthusiastic audience, and they responded in such a way as to show me no doubt that they were in favor of the movement. The guides of Mr. Stiles also spoke of the work. It will be a long time before I forget the pleasant day spent with the society of Salem, or the beautiful singing.

Tuesday, March 12th, found me at Lynn once more. We had a pleasant meeting. Prof. McLean, Mrs. Dowland and myself were the speakers on that occasion.

Wednesday I had the pleasure of addressing a meeting at the First Spiritual Temple, Boston. Mr. Ayers sought to have the support of every Spiritualist of Boston in his efforts to bring Spiritualism before the people. His Wednesday night meetings are principally for investigators, who are privileged to ask any question bearing upon the philosophy and phenomena of Spiritualism. He also has seances for physical phenomena held every Sunday morning and evening.

Thursday found me in Marblehead. There is no regular society here. It was a special meeting. Mr. Joseph Stiles was the medium. After he was through the people assembled listened attentively to my remarks on the necessity of organization. I was the guest of Mr. and Mrs. Stevens, of Devereux, who are ardent Spiritualists. Mr. Martin, of Marblehead, is also working earnestly for the cause. He is one who puts his hand in his pocket when the meetings run behind financially.

Friday evening I again visited the

Ladies' Aid of Boston. They meet every Friday and give a supper. Among the many present I make a note of Mr. Charles Sullivan and Miss Amanda Bailey, both of whom rendered beautiful selections of music. Mrs. Longley told of the plans for a Mediums' Home, and said that a friend had given a liberal donation. Other mediums and speakers took part in the exercises.

Friday morning I was the guest of Mr. and Mrs. Saunders, of Salem. Mr. Saunders escorted me through his historic town. I visited the Court House and obtained a copy of the record of the trial of Bridget Bishop for witchcraft, saw the witch pins, visited the witch house, and made note of many things connected with the history of that cruel persecution of mediums. It had the effect upon me of making me more determined than ever to do what I could to see that we are protected in our rights. Sunday, March 17th, I visited the societies at Providence, R. I. The Providence Spiritualist Association has as speaker Dr. George A. Fuller, of Worcester, Mass. He being thoroughly in favor of organization, gave an address which illustrated its necessity so thoroughly that it required very little work upon my part. The president of this society asked the members to vote upon the taking out of a charter, and it was a unanimous one. I received a cordial invitation to visit their society again, and many words of encouragement were given me.

In connection with this society is an adult school, also a young men's session of both are unusually interesting. In the evening I visited the People's Progressive Society of Spiritualists. Dr. Roscoe extended to me an invitation to address the society at the close of Dr. F. L. Willis' remarks. I explained to them the aims of our society, asking for their co-operation in our efforts to be recognized before the courts of our land. A pleasant feature of this occasion was the remarks of Dr. Willis, who said that after a two months' visit in Washington, where he had an opportunity to investigate the work of the National Spiritualists' Association, he had become convinced that its officers and workers had no intention of uniting for anything more than to secure a protection of the interests of Spiritualists, and in this they had his earnest support. Such words, coming from one of the veterans in our ranks, are helpful.

Dr. Willis advised all to look into the principles of the organization, and spoke for the National Spiritualists' Association the earnest support of the Spiritualists of Providence. Tuesday morning the medical bill comes up before the Committee on Public Health. The Spiritualists are working hard not to have it become a law and live time expected. On the whole I must say I think that Spiritualists everywhere are becoming imbued with the necessity for more organized effort, provided it be kept to a business basis, and no attempt be made to enforce any creed upon them. But they see the necessity of meeting organization with organization, if we are to have the obnoxious laws repealed that now exist on the statute books, as so forcibly illustrated in the Keeler case.

DEATH.

Death! Thou hast a spiritual blossom brighter than earth's fairest flowers, Jeweled with the sparkling dewdrops fallen in the silent hours. O, sweet Harbinger of morning, crowned with roses snowy white, Robed in purer love than earth-love—love immaculately bright! Angel-children's happy voices hail the pilgrim's earth-freed soul.

With true harmonies enchanting, which in joy-ways round him roll. Things of faith, friends, departed from earth's ocean wave and shore, Make his home-path ring with welcome; hands clasp hands to part no more. Long-lost faces light with pleasure; hearts meet hearts in strengthened love.

Parted, maybe, here in sorrow, they are understood above. Death holds life's immortal tiara, aureoled in love divine; And, when kissing soft the forehead, dying eyes can see him shine.

Lovely with shekinah radiance, beckoning, pointing heavenward—Home! Death, from pain the emancipator, we are ready waiting—Come! Reaper of earth's human race! God's archangel, to whose care the Are entrusted lives to blossom thick with ministrations rare!

We, prepared, fear not thy coming; for, with voices tuned to love, Will our feet ascend the pathways leading to the spheres above. Patiently we wait thy summons with a fearless, smiling face: When thou callest we will answer, girt with resignation's grace; For thou bringest rest and blessings—crowns of immortality.

Twined with fresh-blown spotless lilies, symbolizing purity. Death! Thou everlasting guardian of the earth's faithful, farewell-gate! Till thou callest to thy spirits, we will labor here and wait.

For by labor we will ripen, and our natures will unfold. Like the buds of summer roses, clothed with crimson tints and gold; And, the blending shades evolving deeper, richer, grander light, Death will open heaven's entrance portals and array our forms in white.

Death! Thou heaven-born justice-spirit! Changeless, faithful, true to those Who on earth perform their duty; Death! Thou silencer of woes! Man's high brotherhood is spreading, peace-shed guide to home, sweet home!

We, the children of Our Father, here will labor till thou'rt come!

DEVOTION.
Sydney, New South Wales.

WHERE THEY GET

Trumpet and Independent Voices in the Light.

TO THE EDITOR:—Recently we have read a good deal concerning remarkable phenomena and mediumship. This is as it should be; if we know a good thing and get it, let us tell it to the world and thereby encourage mediumship.

On Thursday evening March 7th, it was my privilege to again attend one of those grand seances very that noted medium, Mrs. C. E. Somers, of No. 9 West North street, this city.

At 8 o'clock, after a delightful social chat with the medium and her husband, I entered the seance-room; the single lamp was turned somewhat lower, but

not so low that we could not see and readily recognize the members of the circle.

The medium took her seat in the cabinet—a plain one, constructed by hanging a curtain across the corner of the room—the husband a little away from the circle to the side of the room, with the music box. Two trumpets were placed on the floor in front of and behind to the circle that to the cabinet, Mr. Somers or the medium.

"Grandpa" (control) joined in singing the first verse, then followed the talking by the spirit friends, some of whom were recognized by their voices, others by what they had to say to us, until ten separate and distinct intelligences had manifested through the trumpets in the light.

The room was then made dark, and the friends came and talked to us while the trumpet floated above our heads until we had spent an hour and a half in most an enjoyable and our loved ones from the other shore.

Thus, little by little, they are gaining the power that is dealing death to skepticism and materialism. Let the good work go on. GEO. HEFFNER.

Springfield, Ohio.

Passed to Spirit-Life.

Daniel C. Powers passed to spirit-life from his home, 215 Van Buren street, Battle Creek, Mich., March 9th, 1895. The deceased was born December 19th, 1819, near Batavia, Genesee county, N. Y., and when a young man moved to Clinton township, Kalamazoo county, Mich., and located between the villages of Climax and Scott, where he engaged in farming until about twenty years ago, when he moved to Battle Creek and made his permanent residence there.

He was married to Miss Louisa M. Sager in 1842, at Prairie Round, Mich., and to them was born nine children, of whom six remain with the mother. Mr. Powers' attention was called to the subject of Spiritualism as early as 1857, and in August, 1863, he began holding circles at his home, and became, as a result, firmly convinced of the truth of immortality and spirit communication. He was patient and confident to the last, and passed away feeling that his work was done, and ready to go to a world that he did not consider to be altogether an unknown country. The funeral services were conducted by L. V. Moulton, of Grand Rapids, president of the Michigan State Spiritual Association. The remains were taken to the West Climax Cemetery for interment. C. E. P.

Passed to the higher life, Feb. 20, 1895, at his home in Haydensville, Mass., Mrs. Clara Banks, at the age of 50. This lady was a prominent Spiritualist lecturer, and universally beloved. New England camps have lost one of their most efficient workers; but we know our friend stands at the gateway, beckoning us up higher. None knew her but to love her; none but to praise. The funeral address was delivered by Mrs. N. T. Brigham.

Passed to spirit-life, at her home in Hastings, Mich., March 18, 1895, Minnie Furgrove, aged 35 years and eight months. A brother, two sisters, a husband and daughter survive her. Two little sons preceded her to spirit-land. For over two years she was a sufferer from that dread disease consumption. She was a firm believer in spirit communication, and its great truths brought sweet peace in the hours of pain and suffering, and lighted up the pathway to that home beyond. Only a short time before her spirit took its flight, she said, "I know all is well, and I am only waiting for the call to come, to know that my earthly pilgrimage is done." She was a true friend, and devoted wife and mother.

NELLIE S. PODHAM.

Mrs. Anna M. Dixon, of Cleveland, Ohio, passed to spirit-life Saturday, March 9th, aged 81 years, 7 months and 23 days. She became deeply interested in modern Spiritualism, soon after its advent, by reason of manifestations occurring through her own organism. She remained a steady adherent to the new dispensation for over forty years, and zealously proclaimed her knowledge to all with whom she came in contact. Her husband, and one of seven children, passed to spirit-life several years before her departure to the invisible realm.

All save one of the remaining six children are firm believers in the truths of Spiritualism, and all gladly carried out the wishes of the mother that Mrs. H. S. Lake, pastor of the Spiritual Alliance, should deliver the funeral discourse, which she did, in the old homestead on Swiss street, where the deceased had lived since her first advent in the Forest City. The Russell family rendered most beautifully some spiritual selections, and Mrs. Lake spoke eloquently and earnestly of the consolations and advantages of the phenomena and philosophy of Spiritualism. Mr. Thomas Leese, being called upon, added a few explanatory remarks in relation to the views of the deceased, closing his tribute with a fine, appropriate poem by Ella Wheeler.

The body was then conveyed to the cemetery, accompanied by a numerous concourse of friends, who tearfully listened to the tender farewell words and prayer of Mrs. Lake.

William T. Vance, of South Haven, Mich., passed to the higher life, Wednesday, March 13th, 1895, aged 63 years. Funeral services were conducted by Mr. M. F. Hammond, at his late residence on Broadway, at 2 p. m., March 15th, services at the grave being under the auspices of Zach. Chandler Post. Mr. Vance was born in Canada, July 12, 1832, moving in early boyhood to Michigan, where he afterward met and married Miss Julia Powers, who, in the full knowledge of Spiritualism, passed into spirit-life in 1883, since which time his two daughters have been his loving, constant companions and comfort. He served in Co. F, 3d Michigan Cavalry, during the late war, and was honorably discharged at its close, his health having been wrecked since that time. He has been an earnest, conscientious Spiritualist for forty-five years, a loyal and sympathetic friend, a kind and loving father. A man of whom may be said: "Behold a good man, and a just one, for the end of that man is peace."

MRS. NELLIE SPAULDING.

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

A SUGGESTION.

To Remove National Association Headquarters to Chicago.

TO THE EDITOR:—Now, since all the belligerent forces on both sides of the National Association have swept the field with their Gatling guns and gone back to their tents with victory stamped upon their banners, since it has been clearly and fairly settled that the "charter" does not mean a charter, your correspondent has a valuable suggestion, viz:

That the headquarters of the National Spiritualists' Association be removed to Chicago. It need not be extensively referred to, that Chicago is the most central city of any size in the United States, and the most accessible from all points. It was not business to permit its location in the far East any more than on the Pacific Slope. It was only because that matter was not thoroughly investigated before the original convention, and the prevailing hints thrown out during the convention that, because it was a "National" Association, it had to be located at the "National" Capitol, that the matter of a more central location was not more enthusiastically advocated. However, it is not too late now for an action of this kind. The fact alone of the representatives on the Pacific Slope being obliged to cross the entire continent to attend a one, two or three days' meeting of the Association, when they might as well only have to come a half way—meet their eastern brothers and sisters half way—seems like a great imposition.

As a member of that convention, we were ignorant of the requirements of the law upon that particular point and made no kick at that time—the time and place for protest, perhaps. It is, no doubt, wholly unexpected that every Spiritualist in the land will become a member of the National Association, but in order to make it most convenient for all to attend the annual meetings, it surely would be advisable to locate those meetings at a point as much to the accommodation of one side of the United States as the other. Accessibility is always an item, and especially among our people, whose treasury is never replete with wealth. Let us hear from others on this point.

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