



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

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SPIRITUAL LAW IN THE NATURAL WORLD.

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IN the ninth verse of the eleventh chapter of Isaiah these words are written:

"The earth shall be full of the knowledge of the Lord, as the waters cover the sea."
That which at this time shall be said is in no wise suggested by this passage, by this prophecy of Isaiah, as a text, but will have suggested it before I finish. It will be perhaps the concluding thought in each of our minds when we are through. I read it, therefore, in anticipation that we may have the benefit of its guidance. My text, were I to have one, would be wholly secular. It would be no generalization, no aphoristic principle, but the concrete and particular fact of a very radical and a very recent change in the attitude of the scientific minds towards revealed religion.

I scarcely need take time to premise that there has been going on for half a generation a dispassionate, almost speechless transformation in scientific thought. Twenty-five years ago many of the great leaders in physical research believed, or affected to believe, that there was no such thing as spirit in contradistinction to or apart from matter. There was no soul as the ultimate principle in man, there was no real spiritual universe. Thought, even once considered a transcendental procedure, in which matter owned some master outside and beyond itself, was in reality only a shift of molecules in the brain, a chemical reaction, or an attitude, a condition following such reaction. Life, moreover, it was insisted, was but a manifestation of cosmic forces, derivable from the heat of the sun. Many of us remember the childlike, if not childish, faith with which Professor Huxley heralded the supposed success of his attempt to produce life from inorganic elements, assuming as a matter of course that it was not necessary to do his experiment a second time.

Since this has changed. Instead of ruling out spirit and all phenomena of spirit because connected with matter and hence material, the great leaders of scientific thought are ruling out matter as such from philosophic thinking. The foundations of metaphysics, they affirm, must be laid. Matter is nothing after all but force, instead of being complex and various, is at the bottom a solitary something of which all things consist. In other words, the universe and all things in it are not alone upheld and enabled by an infinite primal energy, but are themselves that energy. Heat, light, gravity, chemistry, electricity and magnetism have long been known as kindred manifestations, and inconvertible, hence the primal energy, the solitary force principle must generically include these special forms. Since there are, besides, forces of mind and forces of spirit, at least among the so-called organic orders of existence, the single supreme energy that keeps the universe at work must be in essence the same as these manifestations, or produce itself. It cannot be lower than intelligence, nor less lofty than emotion. A cause cannot be inferior quantitatively to its effect; no more can it be inferior qualitatively.

The greater here cannot but be involved potentially in the less. Hence, it is concluded, all the manifestations, even cosmic energy, in such forms as heat, light, magnetism, must be in the last analysis intelligent, and involve emotion, and the exercise of will, or at least, consent.

Once, again, in their last aspects, the phenomena of the universe are operations or manifestations of a supreme personality and are in their essence not material, but spiritual.

It is interesting to note how this later thinking has verified the old adage that there is always truth upon both sides of a controversy. The theory that there is no such thing as matter, that there are only ideas, that the universe is, as it were, only the thoughts of God, proves true inclusively while very far from being true exclusively. The antagonistic theory, that what is called "matter" actually exists, that its manifestations are not relative, mere hallucinations of the sentient spirit, but veritable, persistent, is, again, inclusively true. This desk, for instance, is not an idea merely of my brain or an idea of God that has such actualizing quality to make it seem to see it and feel it and lift it. It is made of veritable molecules and atoms, yet not matter in the sense of gross substance, but centres of force held by chemistry at certain distances, so as to resist pressure, and to give to our fingers—also made up of centres of force, but sentient, the experiences we know. Matter is then, matter just as much as men have ever believed, so far as experiences from it are concerned, and yet it is really force, a congeries of force-atoms, a manifestation of a supreme intelligence and of a supreme will.

Were there time, and were it necessary, it would be profitable to review the steps by which the thinking world has come to such momentous conclusions. It has not been done in a decade though the results have come as it were to a focus within that time. It is really the work of forty centuries. Browning, in his play called "Luria," makes the title character observe that in the Orient all men know God, take Him for granted everywhere, are always consciously near His hand. But in the Occident people give themselves to thought, to philosophizing, and lose sight of what is nearest to them. This is strangely true. In Vedic times our Aryan kindred on the plains of India knew no science, but ascribed each and every phenomenon in the outer world to a specific deity. As our earliest forefathers moved westward, the number of divinities decreased. Knowledge grew and sciences multiplied until it became the fashion, except theologically, to think all phe-

nomena of life and development and force as produced by an abstraction styled nature. Whatever was mysterious in animal life, especially below the human sphere, was declared to be due to instinct—another abstraction of like kind—which merely naming a mystery, yet seemed among thoughtless minds to have explained it. Science meanwhile grew on; and just as men were thinking they had proved it impossible to find God definitely anywhere or to know anything whatever of His nature, they found themselves, so to speak, to have stumbled upon Him, they have stopped agnosticism at His awful presence just before their eyes. We are back again with the Orientals, though we have seemed always to be moving further and further from them. We are nevertheless superior to them, for we have come around by the further route of knowledge, whereas they have still only faith.

The effect of the new science is already apparent. In spite of the fact that evolution is now virtually accepted by all thinkers abreast of the times, there is a strange lull in skeptic and agnostic circles. Atheism is stark dead, has been dead so long that some of us have almost forgotten its name. Now and then there is a pupil far removed from the highways of thought as to attempt to demonstrate the existence of a God. Such a thing will speedily be as preposterous and unthinkable as to attempt to demonstrate the fact of human consciousness, which underlies all knowledge. As boys and girls we were taught, at some time or other, that we could not fool ourselves in a wheelbarrow or lift ourselves in a basket. We had been told we could not, but we did not quite believe it. We could not otherwise be persuaded that it was impossible to discover ourselves from the world of force in which we lived and moved, to treat ourselves as if not subject to the law of gravity like the stones and stones about us. We laugh now at such experiments when we see our children try them over again. But forsooth it is only recently in this boyhood of the race that we have found it not possible to get far enough away from God to demonstrate that He really is. When His hand is beneath us, upholding us against the law of gravity, we are not at all aware of it. We press upon our bodies, how should we know that He exists? When in order that we may draw a single breath, that our tissues may be expanded and our frames shaken by a single pulse-beat, it is necessary that He pervade us with infinite energy from His own substance. His own life. We have been taking our nature bodies for granted, and expressing some doubt as to whether there was anything beyond flesh and sinews. We now see that we must begin with what makes flesh and sinews possible in themselves, and what makes possible that such things keep their integrity in the midst of the crushing and prostrating powers that surround them. We are now, in health, and carrying on his paltry concerns turns out to require almost as much expenditure of energy as was once supposed God needed to keep a planet in its orbit.

We may say there are three steps by which science has advanced to its latest transcendent conclusions. The first was the recognition of the relative motion of supposed matter in solids was in reality very small—that the space occupied by molecules was infinitesimal as compared with the void interstices between. What kept the whole volume of a substance as impervious as if the molecules came in close contact nobody could explain. There was as yet no thought that the law of cosmic energy, though there was so little matter and so much empty space, would press the inquiry why force might not take the place of matter altogether.

If the energy dwelling in or about the molecule produced the effect of matter in occupying the interstices, why might not the molecules themselves be composed of isolated centres or points of force? The second great stride towards completeness of knowledge was taken when the principle called conservation of energy was discovered. The great forces of heat, electricity, and magnetism were proved to be convertible. No degree of energy, no matter how dissipated, could be lost, but might take other forms. For example, if I heat an iron rod it merely absorbs a certain intensity of heat from the molecules disintegrating in the flames, which intensity will go out again to the particles of surrounding air—unless the temperature of the air is equal—i. e., the molecular activity of the elements composing it is as great as in the molecules of the iron. Heat being but a high degree of molecular activity, I can make my iron rod hot by blows if I can strike them thick enough and hard enough.

I am here taking, of course, for granted the common facts and principles of physical science. While force in certain forms is very volatile, in certain other forms, as gravity and chemistry, it is itself persistent, and unvarying. This reading desk, though made up of molecules always in inconvertible vibration week after week, year after year, because the component molecules are bound and held to stay in certain fixed distances by chemistry. This building above us will stay where it has been so long nobody knows how long, because gravity holds it steadily down to the earth. Moreover, if we find water in the shape of a solid, we can release it by heat to the liquid form. We may put it in a retort or kettle and boil it away. Solid, liquid, vapor are the three forms which most substances or as now believed, all substances can exhibit or assume.

Within the earth there are gold and copper and iron in a molten state, just such as we produce by furnaces and crucibles in the arts. But in the sun there is the vapor of iron, of copper and other metals. Now of these three degrees of molecular energy, we can raise iron from 500 degrees below zero, where the molecular energy ceases, to vapor, by heat, i. e., by bringing other molecular intensity to bear on this substance. The new science shows that God can make the whole universe vapor again by a thought, or shall we say a feeling, a rise in the intensity of His mood.

To interpret a little further, gravity is God pulling each unit of force towards some ganglion of greater traction. Chemistry is the same force working in a different way, holding together various units of energy in a larger consistent unit. On the outer crust of this planet, it keeps his energy within certain limits of intensity, never varying from these limits in the least degree. If God should or could grow weary, and relax the tension of His energy, the molecules of this desk would shrink towards each other and every material thing in the universe would collapse. By a very little intensification as to the steadiness of His grasp the temperature of this earth would drop to a hundred, five hundred degrees below zero, and every living thing would perish. On the other hand, His patience were not invincible, if He should become angry, but a little, as the world counts anger, yet enough to intensify the cosmic energy, at some time or other, the great burst asunder, the trees, the grass, the ground beneath, the arches above our heads, yea, the tissues of our own bodies would fly out into space in pristine vapor.

The marvel is that God can hold His hand so still. If He joggled with His hand a little, if He let it tremble in the slightest, so that the maximum of the minimum temperature were materially altered, life upon this planet would be impossible. But we have been speaking in figures. God has no hands to pull with; He is all hands. God has no mind to think with; He is all mind. God has no soul to feel with; He is all soul. God is in each operation of nature, in each manifestation, and all God is in each.

It will perhaps be worth while, in passing, to observe that the new theism which science has been forced to postulate is not Pantheism. Pantheism affirmed not only that God is in nature, a proposition inclusively true, but exclusively true. Nature is all there is of God, a proposition which is false. In like manner evolution, in the first crude conceptions of science, was a generic name for all the habits of the first cause. We now know well enough that it is the name for some only of the occupations, the employments of God. It is a name that belittles those silent unvarying tractions by which each molecule, or force centre pulling every other molecule or force centre to itself makes the great cosmic equilibrium of systems and suns and satellites and changes that stable equilibrium by growth and motion every hour. But it is not a name of the modes by which God deals with the human spirit.

Regeneration, or renewal of the ideals and tastes of the soul from without, is a fact as palpable in sociology as a transit of Venus is in astronomy, is not an evolution. The dynamic access of influence which turned Paul, the greatest of human names save one, was not in a process of evolution. The strength which came to the timorous and shrinking Luther, making him our latter-day miracle of zeal and daring, was evolved neither from himself nor his environment. John Bunyan was not raised from the profane and vulgar street-loaf to the author of "Pilgrim's Progress" by any of the cosmic processes. Evolution makes worlds like ours from God's energy, out of the chaotic and unorganized matter, but souls which are emanations from God's own substance, are touched and warmed and renewed and influenced and developed by spiritual procedures very different, which physical science shall never fathom.

We may note the suggestions of the new science directly line with the great metaphysical questions concerning the first person of the Trinity. We cannot but think of the first cause as one, and yet as a Trinity in the same sort as Browning's Trinity of man, i. e., what does, what thinks, what is. All three are manifestations of the personality, but neither alone comprises the personality. It will not hinder clear perception, even of religious kind, to think the first person of the Trinity as that manifestation of infinite energy which we call force, and which pervades or rather constitutes the universe as we know it; to think the second person of the Trinity as God under the manifestations of intelligence or of the word, as the great knower, the great thinker, the imitator, and the third person, the Trinity as God in the manifestations of divine emotion, of beauty of joy, of love, and of all influences that go out from these. The vexed questions of theology remain, of course, unaltered, as the origin of evil, the limits of responsibility, the future life of the soul, and the like.

We are now ready to consider the third and last step by which science has come to the conviction that matter is force, or certain of the modes of force. The one great proof compelling this conclusion was the nature of the medium surrounding us that we call ether. When Herbert Spencer wrote his "First Principles" he was content to allude to it vaguely as an unsubstantial something, thin, formless, impalpable. Late investigations with light, electricity and magnetism have made clear that it is no such gossamer ele-

ment, vastly lighter than air, and having no relation to bodies passing through it. On the contrary, physicists tell us, it is as viscid as sealing wax and flows sluggishly when set in motion. It is if around and over us here upon the earth molten steel had been poured out, billions of miles thick—for the ether seems to fill all space—and this everlasting shroud, yet at a red heat, had been chilled or tempered to adamant hardness. This is the foundation upon which God's machinery rests, the nether millstone upon which His force grinds out its work. Through this as a sea suns and planets swim in their orbits, through this as sound waves in their way, in air, moves light. Electricity is the same primal energy as light, vibrating through its medium, not laterally, but spirally, with a spin-like motion.

But everywhere and always is this awful pall of negative force, the blank emptiness or medium in which all positive, active force must play. If there were no atmosphere crowding down upon us and about us with its tons of weight there could be no sound, life would be one vast unvarying silence. There must be a tensive and pervading element enswathing us. There could be no sound waves if there was no dense resisting medium, capable of being for the moment disturbed, but sure to suppress and absorb the disturbing force, just as the surface of a pond will quickly obliterate the widening circles of a pebble cast in its bosom. All this we understand. But we do not adequately realize, and shall hardly for a generation yet, in order that we may see with our eyes and feel heat with our nerves there must be another enveloping medium inconceivably more dense and tense and solid than the atmosphere. For thousands of years our childish thinking took for granted that the air was only an unstable, playful something which we could inhale and exhale at pleasure, and fly kites in it if we felt like it. Later we learned that it is on the contrary a very serious and business-like element to reckon with. We know that when we are learning to fly, we are really thousands of pounds of weight with which this atmosphere constantly invests us. When we walk or run we not only carry the same inevitable handicap, but overcome unknown masses of the same energy that accumulate obtrusively before us and contest our going. Now in the boyhood of our race we are grown upon men are learning to fly, we are really thousands of pounds of weight with which this atmosphere constantly invests us. When we walk or run we not only carry the same inevitable handicap, but overcome unknown masses of the same energy that accumulate obtrusively before us and contest our going. 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A Discovery and a Dilemma.

That Genesis story of creation is all right; Rev. P. S. Henson, at the South Park Baptist Church, so asserted with great force in a lecture the other night. We quote:

"It has been supposed that the Bible declares that the earth was constructed in six consecutive days of twenty-four hours each, and was finished just 6,000 years ago, whereas the facts of science show beyond a peradventure that the world was countless ages in building and that tens of thousands of years have elapsed since the earth took its present form."

"The fact is the Scriptures say nothing as to the age of the earth. They simply say that in the beginning (when ever that may have been) God created heaven and earth. The days referred to are simply symbols of great epochs or ages of unknown duration. So that, if the Scriptures are rightly interpreted, and the facts of science be perfectly understood, there is not the slightest contradiction of these facts."

Indeed, the Moslem record, which antedates the modern science of geology by at least 3,000 years, corresponds precisely with the geological record as it stands to-day—a fact that is simply inexplicable at this time on any other hypothesis than that he who built the world also inspired the book."

Now, that is just nice. The Doctor should have a patent for his great discovery. There is only one objection, and that, the idea is not original with him, but was a device of the old geologists to enable them to gain a hearing and somewhat silence the ecclesiastical bigots who ministered in the churches and who had to be placated to escape their wrath. As it was the clergy insisted it was a perversion of scripture, and branded those with the title of Infidels who attempted to reconcile the Bible with the teachings of science. But there were objections to this interpretation the average preacher did not make, and it was well, otherwise it might have been suppressed by the thoughtless rabble.

The first day's work of the great Architect was to divide light from darkness. Prior to this it is presumed they were badly mixed. This interesting event, several days before sun or moon appeared, produced day and night.

On the second day the waters were divided, those under the firmament were separated from those above the firmament, where it is presumed the rain was stored.

On the third day the waters under the firmament were hustled into one place, and the dry land into another, then grass began to grow, and the trees produced fruit.

To this date, on the fourth day, no sun, no moon, no stars had appeared. Then "God made two great lights, one to rule the day, the other the night, and he made the stars." Without either of these, by a process no man has yet found out, God made day and night; he had clothed the earth with verdure, and had done many things now deemed impossible without the aid of light and heat heretofore credited to the sun.

But, dearly beloved preacher, you place us in another painful dilemma. You have been insisting that we should rest on the seventh day, because the maker of worlds set a great example and rested after his six days of laborious toil. Now, if "countless ages of tens of thousands of years" each constituted only one of those days, how are we, poor frail creatures, whose whole life at the best is but a fraction of one of those days, to imitate the master mind, toil on for millions of years to equal his six days, and then rest as he rested, and according to church teaching, is still resting?

Oh, the mystery of godliness!

An Inquiry.

Did that brilliant French scholar and traveler, Ernest Renan, lie when he wrote:

"In all Christian literature there is not one word that tells the slave to revolt, or tells the master to liberate the slave, or even touches the problem of public right which arises out of slavery?"

While Christian prophets, priests, teachers and scholars are silent in this regard, we have the dictum of the inspired apostle, quoted as the voice of God: "Servants, be obedient to your masters."

And governments, however bloody, or tyrannical, have been uniformly sustained by the church. Infidels set on foot and maintained the American revolution, which Christians are now trying to change into a hierarchy. It was infidels who revolted against kingly rule in France and set up a republic, which was destroyed by the Christian Bonapartes. It was the opponents of church tyranny who set up a republic in Spain a few years ago, finally suppressed by the tools of the ecclesiastics. And it is the opponents of the Catholic power in Cuba who are now in rebellion, and are virtually fighting the church for national freedom.

A Cinch on Our Lord.

Some Christian pilgrims, said to be wealthy, passed through Fort Worth, Texas, on the 13th inst., on their way to Jerusalem, "to be in the holy city and meet Christ when the end comes," which they are quite sure will be very soon. No doubt they expect to receive special favors from the great judge, in the Grand Assize, when judgment is to be passed on a burning world.

It may not be generally known that God's throne, at the general wind up, is to be in the valley of Jehoshaphat, which bounds the holy city on the east. Joel iii, 2, 12 tells us into the secret: "The Lord will gather all nations in the valley of Jehoshaphat, and plead with them there."—otherwise judge them there. Will not these pilgrims have a "cinch" on our Lord?

Why Not?

A petition was lately read in Congress asking that the 5th day of April in honor of the resurrection of "our Lord." If the birthday of a God is to be honored by mortals, and be protected by law, why not the day of his resurrection? Why not make all the sacred days of paganism—days inherited from paganism—legal holidays, and not do in detail what the projectors dare not attempt in mass? Every Saint's day symbolizes some event in the story of the Roman gods, so we repeat: Why not legalize them all and give the laborers nearly half the year in which to serve the church?

'Tis plain there is not in nature a point of stability to be found; everything either ascends or declines.—Amon.

THE SEARCHLIGHT.

The Moral Sense of the Newspaper.

"Has the newspaper lost its moral sense?" This was the preposterous question propounded for debate before the Nineteenth Century Club one day lately.

There is only one answer possible to any instructed mind. The moral sense, like eyesight and legs and back teeth, is a product of development under necessity, and in common with all other products of development it can never be lost so long as it has a use. It may be perverted in individual cases, and individuals may even be deprived of it, as some men are blind and others lose their arms and legs through accident, but the newspaper, as a collective entity, can no more lose its moral sense than the human race can become sightless and legless.

Indeed, the very accusations most frequently and insistently pressed against the newspaper bear witness to the alertness of its moral sense. The reverend gentleman who had the wrong side in the discussion before the Nineteenth Century Club made bitter complaint, for example, against the inquisitiveness of the newspaper. Yet that inquisitiveness is the activity of a moral sense—the sense of a grave public duty. The complaints of it which the good clergyman allowed himself to echo are those of evildoers who think it an atrocious violation of their privacy when a newspaper turns the light of publicity upon their wrong-doings. They feel in much the same way about grand juries and all other agencies for the discovery of evil.

It was this inquisitiveness of the newspapers that broke up Tweed's conspiracy. It was a like inquisitiveness that led the Lexow investigation and made Mr. Goff's work there possible. It was a newspaper's inquisitiveness that discovered the facts of Carlyle Harrier's cowardly murder of his wife, that laid bare the truth in Caesar's case, that prevented a second secret bond sale, and so on through the entire list of crimes discovered and public wrongs exposed. So long as the newspaper has a moral sense it will be inquisitive in precisely such fashion, in the discharge of its high duty to the public, to civilization and to morality of life.

A second complaint is that the newspaper is sensational—that it prints the facts about too many crimes, exposes too much of misconduct on the part of highly respectable persons who would much prefer to have their bad behavior left in obscurity. Here again it is the high moral sense of duty that prompts the newspaper, and it is worse than senseless for public moralists to repeat the complaints of evildoers, as if exposure were a wrong to them, a trespass upon privacy and a detriment to the community.

Every rascal in the land, every swindler, every conspirator against the public weal, every blackguard who beats his wife or defrauds his tradesmen or oppresses his employees or lives in secret vice, is convinced that the newspapers are too prying and too sensational. Every such man is sure that private affairs—such as his own shameful misconduct—ought not to be exploited in the newspapers. It would be a great convenience to him and his kind if this theory were accepted and enforced against publicity. When clergymen and other reputable public teachers thoughtlessly echo these complaints they in fact lend aid to immorality and crime, though nothing would shock them more than to realize that this is so.

There is absolutely no other influence so potent in deterring men from misbehavior of all grades, from petty vice to infamous crime, as the popular consciousness that the newspapers, with an aggressive moral sense, are inquisitive of wrongdoing and "sensational enough" to publish the truth about matters that concern the public well-being. Not even the fear of the law's penalties is an effective deterrent where there are no newspapers with moral sense enough to turn the light into every dark corner.

It is time for those excellent people who talk nonsense on these subjects to do a little honest thinking about them. It is not by concealing pestholes and keeping silence about them that the public health—physical or moral—is conserved.

The above, an editorial from the New York World, expresses a broad and comprehensive truth. The "covering-up process" is the subtle method adopted by the bank defalcators to keep their misdoings from the public eye. The bank defalcators would hold up their hands in "holy horror" at the newspaper which contained an account of how he had changed the figures in his accounts and swindled the stockholders out of thousands of dollars.

The rapist, how he would condemn the hand that pictured with masterly skill his awful crime. The murderer, how keenly he dreads an exposure! The corrupt city aldermen are held in partial abeyance by the fear of exposure. Henry Ward Beecher, how he feared the press of New York, when the scandal first burst forth in reference to him.

How Mrs. M. J. Roberts, who was caught at her nefarious work in St. Louis, by a plucky little woman, quivered when she realized that thousands would know the grievous crime she had committed. All of them blamed the press for "parading" the "news," and no doubt thought it had lost its moral sense in so doing.

The fact is the fear of an exposure in the newspapers is the great deterrent to crime! They have done a grand work in exposing some spiritualistic frauds who, under the pretense of serving the good angels, have resorted to crimes that make the honest person recoil when thinking of them.

Why should the Spiritualists who resort to disreputable conduct, or who are arrested for some offense against law and order, be exempt from having the world know it, while others of different grades of society have their crimes given wide publicity. The fact is, Spiritualists themselves are to blame for the wave of crime sweeping throughout the cause which they love so dearly. Spiritualist papers, as a rule, have let crime go unchecked, knowing that if they tried to expose it a "howl" would go up against them. If they had been prompt

in exposing the "wrong-doing" going on in the cause which they represent this wave of crime now passing over it would not have existed so prominently.

Overflowing Insane Asylums.

A press report from Anderson, Ind., of March 10, was to the effect:

"John Markle, of Markleville, Ind., died to-day. Three weeks ago Rev. Mr. McClaid began revival meetings at Markleville. Markle, who took deep interest, was noticed to be affected by McClaid's exhortations from the first, and later he became insane. About the same time another member seemed to lose his mind and is now under treatment. He imagines he can see through into the earth and gives most vivid descriptions of what he sees. Markle became unmanageable and was brought to this city for safe-keeping. It was found that all the asylums were filled to their full capacity. He was then taken home, where he made a violent attack upon McClaid, who refused to pray for him. Markle tore his clothes into shreds. Later McClaid broke away from the church and literally demolished the furniture. At the revival progressed other attendants showed unmistakable signs of mental flightiness. A mass meeting was called, at which the strange state of affairs was attributed to something about the minister, and he was asked to depart."

And here is another: "Merlin Valloen of Pine Grove, Mich., went insane through religious excitement while attending revival services, March 13."

What other institution but Christianity would be allowed to manufacture lunatics at will, and fill insane asylums to their extreme capacity, without prohibitory legislation by the State? It is simply damnable that this wickedness is allowed to go on. The process is not limited to one locality, but annually these revival meetings are called into service to restore the sanity of persons lost by the withdrawal and expulsion of members because of enlarged views. The lunatics do not all reach asylums. Homes are everywhere filled with moroniacs made at these revival meetings. With many this diseased condition of the mind soon passes away; but in other cases it developed itself into the murder of families and suicides. No other religion in the wide world produces mental wrecks in such boundless profusion as does Christianity.

A Mammoth Deception.

THE PROGRESSIVE THINKER gave its opinion a long time ago, that Russia was mainly responsible for the Armenian troubles; that she had fanned the flames of discontent which the missionaries had kindled, and that the outcome would be concessions to the Great Bear of the North, by which she would acquire certain rights on the Mediterranean, to which she has been for many years an aspirant. Here is the confirmation, in late advices from Constantinople.

"Turkey's relations, as far as the Balkans and Egypt are concerned, will in the future be entirely determined by Russia. In return Russia engages to support Turkey and keep peace in Armenia."

It is not now apparent that the Western powers have been manipulated by designing tricksters, under the pretext of cruelty to Christians, to advance the interests of Russia at the expense of Turkey?

Hurry Up the Soup.

Rev. R. A. Torrey, of the Chicago Avenue church, preached a splendid revival sermon recently, in which he treated the turning of Lot's wife into a pillar of salt, because she looked back, as a real historic event. Poor fellow! he has our pity; but our redeeming lesson fell from his lips. He said:

"Many who have a most orthodox creed about hell will spend an eternity in it."

Now that is hopeful and refreshing. Hell has always been for the other fellow, but this good teacher knows who deserves it, and has predicted accordingly. All we can say is: Hurry up the soup.

Another Warning.

On February 25th, says the Truth Seeker, the Rev. Dr. Charles G. Fisher, editor of the Reformed Church Messenger, of Philadelphia, sat with his family at dinner. He spread his hands over the board to invoke the divine blessing, and the family bowed their heads in prayer, but he did not speak. His wife looked up. His face was bent devoutly over his plate. She touched him and found him dead, stricken by—what? We leave the clergy to say, but we shall remember their reply when they next ask us to believe that some blasphemous tongue has been paralyzed in the midst of a theological argument.

Prof. J. J. Watson.

Prof. J. J. Watson, the great violinist, gave us a flying visit on Monday evening of last week. A few friends were present he delighted them by exhibiting the famous violin of Ole Bull, and playing thereon some favorite tunes. Prof. Watson is a genial gentleman, and a great favorite. He was accompanied by Mr. J. B. Dow, a prominent attorney of Beloit, Wis., who greatly assisted in the evening's entertainment.

Prof. W. M. Lockwood.

Prof. Lockwood, who is now lecturing to crowded houses in Philadelphia, is investigating what is known as the cat-hoof or X ray, at Queen's Laboratory of Scientific Investigation, and he will have something to say in the columns of THE PROGRESSIVE THINKER in the near future regarding its analysis. He will also, if possible, introduce experiments in it before his audiences in the future as it is another demonstration of the principle of "molecular induction."

Religion Drives a Man Crazy.

According to a "special to the Chicago Record," one Earl Rickard, residing a few miles west of Toledo, Ohio, has become a raving madman from attending religious revival services. He believes the Lord commanded him to kill his wife and child, and he came very near doing it. When taken to the asylum he labored under the hallucination that merely his spirit was taken, and that his body still remained at home.

Here is an inspiration that must be the same that affected King Herod when he ordered the execution of all the babes in the land.

Awful.

Great names are multiplying so rapidly, it is said if they go on increasing at the same rate as during the last century, in due time an extra planet will have to be chartered to store the volumes of biography which will be written.

THE WOMAN'S ERA.

Nellie Bly Interviews Susan B. Anthony.

And Succeeds in Learning Many Interesting Things About Her.

TO THE EDITOR:—Miss Nellie Bly, the World's foremost female reporter, having interviewed Elizabeth Cady Stanton, it followed as a matter of course that she should also "interview" Miss Susan B. Anthony, that eminent advocate and worker for woman's rights, and who has contributed in no small degree to the now dawning Woman's Era. I compile the most interesting part of Nellie Bly's report, as follows:

"Are you afraid of death?" "I don't know anything about heaven or hell," she answered, "or whether I ever meet my friends again or not. But as no particle of matter is ever lost, I have a feeling that no particle of mind is ever lost. The thought doesn't bother me. I feel that nothing is lost, and that the hereafter will be managed as this life is managed now."

"Then you don't find life tiresome?" "Oh, no! I don't want to die just as long as I can work. The minute I can't I want to go. I dread the thought of being enfeebled. I find the older I get the greater power I have to help the world. I am like a snowball—the further I am rolled the more I gain. When my powers begin to lessen I want to go. But, she added, significantly, "I'll have to take it as it comes. I'm just as much in the hands of eternity as when the breath goes out of my body."

"Do you pray?" "I pray every single second of my life. I never get on my knees or anything like that, but I pray with my work. My prayer is to lift women to equality with men. Work and worship are one with me. I know there is no God of the universe made happy by my getting down on my knees and calling him 'great.'"

"True marriage, the real marriage of soul, when two people take each other on terms of perfect equality, without the desire of one to control the other, to make the other subservient, is a beautiful thing. It is the truest and highest state of life. But for a woman to marry a man for support is a demoralizing condition. And for a man to marry a woman merely because she has a beautiful figure or face is degradation."

"Do you think that woman should propose?" "Yes!" very decidedly. "If she can see a man she can love. She has the right to propose to-day that she did not have some years ago, because she has become a bread-winner. Once a proposal from a woman would have meant 'Will you please support me, sir?' And I think women will make better choices than men. She'll know quicker what man will suit her, and whether he loves her and she loves him. But what strange marriages people make! That matter of love is beyond the ken of mortal. The different classes of minds that get together and marry! All their friends know they are not suited and can never get on together before they marry, but they never suspect it and go blindly on to their fate. It beats me!"

"I never loved anyone so much that I thought it would last. In fact, I never felt I could give up my life of freedom to become a man's housekeeper. When I was young, if a girl married poor, she became a housekeeper and a drudge. If she married wealth, she became a pet and a doll. Just think, had I married at twenty, I would have been a drudge or a doll for fifty-five years. Think of it!"

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EDUCATION OF MEDIUMS.

The Night Side and the Bright Side.

Much has been said in favor of the education of mediums coming before the public in the capacity of teachers. Little has been offered in opposition, or can be; for we all know the value of education, unless it be those who cannot see themselves as others see them. Yet there are educated people who have nothing else but that—neither brain nor heart-interest in the race, other than to secure all possible good to themselves—those upon whose grammatical ear grates inharmonious English, whose souls are never stirred by the sounds of distress made by the environment that they themselves have helped to create by their cold, calculating education, gained in colleges where they can turn out every four years students by the score, many of whom think they have had a "call" to preach. Some have doubted that all these calls have been authentic; their education did not fit them for their calling, nor years of experience make up the deficiency.

Mediums are necessarily sensitive, and are impressed by influences that they must go forth into the world; and irrespective of education or any qualification but that of mediumship, they do so—some to a grand work for humanity, some to utter failure. We all know, who have felt the touch and pressure from the invisible hosts about us, that their cry is to reach the people, to impress earth's children with the truth as they conceive it, that the means at their disposal does not meet the demand of the hosts who are seeking to communicate, and these hosts are like unto those about us here, of every degree of spiritual and mental worth. We know there is a night side to mediumship that so far has been largely uncontrolled and little understood. We say like attracts like, but we all know good people who have been touched by invisible influences that did not seem to be, to say the least, desirable. Some sensitive are possessed of positiveness enough to overcome and control the controls, while others lament the evil, but have not force enough to apply the remedy. Knowing all these intricate complications of psychic life as sensed by mediums, is it any wonder that we have upon our platform those displaying unbalanced conditions, and those in the audience upholding and calling it all heaven-sent—when it may be a combination of heaven and earth, with a little hell also. The education that will remove these conditions must begin hundreds of years before the child is born.

Moses Hull says in THE PROGRESSIVE THINKER of February 29th: "Our greatest trouble is that as the cause comes to the front, too many try to pose as teachers who themselves need to be taught. While we tolerate such teachers we will have plenty of them, and the world, taking them as a sample of our workers, judges Spiritualism by them. Our speakers must compare morally, intellectually, spiritually and educationally with those who fill the pulpits."

And do they not so compare, all things considered? If they do not, it is time we knew it. Less than half a century has the movement known as modern Spiritualism been expressed through mediums in diverse ways, all acted upon differently according to organism, with no systematized effort, no schools adapted for the unfoldment of mediumship.

That we have poor speakers is a fact, but we have not got them all, for the Methodists have some, as well as all other denominations.

That we have had and immoral speakers and mediums, is only too true, but if we can believe the accusations made against the pulpits by Spiritualists, as well as the daily press of our land, we know we have not a monopoly in this direction either.

Mr. Hull says: "I wish we had some means of severing the chaff from the wheat." I am willing the "tares and the wheat" shall grow together until harvest, but I am sorry the tares will persist in claiming to be the best wheat.

The only means that I can grasp for the "severing" would be organization so thorough that no speakers could speak as the spirit moveth anywhere, unless some recognized board of Spiritualists had examined them and found them "morally, intellectually, spiritually and educationally" up to some standard settled upon by some such system as that by which our orthodox friends have spared themselves the mortification of uneducated fools for preachers. But they have not always saved themselves from impurity in the pulpits by their most careful methods, though the tendency has been to that end. And when our people get to this part of their investigation they will need their sixth sense fully developed.

The clergy has education as a support and tower of strength, but the "signs" have not followed them. It is not this fact hold a lesson for us? It may be in time the Spiritualists will devise some means to relegate the troublesome "tares" to the back-ground.

Large numbers of representative people in our ranks have ever hurled sarcasm at the title of "Rev.," yet we now have "Reverends" and "Pastors" in increasing numbers, having adopted these terms for the benefits that accrue. Following the same line of reasoning, we shall soon have bishops and all the rest of the "sops." This is not offered as a thrust at the church, for my position is, and always has been, as expressed by Lyman C. Howe in the last PROGRESSIVE THINKER, "2.": "The clergy represent a large

class of thinking people, and carry an influence on the side of morality and humanitarianism," and "we cannot afford to undervalue a movement which involves so much of public interest," and much more worthy our close thought. The church is a part of the past, the present and the future. If they have been untrue to their name, therefore unchristian, we have been so likewise, therefore unspiritual. The only excuse to be made on our side, that cannot also be made for them, is that we are still in our infancy.

Yes, organization will bring order out of chaos, more "Reverends" and less reverence, perhaps, more of the letter and the law, less of the spirit that quickeneth.

Once the writer was the most enthusiastic of workers for organization, could see no practical way to work otherwise. Nor can I now, but I have lost faith in the probability of thorough systematization along any lines tried thus far, and without it Spiritualism will never attain greater distinction than to be the leaven that leaveneth the whole lump. The good emanating from it will be absorbed by the great humanitarianism everywhere gaining ground in the world to-day.

An old Spiritualist, hearing this remark, said he "was not a bit afraid of it." That's the point; Spiritualists are not afraid of anything, not even themselves. Sometimes we need to be fearful of results. So many seem to exude that old, comfortable-sounding yet selfish saying: "I am at home, and wish you was"—caring very little to build up their own cause, yet crying lustily at any encroachments, letting a few bear the burden, then complain and condemn, when you stagger and fall under the load. In other words, we like a well-fought battle, providing we are not in it.

There has been a call from a "Progressive Thinker" for the expression of mediums on their own education. My own position is this: I have found mediumship itself to be an education. My guides have said of our own work: "It is one of co-operation; we will help you, guide you on to higher ground." When I have complained at some bitter experience, and ask why, if they knew the action bringing the experience to be unwise—also knowing that I was acting from my highest concept of right, they did not save me from the step, the reply has always been that I might learn and have the growth that only comes from individual responsibility. I believe in the broadest kind of education for every soul, but some have more of that precious gray matter than others, with better opportunities for cultivation. For myself, I have but little education, which has been a great regret, but I have all that it has been possible to attain, counting capacity and environment. I cannot help the lack of more brain power, nor the environments. If this be true of one, why not of all others, differing in degree only.

The fact is we are all evolving upward as fast as we are capable, all things considered. Agitation is the beginning of wisdom, therefore it is all right for those with a superabundance of brain matter and fortunate educational conditions before and after birth, to stir gently these uneducated ones, that they may not remain in ignorance. It is all right, yet I hope their suggestions will only reach those who are really passing themselves off for whole wheat, and not some sensitive souls, worthy and true, who feel they, too, have a message to give (yet doubting their own ability) struggling with mysterious finite life, trying to find their own place, their mission, their relation to other lives, and the infinite life of which we all form a part.

EFFIE FIELD-JOSSELYN.

GOOD WORK IS DONE.

Meetings and Mediums at Bay City, Mich.

We opened our meetings in Bay City, Mich., for this season in October, with Frank T. Ripley for the month, and have had continuous meetings since—two sessions each Sunday. We had with us for January Mrs. Celia M. Nickerson, of Buffalo, N. Y. She is giving splendid satisfaction. There is a growing interest, with large and appreciative audiences.

We have in our city a very fine physical medium, recently developed. This is Mrs. Augusta Lewis, who is an old resident here. A few weeks ago she offered to give the Spiritual Society of this city a test seance for the benefit of the society. We accepted the kind offer, and fixed the 9th day of January for the same. About sixty well-known and influential citizens made up the company. A committee was selected to thoroughly examine the medium and all who might be confederates. The doors and windows were all sealed. The lights being extinguished, in a very short space of time we heard the exclamation, "I have a flower," come from different parts of the two rooms.

There were fifty or more carnations distributed to the company, and in some instances the flowers were placed in the button-hole. A splendid wreath of smilax was placed around the medium's neck. It was noticed that the flowers were as cold as if just brought in from outdoors, and had the appearance of being freshly plucked; the flowers and smilax were bright and crisp. An old and well-known citizen, who has recently developed clairvoyant power, said he saw two girls (clairvoyantly) bring the flowers. This seance was given under strict test conditions, and everything was conducted in an honest and straightforward manner, and was considered a grand success and a wonderful exhibition of spirit phenomena.

FRANK ROSSMAN.

WOMAN AND CLERGY.

Eva A. Cassell Speaks Again Concerning Them.

THIS IS NOT THE DARK AGE, AND SHE REFUSES TO BE MUZZLED—THE CLERGY TOTTERING ON THEIR PULPITS—PRAYING DAILY TO A FALSE JESUS—THE NATION'S GROWTH RETARDED—IMPEDENCE OF THE CLERGY—HAVE GIVEN THE LIE TO SCIENCE AND GEOLOGY—MUST STEP DOWN AND OUT.

It seems that my harmless little pleasantries concerning the clergy have created a furore in many feminine breasts; but there are some who have read the article with interest. I again acknowledge the receipt of various letters tendering me the kindest thoughts of the writers, all of whom are strangers to me. "An elderly gentleman writes: 'I have read Mrs. R. Anderson's article in THE PROGRESSIVE THINKER, hitting upon you, and I think the matter reads more like a fairy tale, or the idle thought of a roaming brain, or it may be a fitting production for 'Vanity Fair.' Don't be put down, however, or let your sense of justice be crushed by anything she has written. Go on, and help turn aside the current of evil caused by the false teachings of the clergy.' I will say to this kind friend that he need not fear for me, for truth crushed to the earth shall rise again and demand a hearing."

To the lady herself I extend a greeting, and will quote from her article: "I have read Eva A. Cassell's second upbraiding of our wise and benignant clergy, and feel called upon to come to their rescue at once. She and the other women who express disrespect for the servants of the Most High, through these columns, must let the clergy alone or I won't let them alone. It is not right or womanly to call a pure-souled preacher like Mr. Matley hard names."

Mrs. Anderson threatens me, and says I must let the clergy alone, in the columns of THE PROGRESSIVE THINKER. I question her right to dictate to the editor matter which shall be published in his paper. I challenge Mrs. Anderson's right to cut off my free speech; she is infringing on my inherent rights, and is not nearly so broad and liberal as I am, since I welcome her to the columns of THE PROGRESSIVE THINKER, and concede that she has a right to her own position, as I have the right to mine; and if we can each advance arguments to sustain our convictions, we have the right to do so. As for her not letting me alone because I dare to speak my own opinions, I shall probably go on in the interests of truth and justice, and defy her to muzzle me in any way. We are not

LIVING IN THE DARK AGES, when free speech was strangled and human reason enslaved. I say that error and superstition is represented by many of the clergy to-day, and we have the proofs of it. I am really glad that Mrs. Anderson has come to their rescue, for they are on their last legs and need bolstering up, and it will take a great many women to help keep the clergy in the pulpits which are already tottering beneath them. As for the wisdom and benignity of the ministry, there may be several opinions as to how much they possess in this line. Several of them have already proved themselves deficient in wisdom, by preaching to-day an effete theology which has darkened the human brains for a thousand years, and made man the ignorant slave of priest and prelate. Had it not been for the teachings of the clergy, man to-day would have been an age ahead in progress and humanity, and woman herself would have risen to the plane she should long ago have occupied; she would have worn the crown God and nature intended, that of inherent purity, and possessed the reason which would have been hers had it not been DWAFFED AND CRAMPED BY THE CLERGY,

who taught that she was lower than man in the moral scale; who taught that she brought sin into the world; who used her bodily functions as a stigma to humble her to the dust, and taught that she was doubly cursed when bearing a girl-child; who dubbed her the

GATE OF HELL AND MAN'S TEMPTER.

Bishop Throgmorton wrote: "It brings the blush of shame to the cheek of woman even to reflect on her immoral nature," and he was a clergyman. I say that the ministry have ever taught falsely concerning my sex, and they deserve to be censured for the teachings they are ever giving forth to the world. They have taught and are daily upholding a fraudulent Trinity, Father, Son and Holy Ghost to the people, and pray daily to a false Jesus, who probably never existed, teaching the masses to rely on the so-called Lord Jesus Christ for help, instead of exerting their own faculties in warding off the evils of life. I say that it is pernicious in the clergy to teach people that Jesus suffered for the sins of humanity, "Jesus paid it all," etc. And I, for one, protest against burdening an innocent Jesus with

SINS HE NEVER COMMITTED.

These teachings are pernicious, inasmuch as they cause men to commit sin, if Jesus, instead of they, shall suffer the penalty. The principle of justice causes me to repel such teachings with horror.

As for the love and mercy of Jesus, that the clergy prate of to-day, I say that it is not the gospel of Jesus that humanity wants at this time; it is not the preaching of the clergy that man wants to-day, but it is the love and charity of his brother man that he

wants, and not the gospel of a far-away Jesus, who can never assist him, as the clergy falsely claim. It is the false shams taught from the pulpits which have ever trammelled and degraded man.

It is arrogant and impudence in the clergy to assume to stand between man and deity and deal out salvation yearly for princely incomes; to assume to be teachers to the race, and to know more of God than their brothers, and allow the latter to support them in luxury. The race needs no clergy to interfere between it and its God. Man may stand face to face with his maker, without the aid of the ministry, and he shall draw as much spiritual pabulum without the interference of the high-priced preacher. The time is coming when man shall say: "Out! Step down, thou

IMPUDENT USURPER OF DIVINITY! Henceforth I shall do my own praying and shoulder my own sins. The money I have hitherto paid to support you in idleness shall be given to the poor. Away, priest and prelate."

The evil the ministry have done shall be felt for years to come. The nation's growth has been retarded; the natural laws of the universe have been set aside by false teachings, and man made incapable of comprehending the wonderful processes of nature, which had his reason been left free to investigate, would have advanced him an epoch ahead and made him as a god to walk the earth. The human mind ceased to expand when the clergy thundered to the ears of the world that the earth was made in six days, out of nothing; that Lot's wife was turned into a pillar of salt; that Elijah was taken up bodily into heaven; that seven she-bears were made to come out of the wood and eat the children who called Elisha "bald-head," when a Talmage teaches that Christ was born of a virgin; that humanity can only be saved through the blood of the lamb. When he and other clergymen teach conglomerate trash which acts as an

EMETIC ON THE ENLIGHTENED STOMACH

of to-day, it is time to cry halt. I have too much regard for posterity to perpetuate the folly by remaining silent. We have outgrown the ministry and have no longer a use for them. If they wish to preach longer, let them do so as a labor of love, without pay, instead of receiving large salaries for pretending to know more about God than their brothers.

"Pure-souled preacher like Mr. Matley," says Mrs. Anderson! A man who would deny the blessing of heaven to even the smallest woman of my sex, cannot possess such a thing as a pure soul, for it is so blackened by his prodigious selfishness, and so narrowed by his conceptions of the feminine half of the race, that I doubt if he could discover that he possessed a soul, even with the aid of a magnifying glass.

As for the womanly part Mrs. Anderson mentions, it is not a question of womanliness, but one of rights and justice. I protest against having it even inferred that my sex is not worthy to enter heaven with man. I have as good a right to heaven as man.

"Servants of the Most High," says Mrs. Anderson! Most High what? I would like to know; unless it is the Most High Jehovah, the Lamb, and the Ram, and the Nanny-goat (but I forget that heaven is occupied only by masculine gods, and thus it could not be a Nanny, but a Billy-goat), the Holy Ghost, or other nonsensical names that the clergy apply to Deity. They are servants, not of anything high or elevating, but they are slaves to the lowest ignorance. The teachings of

THE CLERGY HAVE GIVEN THE LIE TO SCIENCE,

to geology, physiology, chemistry and to all advanced thought. Such teachings have sealed the intellect of our youth and enslaved their reason. The clergy teach them that the world was made in six days, when geology proves that it takes nature years to change the face of a rock. The clergy teach that the sun stood still to let Joshua complete his victory, when astronomy proves that it has been ever stationary. The clergy teach that woman was evolved from Adam's rib, when physiology proves that no woman could ever have been born into life excepting through the ova in the womb of her mother. Our students are taught by chemistry that thunder and lightning are the products of atmospheric currents, instead of the manifestations of God's anger to the people. I say that

ERROR AND SUPERSTITION

have been taught long enough, and it is time that we teach the clergy to emerge into the light of the nineteenth century. Too long have the natural laws governing the universe been ignored; too long has the mental development of the race been thwarted. Truth, crushed to the earth, has risen in this age to demand a hearing. The errors of the Dark Ages are to be eliminated. Justice stands smiling in our midst to-day, weighing in her scales the harm and the good done by the teachings of the ministry, and the wrong overbalances the good. Welcome in our midst, oh great and smiling goddess, Justice. Thy shadow falls over the high places of the earth, where truth has been crushed and free speech strangled, and the false money-changers are departing in fear. To thee, avenging Spirit, we bow our heads in welcome and join with thee for a noble posterity—

A GREATER UNFOLDMENT.

Priestcraft is tottering, for no longer shall the people be ruled by gods; the regime of goddesses is established in this Golden Age; Justice, and the Goddess of Liberty—oh, fair Queen,

who touches the brow of man and looses the bonds imposed by superstition—most fair unsealer of the enslaved intellect, there is peace and joy in your presence here; there is hope and blessing for posterity; there is happiness for women, the mother of the race. Under the magic touch she shall rise from out depths and stand clothed in the purity she derived from her Creator. Side by side, equal in all things, shall reign the gods and goddesses, men and women, who shall occupy the planet, and together administer the law and rule in wisdom and truth, bringing peace and heaven upon earth, making it truly the Garden of Eden, without the clergy and without the serpent.

EVA A. CASSELL.

Onset Bay, Mass.

HE WANTS MORE.

He Desires \$1,000 to Convince E. A. Holbrook.

FOR THAT PRICE HE WILL PRODUCE GENUINE MATERIALIZATIONS.

TO THE EDITOR:—My attention has been called to a standing offer of \$100 by one E. A. Holbrook to any medium who will cause a genuine materialization in Watertown, N. Y. I have read his three-column aggressive article, in which he throws down the gauntlet to materializing mediums at large, and states that he has also diligently challenged mediums by private correspondence. He seems unable to account for his failure to get a medium to come from a distance to his town for the tempting sum of \$100, on any other theory than that the mediums are mere pretenders. Perhaps I can enlighten him somewhat by asking him to consider for a moment whether a first-class medium, who is busily engaged, could afford to drop business for several days and break engagements for such an inducement as he offers, even to satisfy "a small coterie of learned and shrewd minds" in some obscure corner of the earth.

But Mr. Holbrook says: "We intended to offer to be gentlemanly, courteous and fair. Why there should be, touching this great question, danger-signals around this beautiful city of 22,000 inhabitants, that the light cannot come in, I know not." Nor do I. I firmly believe that the angel-world could manifest in the Stock Yards of Chicago, and would do so if occasion should require. I therefore pick up Mr. Holbrook's gauntlet and make him the following clear-cut proposition:

I will produce a medium in Watertown who will give genuine materialization, etherization, and independent levitation, under crucial test conditions, for one thousand dollars.

I hope the brother will not be appalled by this sum, and while I far from approve of making the power of spirit-return the subject of wager, and lowering it to the level of sporting methods, Mr. Holbrook must remember that these tactics are his own. His offer simply amounts to betting \$100 that no medium can materialize spirits in his town. If he has the courage and confidence to bet \$100, why not bet \$1,000? He cannot lose one sou marquee if he knows as much about the inability of materializers and their fear of Watertown as he appears to think he does; and if this learned coterie of his should be convinced by ocular and other demonstration that materialization is a fact, would not such an achievement be worth \$1,000?

To give him the incontrovertible proof I must need bring a medium from a long distance, which is impossible to do with \$100. There is nothing whatever theatrical about my offer; it is plain, bona-fide and business-like; is nowise designed for free advertising, and for that reason the medium's name will not appear pending the completion of negotiations. Let Mr. Holbrook at once deposit \$500 forfeit to guarantee his readiness to the full performance of his part, and I will then immediately forward articles of agreement for him to sign. Then let him deposit the remainder of the money—with, of course, any responsible person mutually agreed upon. Within two weeks from the day on which all of the money shall have been put up I will appear in Watertown with the medium, and will submit to Mr. Holbrook's own tests, and in the presence of the most prominent people of the town, who shall be the judges. If we fail to produce genuine materializations, as I have promised, we will both admit over our own signatures in THE PROGRESSIVE THINKER, or in any other paper desired, that we are a brace of frauds and scoundrels, trying to steal the livery of heaven to use in the business of hell!

I trust that Mr. Holbrook will suspend writing about his own remarkable achievements long enough to post his forfeit. We have had enough of the color of his ink; now let us see the color of his money, and until his money shall have been posted I shall take no further notice of him, either publicly or privately. However, I shall not in the meantime class the gentleman with those wind-smiths who are forever challenging mediums for advertising purposes, and dexterously backing out when they are called down. I refer to Herrmann, Kellar, Tyndall and other blatant mountebanks, and all to no purpose. They will agree to win or lose, according as it may be to their advantage. They go around the country, throwing discredit upon Spiritualism, and daring mediums to meet them on their stages. Too often have the mediums kept aloof rather than be subjected to the insults of a jeering audience led by

these calumniators. Not so, however, with Slade, Evans, Foster, Allen, and C. Y. Montague, who fearlessly volunteered to meet them on their own ground.

A few years ago Steen, the so-called prestidigitator, was in Denver, flaunting an atmospheric reward of \$1,000 for any Spiritualist who could perform any phenomenon which he, Steen, could not duplicate. No Spiritualist came forward, and Steen then caused to be inserted in a daily paper an article stating that a long-haired, wild-eyed, old Spiritualist had rushed into the newspaper office and declared that he would that evening step on Steen's stage and vanquish him. The glib public responded hugely, expecting to see a weird, grotesque combat, and the house was packed. Steen, with a great flourish of trumpets, announced that he was now ready for the long-haired man. There was no response, and the audience stirred out of its expectant silence to resentment against the long-haired levitator and against Spiritualism generally. Steen then scored the Spiritualists for their impudent pretensions, and with a dramatic gesture thundered: "If there is any Spiritualist present who can make good the boast of this old defaulter, let him speak!"

I arose and said: "I will take the place of this mythical personage, Mr. Steen, and the moment that you put your \$1,000 in visible evidence I will put the medium on the stage."

Even the monumental nerve of Mr. Steen was somewhat abashed. He said that he could not produce so much money on the spot, the gate receipts of the evening had been hypothecated, but his own financial standing was well-known, and he would tender his check for the amount. Knowing that his paper was worthless, I insisted upon first seeing the cash, and the audience backed my demand. Steen then said that such a contest could be best decided upon terms agreed on beforehand, and if I would call on him the next day he would arrange preliminaries to bring off the contest as soon as possible.

When I had met him the next day he said: "See here, I don't think you treated me very white last night in making that disturbance in my show. You should have come privately to me beforehand."

"Well," I said, "I have come now for business."

"Oh, well, of course you are not a damned fool," he replied. "You know, as well as I do, that there is no such thing as a spirit. I admit that there is a medium here and there who has a little work that I'm not out. I have had several of these contests, and won all but one or two. They take fine with the public, and there's good money in 'em. You're out for the stuff, same as I am, and what's the matter with having a contest some night next week, so we can have it well advertised in advance. I'll give you 40 per cent of the gate receipts to me to win; or I'll take 85 per cent and let you win, and that would be a great advertisement for your medium."

I exposed Mr. Steen and his methods.

In conclusion, I will again say that now is the opportunity for Brother Holbrook, whoever he is. I will take no notice of private letters or newspaper articles until his forfeit materializes. Let him act at once, or else let his pen be forever afterward dry.

L. H. BURKE.

CINCINNATI ITEMS.

Mrs. Lillie Suffering from Nervous Prostration—Marguerite St. Omer's Work.

TO THE EDITOR:—"Great is the mystery of (Spiritualism) godliness," and so seem the hunters after the phenomena of Spiritualism, in this so-called Queen City, but it would be encroaching too much on your valuable space to give you a full and detailed account of all the doings of the different societies and mediums, and the various plots and plans for the so-called exposing of fraud or semblance thereof. The philosophy without the phenomena falls flat, and cannot hold or command audiences. Mrs. Lillie is suffering from nervous prostration, and leaves here for her home in New York.

Marguerite St. Omer, who has severed her connection with the Progressive Society, is conducting services in the new Odd Fellows' Temple, so long held by Mrs. Lillie.

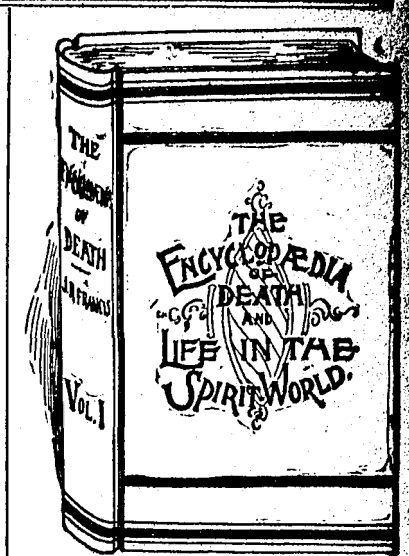
Miss St. Omer would not be anything if not practical, and so she deals with spiritual subjects, hence her popularity; for Spiritualism is a practical religion. Cincinnati may well feel proud that Miss St. Omer has taken up her abode here; too much cannot be said in praise of her practical discourses, and her psychometric readings of sealed letters, etc. I heard her read one last evening in which she said:

"This letter contains naturalization papers of one who has been in Spirit-life about eighteen years. You are seeking advice about that property in Germany. You also want information about your mother, who is sick."

The lady said all was correct, and that she had previously been told by Miss Omer to write to Hamburg, Germany, about some property, which she did and got an answer "back" that the property there awaited claiming, and the naturalization papers was a connecting link towards getting the property. Her tests of the proofs of an immortality by spirit return and messages are very convincing, as she is a comparative stranger, which leaves no room for the thought to say who told her, which I know is the case with many of the so-called tests. Many who were leading lives of dissipation here have been led to start on a road of purity to a higher standard of manhood, and the true road to spiritual progression, through her ministrations here.

LEVI JONES.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents an succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrated a scientific basis of Spiritualism. The book is recommended to all who love to study and think. For sale at this office. Price 25 cents.



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In ordering one volume of the Encyclopedia, always state whether it is Vol. I. or Vol. II. that you want.

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To send forth free a 400 page book, which has received the commendation of leading minds everywhere, is something unparalleled. We are now absolutely giving away Vol. I. of THE ENCYCLOPEDIA OF DEATH, and LIFE IN THE SPIRIT-WORLD, to each of our present subscribers, and those who may hereafter subscribe for THE PROGRESSIVE THINKER. See conditions in another column.

If the hair has been made to grow a natural color on bald heads in thousands of cases, by using Hall's Hair Renewer, why will it not in your case?

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"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

"Angel Whisperings for the Searcher After Truth." By Hattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price \$1.

"Human Culture and Cure. Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

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

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

"Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal Classics). No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. For sale at this office. Price, 25 cents.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historical facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price, 25 cents.

"The Occult Forces of Sex." By Louis Waisbrooker. These 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.

NOTHING will so enlighten a community as to have several copies of THE PROGRESSIVE THINKER taken there. Try and get up a club, and you will not only have the benefit of the paper, but will receive the Encyclopedia of Death, and Life in the Spirit-World, as terms on second page.

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 ready by at least 40,000. We go to press early Monday morning, and items sent in after that time will not be published in order to have immediate insertion.

W. H. Bach writes: "Please say to the people that I already have calls from three times as many places as I can possibly visit in the three months at my disposal for that purpose. I will arrange to visit as many places as I can, so will not be able to make very long stops. I will leave Aberdeen March 30, remain in St. Paul a few days, then go to points in Wisconsin, and will reach Chicago about the middle of April. From there I will go to Benton Harbor, Mich., Dowagiac, Mich., Elkhardt, and other points in Indiana; then through to several points in Ohio, and further east."

J. J. S. writes from Lockport, N. Y.: "The United Progressive Club has had its speaker since March 1st, and will have the rest of the month. I, Edgar, one of the most logical speakers we have ever had with us. He deals some terrible blows to that old sinner, rudeness of ship of orthodoxy, which is floundering among the great rocks of ignorance which the shallow water of their superstition fail to cover. His tests are far above the average, all so far having been recognized."

Mrs. S. C. Scovell was in the city last week. She is now engaged in Elgin, Ill., and is doing a most excellent work there as lecturer. She never fails in building up the cause where employed.

Secretary writes: "The Spiritualistic Church of the Students of Nature have been successful in their study, and have a full house every Sunday evening. The lectures are delivered by the pastor of the church, Mrs. M. E. Hanson, who has given them by the name of Mrs. Hanson, which are all recognized."

Mrs. E. N. Warner of this city, writes: "I went to Royal Center, Indiana, March 11, to speak over the remains of our ardent brother, Eli Walters. The friends came in eight miles through the storm and over bad roads, to be refused admittance to both Methodist and Baptist churches for funerals, although Mr. Walters helped build both edifices, and had lived an upright, honored life in that county for over forty years. We went to the town hall, where many listened for the first time to the truths of our philosophy. Soldier brothers joined us at Star City, and amidst the tears of honest patriotism and true affection, honest of action and true affection, the widow, Mrs. Elizabeth Walters, lives in Logansport, and is a staunch supporter of our faith. Intensely cold and bitter as were the elements, they seemed kind compared to the prejudice that fenced our orthodox neighbors: so, without church-noon or priestcraft the rites of burial were performed. When we returned to the hall, Michael Frushour, who owns the hall where services were held, came and offered his place free for a course of lectures, and all around were such expressions as these heard: 'If that is Spiritualism, I want more of it.' Mr. J. H. Beckley and others offered to sustain meetings in the near future, if I would return; so you see, we are now, by opposition, Dr. Buck and wife accompanied us from Star City and rendered valuable service in singing, the Doctor presiding."

Society of Spiritual Research of New York. Tuesday evenings at eight o'clock, Carnegie Hall, 7th avenue and 57th street. Seymour Van Brocklin, chairman.

Mrs. W. Scott writes from Pittsburg, Pa.: "The last night Evangelist Tucker was at the Walton Church, holding a great service. He thought it was a good chance to run down the Spiritualists, so his sermon for the evening was on Spiritualism. He said it was the work of the Devil and all the mediums were servants of his Satanic Majesty; that Satan was loose and roaming the earth; that was why so many people went to the spiritualists. He was influenced by the demon to follow him, and he said people would rather listen to him than listen to Jesus for there were more to follow after him than after the blessed Lamb who shed his blood for us. He talked terribly about Spiritualism. I am very well acquainted with a good many of the members of the congregation who hold their own in their homes and are not afraid of manifestations of spirit power, and who heard him run it down. A prominent lady member who is investigating Spiritualism was ready to get up and contradict him; she was so disgusted she walked out and has not been there since."

Secretary Rosenstein writes from Marshalltown, Iowa: "Our society is growing and our attendance is good. Last Sunday we had a full house. We were highly entertained. Mrs. Anna H. Shaft gave us several lectures, which were duly appreciated by the audience. As a lecturer and test medium she can give general satisfaction. She will be in Iowa for some time yet."

Mrs. Celia Hughes, trumpet, trance and platform medium, holds trumpet circles, Monday, Wednesday and Friday evenings at 257 Michigan avenue, Chicago.

"Medium" writes from Rockford, Mich.: "Our quarterly meeting, held last Saturday and Sunday, was a grand success, for it was both a feast of reason and a flow of soul. Mr. Smith, a trance medium, of Fruitport, Mrs. M. E. Henderson, an excellent test medium, of Grand Rapids, and Mr. Charles Howell, an inspirational speaker, also of Grand Rapids, were with us on Sunday. Mr. Smith was with us on Saturday also and did good work at our Saturday meeting. In the forenoon of Sunday we had a conference meeting and Mr. Smith, under control, and Mr. Howell, inspirationally, answered many questions from the audience, and Mrs. Henderson gave tests. In the afternoon the hall was full and after a fine programme of literary exercises, comprising songs, recitations and readings, Mr. Howell gave a discourse for an hour on the subject, 'Punishment.' It was grand, logical and eloquent. Then Mr. Smith, under control, followed with a ten minutes' talk along the line of argument used by Howell, which was excellent. Mr. Howell took the broad ground, and with logic and reason proved that no person in existence, of whatever name, color or condition—be he God, man or devil—has the right in any manner, or for any offense, to punish another person; that if a person commit evil it is indicative of some environment, and that the cause of his evil is his spirit, and needs the power of love to bring him or her to a higher condition where the expression will be good. That should be done in a temple of truth where truth alone is

taught and love expressed instead of the abominable prisons now used for restraint, where hatred only is shown. Following this Mrs. Henderson gave splendid tests from the platform that were many and all recognized. Mrs. Henderson is a young medium, commencing her first platform work here at our meeting a month ago; but she did most excellent work and gives promise of becoming one of the best platform test mediums in the land."

Mr. Grumbine writes: "Special services will be held at the A. O. U. hall, 418 Wabasha street, St. Paul, Minn., Sunday, March 29, in commemoration of the anniversary of modern Spiritualism. A special and elaborate inspirational and musical programme has been prepared. The speakers who have been invited are Mrs. Lepar, Mrs. Brown, Mrs. Prudence, Mrs. Aspinwall, Mrs. Lowell, Mrs. Bryant, Mrs. Wetherford, Mrs. Haskins, Walter Howell and Rev. J. C. F. Grumbine. Mr. Howell will speak at 3 p. m. and Mr. Grumbine will speak at 8 p. m. It is to be hoped that out-of-town Spiritualists will join in these services and make the day one to be remembered in the great Northwest. Dinner and supper will be served at the hall for 25 cents, and it will be a delectable affair."

E. H. C. writes from Owosso, Mich.: "The friends of Mrs. A. E. Sheets, of Grand Ledge, will be pleased to learn of the great success her efforts are meeting with in Owosso. The First Spiritual Society secured her for the fall and winter months for Sunday work. Her lectures have drawn into the meetings many who have never been interested before—a class of intelligent people that would be a credit to any gathering. This has been brought about mainly by Mrs. Sheets' brave, outspoken appeals for a higher standard of morals, based on an intelligent understanding of the spiritual philosophy. Many of the subjects are handled in a way that shows her guides to be deeply versed in science, and as explained by them scientific facts prove the claims of Spiritualism. Among the subjects, 'Hypnotic Influences; the Danger as Well as the Importance of the Same to the World,' received attention. Two Sundays ago, Mrs. Sheets, for God-in-the-Constitution, and Sunday-law for the District of Columbia. Many names were thus secured remonstrating against the bill. She also reorganized and conducts the lyceum, which is in a flourishing condition. The outlook for the society is very good."

Mrs. I. C. Brown, secretary, writes: "The Wyoming Valley Psychic Society, which was organized in the fall of 1895, but is now in a dormant state, is holding their private meetings, seeking to learn more of the forces and laws of nature. We have had a very instructive course of lectures on astronomy and geology, by our president, Mr. J. R. Perry. We have also had a course of lectures on the occult, by another one of our members, Mr. J. R. Perry. We are now enjoying the privilege of listening to Mrs. J. R. Perry, who is a gifted trance speaker. Her invocations and instructive sermons are enjoyed by large and intelligent audiences."

P. C. Mills writes from Sumnerland, Cal.: "Please state in your paper that I am in California, and will make engagements to speak anywhere in this State or Oregon, on reasonable terms during this month, and April and May. I have been speaking here at Sumnerland, every Sunday evening, and have had the pleasure of listening to the grand and eloquent lectures by brother Bishop A. Beals on the other alternate Sunday. It is a great pleasure to me to listen to that veteran in the cause. My address at present is Sumnerland, Cal."

A subscriber writes from Clinton, Iowa: "The meeting of the First Progressive Spiritual Society, last evening, notwithstanding the many obstructions were thrown in the way with the intention of preventing our holding it, was a large and enthusiastic one. Our young and eloquent trance speaker, B. L. Eskeelson, gave one of the finest and most practical addresses it has been my good fortune to hear for a long time, comparing the teachings of the man Jesus with those of modern Spiritualism, and showing his grand effort by saying neither was new, but had been taught since man had an existence. At the close of the lecture Dr. Phillips gave psychometric readings in his peculiar manner, stating positively what he saw and felt for those he read, which was acknowledged correct in every instance. Now, to have then, controlled by Half Moon, Black Hawk chief, and described spirits, which were correctly given. Dr. Phillips then sang James G. Clark's beautiful song, entitled, 'The Isles of the By-and-By,' and the meeting was dismissed with the best of psychic feeling."

S. Gardner writes: "I will venture a few thoughts on obsession. We all feel like aiding our afflicted brother. He says the spirit was not drawn to him from the outside, but from within. He also says he is an old man, and that the advantage is taken in sleep. Now, is it not possible that the aches and pains of which he complains are the result of physical difficulty incident to old age? I, too, am an old man; was once quite active. Now if I stub my toe down I go. I have taken little medicine, but now I have to take more. I am taking a tonic. Like our brother I suffer most nights, but have no thought of its being the work of spirits. On the contrary it seems as if they were trying to aid me. I believe there are cases of obsession, and as firmly believe that if the truth could be got at, that ninety-nine cases out of one hundred would be found to be from other causes. When I was a boy it was charged to the Devil; now the tendency seems to be to lay every physical ailment to the spirits. I remember when quite young that a minister ventured the idea that indigestion might have something to do in some cases, and not all of the Devil. It seems to me we are now laid with obsession, and we had better call it a halt."

Secretary writes from Battle Creek, Mich.: "Dr. M. F. Hammond, a fine inspirational speaker, has been serving the First Society of Spiritualists all this month, and has given three lectures, besides many tests, which were very instructive as well as entertaining. To those who did not hear him we would say, you missed a rare treat. He will be with the two remaining Sundays of this month, and to societies desiring a first-class lecturer, we say secure his services at once."

Secretary writes from Bay City, Mich.: "We have lately closed a very successful month's work, with Dr. Charles A. Andrus of Grand Rapids, Mich., as speaker. The Doctor is a forcible speaker, and handles his subjects without gloves, and much can be learned from his discourses. He ranks among the best speakers on the spiritualist platform. This was his second engagement with us since we began our work, last October, and also the second engagement with the Ionia society, where the Doctor lectures during March. It would be well for camp-meetings in need of a lecturer to make an early date with him, for his work is well under all circumstances. Our society is in a prosperous condition, due to many of our lady workers. Mrs. Ferris, a member of the society, is one of the best mediums in the State. She gave a flower service to about fifty persons, some time ago, for the benefit of the society. After having a committee search the double parlors and the guests, and the medium, where having only its shown. All persons being satisfied, everything was well done—the scene being, and in less than half an hour flowers of various kinds were brought to many guests, and the medium was covered with flowers and smiles. This was the talk and wonder for many weeks, and created much enthusiasm for our cause."

On Tuesday, March 26th, when the services on the occasion of the passing to higher life of Carl, son of Major M. and Mrs. Jackson, of Milwaukee, Wis. The lad had been pursuing his studies preparatory to entering the High School, last fall, when he was stricken with the illness that finally resulted in his separation from his mortal body. He suffered much during the weeks preceding his transition, and although the heart pang was great at parting with this young life, the parents were almost relieved to see him released from suffering. There was great strength given to him by the friends of the spiritualist cause, and the knowledge that Spiritualism was true, and that the lad was not dead, but was on Tuesday evening, in time to commence the series of lectures to be given on five consecutive Tuesday evenings at the residence of Mr. and Mrs. Biddison, cor. 65th and Myrtle avenue, in this city.

The following splendid endorsement comes from the Philadelphia Spiritualist Society: "The scientific lectures and demonstrations of molecular and Spiritual Principles of Nature, before our society by Prof. W. M. Lockwood of Chicago, have awakened the Spiritualists of our city to a greater realization of the fact that a future existence can be logically and scientifically demonstrated when properly presented. The largest audience that ever gathered in the crowded hall, the Handel & Haydn, and the consecutive attendance of intellectual and thinking people that have been attracted to these lectures, assures us that Spiritualism will meet with greater approval and success in the field of scientific verification, than in any other. We are of the opinion that in this respect the Lockwood lectures fully meet the requirements of the hour, and are the ablest presentation of the truths of Spiritualism that have ever been given to our cause and society. Thomas M. Locke, president. Charles L. G. Fraser, secretary."

A subscriber writes: "The meetings at North Side Masonic Temple, 617 N. Clark street, are increasing in numbers. I have attended several of the lectures, and have been very much impressed by the singing as they may feel impressed. The singing is as good or better than at any similar meeting in Chicago. The speaking and tests by Mr. and Mrs. Perkins are enjoyed by all, and altogether it is a most worthy enterprise, and should receive the support of everyone who has a heart for the spiritualist cause. The meetings are held on Sunday, Tuesday and Friday evenings, at 7:30 and 9:30 p. m. Week-day circles, Monday and Friday evenings, and daily consultation at 480 West Madison street."

D. R. Higbie, M. D., a prominent physician, writes: "Your paper is a treasury of spiritual knowledge. It is well worth an encyclopedia. Some of the best minds of this nineteenth century have been devoted to the study of many winters in the pursuit of science freely and invitingly spread before your large audience of forty thousand readers. Through some, and perhaps I should say many minds, there streams upon us the golden spiritual light of the spheres of love and wisdom to cheer the wretched, hungry, starving poor, surrounded by the horrors of poverty, wars and rumors of wars telling us that 'over there' is a land of pure delight where everlasting spring abides and never fading flowers."

Reporter writes from Lawrence, Mass.: "The meetings of the First Spiritual Association were well attended on the 15th inst. by an unusually large number of earnest seekers for the truth. A short instructive lecture by Dr. Hatch was followed by psychometric readings, given by Mrs. A. Hatch of Boston, whose clear and concise statements were in every case acknowledged by the owners of the articles. This lady's time should be fully taken for this work. Later we learn the same medium held a seance for materialization at a private residence where nothing unexpected was given that entire satisfaction from upright, clear and honest engagements were made in consequence. Let this good work continue. There is a large field open for genuine manifestations."

E. J. Bowtell spoke for the spiritual society at Yonkers, N. Y., March 20; 'Spread the Light' society, Single Tax Hall, 1188 Bedford avenue, Brooklyn, N. Y., March 22. His anniversary engagements are: March 28, Single Tax Hall; March 30, 484 Lafayette avenue, Brooklyn, N. Y.; April 1, Association for Psychological Development, 27 E. 21st street, New York City, where he also speaks March 25. At liberty for camp-meetings and season of '96-7. Present address, 484 Lafayette avenue, Brooklyn, N. Y.

ter having a committee search the double parlors and the guests, and the medium, where having only its shown. All persons being satisfied, everything was well done—the scene being, and in less than half an hour flowers of various kinds were brought to many guests, and the medium was covered with flowers and smiles. This was the talk and wonder for many weeks, and created much enthusiasm for our cause."

On Tuesday, March 26th, when the services on the occasion of the passing to higher life of Carl, son of Major M. and Mrs. Jackson, of Milwaukee, Wis. The lad had been pursuing his studies preparatory to entering the High School, last fall, when he was stricken with the illness that finally resulted in his separation from his mortal body. He suffered much during the weeks preceding his transition, and although the heart pang was great at parting with this young life, the parents were almost relieved to see him released from suffering. There was great strength given to him by the friends of the spiritualist cause, and the knowledge that Spiritualism was true, and that the lad was not dead, but was on Tuesday evening, in time to commence the series of lectures to be given on five consecutive Tuesday evenings at the residence of Mr. and Mrs. Biddison, cor. 65th and Myrtle avenue, in this city.

The following splendid endorsement comes from the Philadelphia Spiritualist Society: "The scientific lectures and demonstrations of molecular and Spiritual Principles of Nature, before our society by Prof. W. M. Lockwood of Chicago, have awakened the Spiritualists of our city to a greater realization of the fact that a future existence can be logically and scientifically demonstrated when properly presented. The largest audience that ever gathered in the crowded hall, the Handel & Haydn, and the consecutive attendance of intellectual and thinking people that have been attracted to these lectures, assures us that Spiritualism will meet with greater approval and success in the field of scientific verification, than in any other. We are of the opinion that in this respect the Lockwood lectures fully meet the requirements of the hour, and are the ablest presentation of the truths of Spiritualism that have ever been given to our cause and society. Thomas M. Locke, president. Charles L. G. Fraser, secretary."

A subscriber writes: "The meetings at North Side Masonic Temple, 617 N. Clark street, are increasing in numbers. I have attended several of the lectures, and have been very much impressed by the singing as they may feel impressed. The singing is as good or better than at any similar meeting in Chicago. The speaking and tests by Mr. and Mrs. Perkins are enjoyed by all, and altogether it is a most worthy enterprise, and should receive the support of everyone who has a heart for the spiritualist cause. The meetings are held on Sunday, Tuesday and Friday evenings, at 7:30 and 9:30 p. m. Week-day circles, Monday and Friday evenings, and daily consultation at 480 West Madison street."

D. R. Higbie, M. D., a prominent physician, writes: "Your paper is a treasury of spiritual knowledge. It is well worth an encyclopedia. Some of the best minds of this nineteenth century have been devoted to the study of many winters in the pursuit of science freely and invitingly spread before your large audience of forty thousand readers. Through some, and perhaps I should say many minds, there streams upon us the golden spiritual light of the spheres of love and wisdom to cheer the wretched, hungry, starving poor, surrounded by the horrors of poverty, wars and rumors of wars telling us that 'over there' is a land of pure delight where everlasting spring abides and never fading flowers."

Reporter writes from Lawrence, Mass.: "The meetings of the First Spiritual Association were well attended on the 15th inst. by an unusually large number of earnest seekers for the truth. A short instructive lecture by Dr. Hatch was followed by psychometric readings, given by Mrs. A. Hatch of Boston, whose clear and concise statements were in every case acknowledged by the owners of the articles. This lady's time should be fully taken for this work. Later we learn the same medium held a seance for materialization at a private residence where nothing unexpected was given that entire satisfaction from upright, clear and honest engagements were made in consequence. Let this good work continue. There is a large field open for genuine manifestations."

E. J. Bowtell spoke for the spiritual society at Yonkers, N. Y., March 20; 'Spread the Light' society, Single Tax Hall, 1188 Bedford avenue, Brooklyn, N. Y., March 22. His anniversary engagements are: March 28, Single Tax Hall; March 30, 484 Lafayette avenue, Brooklyn, N. Y.; April 1, Association for Psychological Development, 27 E. 21st street, New York City, where he also speaks March 25. At liberty for camp-meetings and season of '96-7. Present address, 484 Lafayette avenue, Brooklyn, N. Y.

Late News From the Polk County Jail, Neb.

TO THE EDITOR:—I am still confined in the Polk County (Neb.) jail. I have been confined to my bed the past six days from catching cold from being locked in a cell where there had been no fire the past two months. I now have a better place in the jail building. The sheriff, who has charge of the jail, found I had taken cold from being locked in a cell, and provided me with different quarters—a room which is set aside for insane patients. However, I feel that I am still in my right mind yet. I was about to be released to-day on account of my disability by the county attorney and county physician as they deemed it injurious to my health to remain longer as a prisoner, but one of the doctors from St. Petersburg who first had me arrested, appeared promptly, as I have learned to take me before the Board of Insanity to try and send me to the insane asylum. He is a Catholic.

Verily the Devil must surely be making his home in Polk County, Neb., at the present time. I have engagements at other towns in the State, but am unable to fill them on account of being locked up here; so it is plain to be seen I am unable to earn a dollar while here. My fine, now \$50 and costs; total about \$75, and I am allowed \$3 per day for lying in jail. I hope the friends will send what they can to Mrs. George and my children, while I am being persecuted in the manner that I am. When writing to Mrs. P. S. George, address her as follows: Mrs. P. S. George, 340 South 20th street, Lincoln, Neb. When released from jail I will write a full account of my case.

March 19. Dr. P. S. GEORGE.

The P. S. George collection at Mr. and Mrs. Perkins' meetings, last Sunday amounted to \$8, which was forwarded to Mrs. P. S. George, 340 South 20th street, Lincoln, Neb. If all meeting held as well for Mr. George he would soon be out of bondage. Mrs. and Mr. Perkins have generous hearts.

Honest designs justly resemble our devotions, which we must pay and wait for our reward.—Sir Robert Howard.

True cases of spirit obsession are awful facts in mundane life that have been but little noted and studied, so I have great pleasure in congratulating the old gentleman upon having mistaken his case when he signed himself "Obsession."

CHARLES DAWBARN, San Leandro, Cal.

The world is an old woman, that mistakes any gift farthing for a gold coin; whereby, being often cheated, she will henceforth trust nothing but the common copper.—Carlyle.

OBSESSION,

As Portrayed by a Master Mind.

SPRIT CONTROL A QUESTION OF HARMONY—NOT A CASE OF OBSESSION.

There is a most plaintive cry, over the signature of "Obsession," in THE PROGRESSIVE THINKER of February 29th, from one who says he is an old man, and tormented by "obsession" of a "low, wicked spirit." I will venture a reply, with a practical suggestion or two, for I feel that the great majority of the phenomena worshippers, calling themselves "Spiritualists," will pass such an appeal unnoticed, as they have no personal experience of direct spirit control, either good, bad or indifferent. And on the other hand most of our public mediums have been developed and guarded by bands of spirits carefully holding their instrument for their own use, and thus, for the most part, shutting out other influences, whether better or worse than their own. Still the class of sensitives to which our aged brother belongs is more numerous than either of the above classes of Spiritualists believe. I know this to be so from the many who have applied to me for counsel and assistance. But for the most part they feel humiliated by their experiences, and shrink from any public discussion of that which they realize can degrade manhood almost, or quite, to the level of insanity.

Spirit control is really a question of harmony. The note struck upon a stringed instrument will be responded to by every string or wire in the room that is capable of expressing the same vibrations, and all others will be silent. So the sufferer who has made this appeal must accept as a fact that his organism can and does thus echo the thoughts and feelings of his spirit foe, which have no existence for others around him. He tells us he has been a sensitive from birth. That means that throughout his long life he has echoed the tones of thought from the invisible which the conditions of the hour have permitted to find expression through his organism. But taking his statement of his present trouble just as he tells it, his is, most evidently, not a case of obsession. He continues to be his own thinker and doer; for he says that he can and does successfully resist this influence during his hours of business and labor. Therefore it is only a case of spirit annoyance, that the sufferer can overcome by a little effort in the right direction.

An active brain is death to spirit control. In other words, while the mortal is thinking, his own thoughts the thoughts of the spirit can find no expression. But mental recognition of the presence of the spirit offers usually the very vibration that permits the spirit to "hold on" and wait for the favorable hour. Hence the first step must be to forget the spirit, and, at least for the time, the whole spirit-world. This is not as difficult as it may seem. This sufferer does it constantly during his hours of business and labor; for it is nature's law that there cannot be two thoughts in the mind at the same time. And if his business and labor continued day by day to the point of practical exhaustion, he would at last drop asleep unconscious of any spirit visitor. But such slavery to business and labor would be little better than his present spirit annoyance, although many a so-called successful business-man glories in his obsession by the spirit of greed. Yet herein is the suggestion that should point your unfortunate correspondent to relief from his present trouble.

Happy is the man who has a full-grown, healthy "hobby" to which he can turn his thoughts when his day's work is done. No matter whether it be pets in dogs, cats, poultry or children, intense love of flowers, or a direct interest in science or art, with their wondrous outcrochings of today; whatever the natural taste, every man should cultivate a hobby. With such a hobby every man can fill his waking and wakeful thoughts to the exclusion of every spirit visitor. But our complaining brother should notice that it won't do for him to try and make choice of spirit visitors and say, "I will welcome my spirit mother, or my sister or guardian angel," and use this method to drive off others, for in his present state of sensitiveness he is sure to be fooled by the unseen, and will soon find his foe as active as ever. He should, if necessary, shut the door to the spirit-world, for months, and possibly for years, before it may be safe to again open it.

If he can but realize that the active brain becomes too positive for use by spirit friend or foe, and will carry out the above practical suggestion, he will find that mental activity on good, sound subjects of interest to the mortal, continued till exhaustion brings the desired sleep; will afford him the relief he seeks. It may mean for him a sleepless night or two, but nature is on his side, and he must win the victory if he will persevere. His present tormentor will find no point of mental contact, and his physical influence must soon cease.

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Charges have been preferred against Rev. W. T. Brown, pastor of the First Congregational church at Madison, by Rev. S. L. Blake, of New London, some time this month. The charges of the charge are at the present vague. It is stated that Rev. Mr. Brown has been preaching "up to date sermons" and his ideas are not indorsed by some of the members of his congregation.

A Remarkable Advertisement.

This issue of THE PROGRESSIVE THINKER prints a remarkable advertisement from a remarkable newspaper—The Chicago Record. The Record is Chicago's leading morning newspaper in point of circulation. In fact, next to The New York World, it claims the largest circulation in America—160,000 a day. It is but 15 years old, yet it has made a record of remarkable achievements within that comparatively short period. It has a way of doing new and strange things. Its latest enterprise is the institution of competition among the authors of the world for the best original short story, which it calls "mystery stories." A year ago it offered \$30,000 in cash prizes to authors for the best stories of this kind. The award of prizes has just been made, and the publication of the first prize story, which won for its author \$10,000, is announced in The Record's advertisement in this issue of THE PROGRESSIVE THINKER.

Not satisfied, however, with this unusual achievement The Record goes farther and announces that in connection with the publication of the first prize story it will distribute \$10,000 in prizes for the best 389 guesses as to the true ex-

Passed to Spirit-Life.

Passed to Spirit-Life at Gasport, N. Y., November 11, 1895, Mrs. E. S. L. Kittredge, wife of F. H. Kittredge. She was a full believer in the doctrines of Spiritualism, and a regular attendant at Lily Dale camp.

Passed to Spirit-Life, Eli Walters, of Logansport, Ind., March 9, 1896, of pneumonia, aged 69 years. Born in Tuscarawas Co., Ohio, he came to Royal Center when 22 years old, where he has lived ever since. He served in the 22d Reg. Ind. Vol. He leaves a wife, Elizabeth Walters, and a brother, Isaac Walters. He was a full believer in Spiritualism for over thirty years. Nature marked him one of her noblest men. He beautified the earth by his thought, by his thought and charity. Mrs. E. N. Warner officiated at the funeral.

Born into the new life on March 10, from her earth home in Elgin, Ill., at one time an active medium. Mrs. Horn was 65 years old; was born in Ft. Edward, Washington County, N. Y., and came of an old Knickerbocker family by name of Askeaton, or Askeaton, and was a Spiritualist for over thirty years. She had been a Spiritualist for thirty years and in living its principles her right hand knew not of the left hand's doing. Pneumonia made its rapid work with her, but her end was painless and peaceful. Her funeral was largely attended by neighbors and friends, the service being conducted by the truths of Spiritualism unfolded for the first time to many by the writer.

M. A. CONGDON.

IN MEMORIAM.

Resolutions of Respect to Homer W. Prindle, Who Died Near Villa Ridge, Ill., January 26, 1896.

The Meridian Truth Seekers' Society of Pulaski county, Ill., sustain a loss in the transition to higher realms of our brother, Homer W. Prindle, which we can best appreciate by realizing what the spirit-world has gained by the departure of his kind, noble and gentle spirit to the bright summerland beyond the mystic river of (so-called) death. It is appropriate that we make formal expression of our individual and collective bereavement, and that we make open avowal of our grief at his passing away. Be it therefore

Resolved, That we recognize in the death of our brother, Homer W. Prindle, a sense of loss unspeakable, that while we bow to the decree of nature's divine law, which doth all things right, the impulse of our hearts and minds is to wonder why he was taken from among us, but that we realize that our loss is his spiritual gain.

Resolved, That it is a fitting tribute as the associates of our brother, that we make his noble and admirable life a prototype of our conduct, that we emulate his unselfishness, his self-sacrificing devotion to his family and friends, his interest in the welfare of others—in short his enthusiasm in all that promoted the welfare and uplifting of humanity.

By order of the Society, H. LEIDIGH.

Anniversary Programme at Denver, Col.

TO THE EDITOR:—Word comes from President Barrett, from Texas, saying he will be in Denver from March 27 to April 1, and asks if we cannot arrange a mass-meeting, assuring himself and us we can equal Boston or New York.

As arrangements are well under way for anniversary, we propose to combine and present a programme of five days' meetings as follows: Friday, 27th—Public reception to President Barrett in Unity Church (Unitarian) after afternoon and evening; supper between.

Saturday—Reception to President Barrett and public speakers, by Starlight's Ladies' Auxiliary, at "Starlight's Home," 1420 Franklin street, residence of Dr. Ewell.

Sunday—President Barrett and Dr. Ewell, as missionaries of the National Association of Spiritualists, will be at all the meetings in the city. Forenoon, at the Independent Spiritual Church; Dr. Ewell, pastor. Afternoon, at Lyceum and Conference; G. W. Kates, conductor. Colorado State and Mrs. Loe F. Prior's. Evening, Mrs. Edith E. R. Nickless-Musk's, Mrs. Shustrum's, and Odd Fellows' Hall, Mr. and Mrs. Kates, speakers.

Monday, 30th—Mass-meeting at Unity Church, afternoon and evening. Supper and social by the Colorado State Society.

Tuesday—Anniversary Exercises of the Independent Spiritual Society, afternoon and evening; supper between.

From front to back, the programme at Pueblo and Colorado Springs, 26th and 27th, where Dr. Ewell will join him to contribute what interest he may and to strengthen the hands of the National Association.

These meetings are suggestive of extended interest, and conducted on our highest plane of unimpaired yet reached. We hope they may command increased respect—at least, tolerance—from our enemies, and give growth to ourselves.

S. L. HARD, Secretary Independent Spiritual Church, Denver, Colo.

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planation of the mystery of the story as disclosed in the final chapter, the publication of which will be delayed a week or ten days beyond the rest of the story to give an opportunity for readers to frame and send in their guesses to the office of the paper. But perhaps the strangest feature of this unprecedented competitive contest, both as to authors and readers, is the unique condition imposed on the guessers that "only women and girls may guess and win the prizes."

We refer our readers to the advertisement on the eighth of THE PROGRESSIVE THINKER, which sets forth more in detail "The Record's" remarkable announcement. The concluding feature—that new readers from out of town may send 10 cents and get The Chicago Record 10 days on trial, is a peculiarly happy and wise conclusion to this most unusual enterprise.

It may be added that in the publication of its first series of "mystery stories," last year, The Record distributed cash prizes to the best guessers, but on a more modest scale than it now announces.

List of those who won and received prizes for best guesses in 1895 counts up 500 names and aggregates over \$5,000. The complete list of these fortunate guessers, with the addresses, has been sent us by The Chicago Record, and it makes a truly formidable and interesting showing.

PLANETS & PEOPLE

... THE GREAT ...

Year Book of the Heavens

FOR 1896.

QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium.

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

"Prenatal." Q. In a late number of THE PROGRESSIVE THINKER it is stated that a newborn babe cried out: "Oh, Lord! Oh, Lord! Oh, Lord!" and soon after died. Is the statement true?

A. The story seems to have gained the credence of Dr. T. Wilkins, and on general principles, there is no reason why it should not be true.

It appears that this mother had fourteen children, and had nearly all the time a hopeless cripple, lying helpless with rheumatism, and during the months previous to the birth of this child-wonder, had been in most excruciating pain from the condition brought by that disease. In her agony she had constantly cried, "Oh, Lord."

One would conclude that a baby born under such conditions, if it had breath to cry anything, would cry, "Oh, Lord!" and yet that father of fourteen children by a crippled mother is tolerated by society? If there is an "unpardonable sin," he has committed it, and should receive the severest punishment. Laws are for the purpose of restraining the appetites and passions, and there is no reason why they should leave the child entirely to the power of desire, tacitly sanctioning, under marriage, what would be punished otherwise as the vilest crime.

W. J. Cordito: Q. On what passages of the Bible are the doctrines of predestination and foreordination founded?

A. The terrible doctrines of foreordination and predestination have strong support in the Bible, and logically, he must know to the very end of all things. The pagan world, before Christianity entertained the same belief, expressed and personified in the Fates, and scientists of the present have, in the inexorable and unchangeable action of law, the same doctrines in another form.

Among Bible texts may be mentioned Eph. 1: 4-5; 2 Thes. 1: 11; Eph. 1: 11; Rom. 8: 29-30; John 14: 19; 1 Cor. 1: 25 and 28; Rom. 8: 29; 1 Acts, 1: 23; 1 Peter, 1: 2 and 20, and many others.

The unfolding of this dogma to its extreme application, by Jonathan Edwards, one of the most logical theologians of America, if not of the world, while a time fostering its beneficent power, by causing a reaction, was the means of its overthrow.

A. Millsap: Q. Has any spiritual association published a book setting forth that they do not believe in marriage?

The reason I ask is that a minister here makes that assertion.

A. That minister is telling a very large theological lie. A book he may have, but as there is no spiritual association having the right or power to publish a book representing the views of Spiritualists, the statement must be false. Were it demanded, extracts from a score of the leading writers and speakers might be given in favor of marriage.

The right to perform the marriage ceremony is given legally to all spiritual speakers. The old and rehearsed charge of free love does not fit the contradiction. With the record the pulpit has for scandal, it comes with poor grace for the preachers to cry free love! Holding up King David—who, if living to-day, would be placed under a dozen indictments by the grand jury, as a man after God's own heart, and singing the lecherous songs of Solomon to church music, and never a word of condemnation for his bawdy and concubines!

Free love, indeed! The Essence of whom Jesus Christ was an exponent, and the early churches, were communities holding everything in common, and the lives of these churches, right in the apostolic age, became so flagrant that St. Paul reproves them (1 Cor., v.). It is reported generally that there is fornication among you.

In the seventh chapter he teaches that it is better to marry, if forced to by passion that cannot be commanded. Of the scandalous supper he reproves them. They came, some before the others, and ate and drank, so that those who came after were hungry, while they were drunk!

Free love! In a little New Jersey town there were six ministers. One Saturday morning each received a letter, written by a wag, containing this solitary line: "All is discovered, fly at once."

The next Sunday there were five vacant pulpits, and the minister in the sixth, though pluckily flighted, and was scarcely able to read his sermon!

An earnest investigator: Q. What is the creed of Spiritualism?

In reading THE PROGRESSIVE THINKER I see mentioned spiritual churches, societies, etc. Do the churches have any creed or set rules to follow? I would like to know just what a Spiritualist believes.

A. Spiritualism has no creed or set form of belief to be subscribed to. Yet there are certain statements which all Spiritualists accept, because necessarily true, while they disagree on others.

The object of the tract, "What is Spiritualism," is to give in a condensed form the belief held in common, and thus answers these questions.

Wm. C. B. Long Island: Q. Why so few Spiritualists and Infidels and sympathizers with Ingersoll in the State prisons, while there are so many in these prisons who are church members, or brought up in full sympathy with church teachings?

A. There are not "so few" there is absolutely none, as a careful examination of prison reports will show. The reason of this is that the doctrine of vicarious atonement offers a premium on sin and crime.

The Spiritualist knows that for every wrong he commits he must bear the penalty himself, while the church believer is assured that whatever he does will be forgiven and the atonement made by Jesus. Then, again, the Spiritualist and Infidel are thinkers; they have broad and liberal minds, and are above the plane of crime. They are better informed and have more self-control.

F. N. White: Q. (1) Do magnets, dices, etc., have the properties claimed for them, such as drawing our spirit friends to us, healing the sick, etc.?

(2) Why is a cabinet necessary for spirit manifestations?

(3) What is your opinion as to the planetary spirits communicating with earth's children? and do you consider those purporting to be spirits from Mars genuine?

A. (1) As previously explained, the

value of magnets, dices, lenses, mirrors, etc., depend on the concentration of the mind they effect. A bright coin, the flame of a lamp and a glass of water are of equal value.

(2) Cabinets are not "necessary" for spiritual phenomena. That greatest of mediums, D. D. Home, who gave séances to the most distinguished courts of Europe, never used a cabinet, and opposed its use as a ready means of practicing fraud. He also strongly opposed dark circles, for the same reason, holding that a subdued light was no obstruction to the manifestations, and proving this true by the most marvelous phenomena ever given by any medium. It was in bright moonlight that he was taken out of one window of a lofty tower and brought into the one on the next side, by unseen hands, as witnessed by Lord Dunsany and a large circle of distinguished persons. At other times it was in the approaching twilight or in drawing-rooms with lights barely softened, but always in light making everything distinctly visible.

At the most a simple curtain drawn across, to darken a space wherein the light may not disturb, is all that is necessary, even in the incipency of the manifestations, and this ought to be dispensed with after they have become established.

(3) When a spirit says it has come from another planet, it should be received with distrust. My "opinion" and firm belief is that no spirit has come from another planet, and further, there is every reason to believe that the planets are uninhabitable by any beings, like to man. The conditions on those nearest approaching the earth, like Mars, are so different that a being conforming thereto would be incomprehensible to us. There have been communications from these purporting planetary spirits which showed unmistakably that these spirits knew nothing about the planets they claimed, for their homes, and were ignorant that they did not comprehend the absurdity of their pretensions. Other worlds may be inhabited, but living beings are the outgrowth of the conditions of birth and maintenance, and differ exactly as these differ. It is the fashion of pseudo-science to people all worlds of space with human intelligences, and revel in descriptive rhapsodies, and it is taken for granted that everything is made for man, and if he fails to present it, is a mistake and blunder. There is, however, no reason to infer that the universe was made for man—no one knows its purpose. Here on the earth are conditions for his evolution. He is the perfect type of the conditions prevailing on the earth. He cannot live for a moment on any other planet. Granting, then, are beings on Mars sufficiently like man to make mutual understanding possible, to converse across the hundreds of millions of miles of space which intervenes would be as possible as stretching a railroad to the moon.

A subscriber, Chicago: Q. (1) Can a Roman Catholic become a president of the United States and still remain a Catholic?

(2) Are all the human race immortal, whether they want to be or not? or, are we to gain immortality by good deeds, good works, etc., or, otherwise, can a vicious and virtuous man stand on the same footing regarding immortality?

(3) Have the books called "Study of Psychic Science," written by yourself, Am I to believe everything in it to be true?

(4) We have a "Ouija"-board at home that uses the most profane language—now, what am I to make of that?

How am I to avoid this profane language and bring a more refined spirit to the board?

A. In theory a religious belief debar no one from any office in the gift of the people. There has been no Catholic president, but there have been several elected by Catholic votes and who catered to that sect.

(2-3) I make no claim for any of the books which have been given to me. They are the purest inspiration I have received, and rest on celestial sources which the present matter they discuss. Had this correspondent read that book carefully, he would have found his second question fully answered in the chapter treating of the evolution of the spirit.

(4) The "Ouija" is prone to deceive, but of course its profanity has a source beyond in an intelligence somewhere. Instead of making your séance the pastime of an idle hour, hold it a holy, a most sacred occasion, only to be partaken of after the body is cleansed and the soul purified. When we seek communion with the dead, it should be with earnest prayer and receptive love reaching out to those we most desire.

B. L. Moss: Q. I am a great sufferer from heartburn after each meal. Nothing but soda relieves me, which I have had to take for twenty years. Some doctors tell me it is high indigestion, others that it is not. Is there a better remedy, and what is the trouble with me? Can you recommend any good doctor?

A. Here is a typical case showing the lingering faith in the skill of the doctors, even after twenty years of failure. Soda in cases of over-acidity of the stomach gives temporary relief, and is advised by chronic indigestion, it tends to further disturbance, and in no case reaches the cause, which is want of acidity in the beginning of the process of digestion, the food not being acted on, fermenting, overtaxing the digestive processes and bad diet, and back of that, perhaps, overwork of the system, by which the vitality is exhausted, and the diet should be composed of fruits and vegetables as much as possible; a rest of an hour before the meal; or rising in the morning a glass of pure water, not cold, should be drunk, and also a short time before each meal, in which one drop of muriatic acid should be mingled.

Boiled milk with well-cooked oatmeal, with preparations of wheat and fruits, are recommended. It must be remembered that more care should be taken in the quantity eaten than in the quality, and condiments, strong tea and coffees avoided.

What Some Have Missed. You, who have not read Vol. I. of the Encyclopedia of Death, and Life in the Spirit-World, have missed some exceedingly valuable information. The philosopher, the scientist, the physician—in fact, everyone—can find something of great importance therein. It is sent forth, free, postpaid, to everyone who writes to the publisher, and is also where. Ten thousand copies are to be given away.

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

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. It regards the description of it given by Plato as veritable history. It is intensely interesting. Price \$2.

The First Spiritualist Union, by its directors, having endorsed and allowed the Brookways to advertise under its name, asked the mediums to give the directors, their wives and a few friends a strict test séance to satisfy them, and to report or refute what had been charged. They consented.

On the following Wednesday evening, in a room in the Nevada block, a strictly

THE BROOKWAYS.

Their Manifestations Are in Dispute.

They Give Some Remarkable Séances.

Some two months ago there came to this city, San Jose, Cal., a family of mediums known as the Brookways. They made no display or burrah, but quietly hung out a sign—"Independent State-writing," by Mrs. Brookway." The following Sunday they attended the services held by the First Spiritualists' Union, of this city—the only Spiritualist society here. At the morning meeting they all spoke, and thereby the public became acquainted with them. On January 14 they held a public séance in Germania Hall with an audience of about one hundred and twenty people. The conditions were good, and there were excellent phenomena. A committee of three, Mr. H. S. Owen, Mr. D. McCarthy and Mr. Chase, all skeptical, but honest men, Mr. Owen being the only pronounced Spiritualist. The son, Charles Brookway, about 18 years old, was placed in an iron cage, 2 feet square and 5 feet high, and locked with three padlocks, one being furnished by the committee, and they retained the keys. The locks were then sealed with wax; string was interlaced and knots sealed. All the doors leading from the platform were locked, tied and sealed by the committee, who then pronounced everything secure. They then examined the cloth cabinet, which was some 6 by 10 feet square, and 5 feet high. During this time the medium was calling names, seven-eighths of which were recognized—several who had passed over in the Eastern States.

Thence they examined all the instruments on the table, also some fifty or more slates. The cage sat in one corner of the cabinet, the front cloth of which was close to the door. The table was at the other extreme end of the cabinet, some six feet away. The lights were then reduced to a mellow twilight sufficiently bright to see and recognize across the hall. The father and mother sat about 5 feet from the front of cabinet. A quartet of voices and piano furnished some sweet, soulful music—the curtain was drawn in front of cage and table, and almost immediately bells began to ring, and were thrown out on the floor. The trumpet came through an orifice in the curtain over the table, gave name after name, and of which was recognized. Hands appeared at three or four places in and before the curtain; slates were held out and written upon in full view, and then thrown out upon the floor. The curtain was pulled back three or four times to give the medium water, and everything was intact, not fifteen seconds elapsing between pulling back curtain and the manifestations.

The room was made a little darker when the banjo was played; sweet music on a string of bells fastened in ceiling of cabinet, four or five times and an accompaniment to singing was played upon the cornet. The audience wishing to see spirit-lights, the room was darkened, whereupon spirit-lights passed from the platform toward the audience, and out of the cabinet. Hands appeared at three or four places in and before the curtain; slates were held out and written upon in full view, and then thrown out upon the floor. The curtain was pulled back three or four times to give the medium water, and everything was intact, not fifteen seconds elapsing between pulling back curtain and the manifestations.

After the close of the séance there was found to be some twenty slates written and drawn upon, some of the pictures being beautiful—and in harmonious colors.

We, the undersigned citizens and residents of San Jose, Santa Clara Co., Cal. do feel it a duty to state and affirm that we believe and know the Brookways family to be true and genuine mediums for the production of such physical manifestations as are described above, and independent state-writing; and recommend them to all honest seekers after the truth of Spiritualism. We also find them to be of a refined and genial nature in their social relations, and recommend them to all Spiritualists with whom they may come in contact.

W. D. J. HAMBLY, [And fifteen others, prominent in business, and officers of the First Spiritualist Union, of San Jose, Cal.]

WHAT IS BEING?

Some Reflections in Answer by F. R. Lockling.

The known is finite, the unknown, infinite. To know the unknown you must either think away what you know, leaving an unknown remainder as an empty capacity to be refilled by the rushing of new ideas and thoughts, else push the known powers into an unknown territory—Africa—and there toiling for diamonds with tools of thought. Being, like Being, is not founded on any cause; for this is self-evident, and every act or thought to disprove the axiom is but the sequential evidence of the IS. You cannot find a cause behind the uncaused. The real cause is a living, unconscious attribute within the bosom of Rest, or within the realm of the uncaused IS, as the real foundation of all that follows as a manifestation of Being.

Infinity of being has no outside; all is within. Thinking does not lessen a man, neither does it increase or decrease the eternal thoughts and ideas of the All Being. These ideas and thoughts when linked by sound definitions and laws, which, when conditioned in the external, become living souls and spirits ever growing into rebirth, changing body and position for lower or higher states; i. e., go where you are attracted most, which means the strongest motive directing the human will. Again, being and being differentiated and condition each other; being in the strife becomes a real object, and being, the real subject.

Behold Mother Nature, crowned with joy, How strange the real, suns burning as fuel.

The Supreme Being cannot create from nothing, but He can change the unconditioned into the conditioned; the homogeneous into the heterogeneous; in short, can evolve the universe as manifested in nature. Thus the dormant faculties once waiting for birth are now potent factors in reconstructing the microcosm.

The eternal and supreme cause is similar to a magnet, whose poles, whose positive and negative poles and out- rivers of intelligence, rivers of life, love, energy, force, all sustaining the universe, and the same are subdivided and conditioned in the external, like electricity, where all reappears as effects in the household or in the phenomena of nature.

There is a mysterious power stored up in everything. Every planet, sun, star, being, animal, down to atoms, centers of force, life and thought; all, as lesser dynamos, are receiving life, light, love and power from the God-head to perform their work. Thus the All of Being is centered everywhere and omnipresent nowhere. This mysterious cause is not lost, but stored up in the bosom of Rest, where the vital power, like blood in the veins, is revitalized and returned to the fountain-head to be re-used perpetually.

The All-Being or God-Head, is sometimes called the All-Father and All-Mother.

The two are co-eternal and co-equal, omniscient, omnipotent, and omnipresent in the objective universe, and the dual are ever acting as one harmonious whole.

The All-Father is the all-conscious or all-knowing pole of being; the All-Mother or over-soul, is the universe of life, love and feeling and the negative pole of being.

They are the ever-living, loving, conscious soul which all love and reverence. Behold the impressions, ideas, all borrowed from the macrocosm, being put into your mind; it makes you feel and know. "All in the eye," is so self-evident as to stop many from investigation. However, a superficial knowledge is better than the thought centered in a Plutonic God, who is forging chains to bind humanity to a sulphurous creed.

The unexplained, a repetition of the same, Words hiding ignorance, a great sound—The unknown, a something all the same, Words hiding ignorance, a know-all man in name.

No might or greatness can censure escape; back-wounding kulmy the whitest virtue strikes—Shakespeare.

THE MAHATMA.

And His Wonderful Work.

We have now in Cleveland, Ohio, a flourishing Psychic Society, meeting, on Euclid avenue, Sunday afternoons: David Cretchley, president; Messrs. Favett and Snowden, respectively vice-president and secretary, with other officers. Our lyceum is distinctively a spiritualistic institution.

The Progressive Thinkers, a large and prosperous group of Spiritualists, with a children's lyceum under their care.

The Psychic Society admits the truth of Spiritualism, but goes farther than the mere demonstration of spirit communication.

We have with us now, until April, a singularly interesting Mahatma, Senor Ovies. He is a Spaniard by birth; handsome, refined, highly cultured, and is said to be a Count in his own country, though he is modest and reticent regarding his personality.

Last Sunday he permitted himself to be blindfolded, three handkerchiefs being used in such a way as to shut out every possibility of ray.

He then, without the slightest hesitation, named colors by the mere touch; handkerchiefs, red, white, blue and variegated were presented to his touch, and he made no mistake, even in one of a delicate cream color.

He could distinguish sex also by the touch; but his crowning psychometric feat was to read characters, blindfolded, by means of a string as telephone, he holding one end of it and the person being read the other.

He also stood upon one foot holding a cane lightly in one hand while strong men tried in vain with both hands to press it to the floor.

He was lifted with ease, his weight being a little over one hundred and thirty pounds, but when he said to the man attempting it, "I now weigh five hundred pounds," he could not be moved from the floor. This was done by mere suggestion, without any attempt at hypnotism.

Senor Ovies is a fine platform speaker, notwithstanding his decidedly foreign accent. We hope to have him, says Brady this summer, prior to his return to Egypt.

Mrs. M. McCASLIN.

Celebration of the Forty-Eighth Anniversary of the Advent of Modern Spiritualism.

TO THE EDITOR:—As supplementary to the notice in your paper of this week, will you permit me to say we are looking forward with great joy and expectation to the anniversary celebration which we propose to hold in Schiller theater on Sunday, March 23, at 11 a. m. That every arrangement has been made to insure the day's success, and the enjoyment of all who may participate in the exercises, will be seen by the following programme:

ORDER OF EXERCISES OF THE FIRST SPIRITUALIST CHURCH, MRS. CORA L. RICHMOND, PASTOR, AT SCHILLER THEATRE, SUNDAY, MARCH 23, 1896, AT 10:30 A. M.

Service of song by the Sunday-school. Invocation by the pastor. Lord's Prayer, chanted by the Sunday-school.

Hymn. Brief addresses by A. M. Griffin and Thos. G. Newman, editor of Philosophical Journal.

Music—Violin solo, by Miss Olive Whiting. Anniversary address by the guides of Mrs. Cora L. V. Richmond. Subject: "The Day and the Hour."

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Doxology. Benediction. Programme subject to change. Superintendent of Sunday-school, Mrs. S. Janette Bushnell Ashton.

We hope to make it a season of great rejoicing, and in order to remove all restrictions of a local character, we have decided to set apart the proceeds of the day for the benefit of the National Association. We trust this fact alone will induce all the friends of the cause to accept the warm and cordial invitation which we extend to all our brethren in the truth. We would especially say, dear friends, as we look back over the forty-eight years of our beloved cause, we see how much we have to be thankful for. The day has come when we can proudly declare ourselves, and show to the world that our religion is not a name only. The eyes of the people are upon us. The secular press is hanging in the balance; one little twist of public opinion and all the force of that mighty power is with us. Only let us be true to ourselves, true to the principles which we profess, and our banner upon which shall be inscribed only the beloved name of Spiritualism, shall yet take its place in the van of humanitarian principles.

In unity lies our strength. Let us forget on March 23rd that we are divided into societies, and rally under this one common banner. Preparation will be made to accommodate all, and no admission will be charged. A certain number of seats, however, will be reserved. Tickets for these can be secured by letter or otherwise, from Mrs. C. H. Catlin, 228 Homer avenue, or of any of the officers of First Spiritualist Church.

The exercises of the celebration will be presided over by Mrs. Cora L. V. Richmond, pastor of the society, and the president of the National Spiritualists' Association, assisted by as many of our talented workers as can possibly be on hand.

C. CATLIN, Secretary First Spiritualist Church.

"The Missing Link in Modern Spiritualism." By A. Leah Underhill. A deeply interesting volume, of especial interest to all Spiritualists. A. Leah Underhill was one of the Fox Sisters, with whom was the inception of the modern Spiritual movement. She narrates many incidents and spiritual occurrences in the experiences of the Fox family. Price, cloth, \$1.50, postpaid.

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THOUGHT, LIFE, FORCE.

Some Interesting Reflections Thereon.

STRANGE APPEARANCE THAT SEEMINGLY ORIGINATES FROM ONE'S OWN THOUGHTS—LITTLE PIGMY MEN SPORTING ABOUT.

To THE EDITOR:—The students of the coarser phenomena of psychical science can bring their objects of study to a great extent before some or all of the senses—that of sight, hearing, feeling, smelling and taste. These senses are bodily organs or instruments common to mankind in varying degrees of acuteness.

The proud possessor of the five senses is confronted on every hand by their limitations. All substances coming under the domain of man's five senses, when attenuated by friction, or by heat, escapes their cognition. At this borderland of limitation stands the knowing and guessing scientist.

The potentiality of man will not permit him to remain in this dark labyrinth of matter, with its limited avenues for obtaining knowledge.

The first indication of man's emerging from the dark region of coarser matter is the dawning of an intuitive and impressionable nature of the soul. It is the awakening of the soul to the spirit's individuality; by means of this illumination the soul receives much knowledge of man's relation to his fellow-man, and the creation in which he finds himself.

Subjective thoughts of these illuminated minds amount to positive knowledge of the objective forms and forces in nature, and yet they are unable to give reasons for the things perceived.

Great numbers of individuals are in this state of evolution, which is proven by the ready acceptance of advanced thought by those who have reached a larger spiritual illumination, where subjective thought merges into a grander and larger realm of positive objective knowledge to the soul.

This class of teachers are rightly called seers, psychics and mediums. They possess all the senses of the first class, with the added ability of discerning forms and forces spiritually.

There need be no inharmonious between the scientist who studies the cruder phenomena of nature and the psychic who is able to observe the finer forces in the psychical appearance.

The writer has studied the coarser expression of matter for years, and at the same time accumulated a large fund of subjective thought, which amounted to knowledge, but spoken of as a belief, from the fact that it was not objective to his mind.

Within the past six months much of the subjective knowledge has become positive objective knowledge to my mind. This change was brought about by my ability to see some of the infinite phenomena in nature beyond the power of the five senses to recognize. While observing the finer forms and forces, the writer is in a normal state of health and mind, and notes the phenomena the same as events of the day as they may occur.

As the subject of thought-power is most interesting, these lines will be limited to it. We are filled with and live in an ocean of living forms, with bodies as tangible and real as ours.

As God spoke infinite life forms and structures came into existence.

As man wills and thinks he creates objective conditions and structures in what I will call, for lack of a better name, sublimated matter.

A cumulus of sublimated matter and its life forms has the appearance of rain clouds, steam, and with all their varying conditions and colors. It seems to be made up of the accumulated aura of all animated matter and its prototype forms. It is life's constructive or distinctive thought ocean. It vibrates to every life pulsation, good or bad, and even makes of it what he wills so far as his individual power goes. The human power of the earth's people creates the general character of this mental sea of life. Acting the part of a student who has been shown a phenomenon by a preceptor, an effort was made to get the same result, which was successful, convincing me I could take part in it too.

Thought will put in motion small human, animal and vegetable life-forms that do our bidding, as the following illustration will demonstrate.

The little human entities, like the animal-life entities, are the prototypes of the earth's inhabitants physically, and to what degree mentally future observation may determine.

The miniature man-forms can be seen riding on horses and on bicycles, in buggies and in wagons, and seem to be generally very busy like their brothers on the earth-plane. A properly-lighted room by sunlight or gas is essential for some of the experiments.

Sitting some four feet away from a properly-lighted shelf, I thought of the United States flag, and on the shelf stood a little man holding the flag-pole, while the beautiful colors of the flag were seen floating in the breeze.

I thought of horsemen with flags, and they passed before me, making a line of flags as they moved on. I thought of a "merry-go-round" and its riders: The whole structure, in proper proportions, was before me. I was able to stop it and start it, as well as control its speed. I thought of cattle, buffaloes, sheep, dogs, etc., and all were seen to my satisfaction.

I thought of a street hand-organ man, and at once saw him pushing his organ, and stop where he desired, and commence turning the organ. Pleased with the result, I was about to discontinue him, when I observed the second

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man with hat off soliciting some money, and had to excuse myself. Now a fish story, but one of real occurrence, in a basin of water in the same room as the shelf.

I thought of fish, and fish were swimming in the basin. I thought of a fisherman, with pole and line catching fish. I saw the man, pole, line, and a fish on the hook, and the man in the act of drawing the fish out of the water. I thought of fishermen with a large fish net, and at once saw the two men in the act of letting the net out in the water some three inches from them. The net was drawn in with a catch of fish. I was interrupted, but returned an hour later and found the fishermen with the net as I had left them. I took pity on them and ordered a wagon. The net was put in it and driven away. I thought of a large steamboat, and it was steaming away on its course in all its majesty and beauty.

A. N. OBSERVER.

Individualism of Soul and Matter.

It seems to be our Creator's intention that no two things throughout all nature, or the universe, are exactly alike, either mentally or materially. This indicates wisdom's individualism. From unlikeliness we know each one from the other, and every different thing. Our religious belief is that we shall know each other in the life hereafter.

This implies that memory is an element of the departed's mind or soul; that it lives and knows there as we know here. Do our minds live, love and unceasingly grow in everlasting life? Most likely they do. We grew here, and we will grow there. We will continually know more and more of God and the wonders of creation forever. In this beholding and increase of knowledge will be our heavenly joys and delights. "We shall see him as he is."

Now, if we are to know each other there, how is it to be, except from some remembrance of how we looked here, where we knew each other previous to death? How do we retain this remembrance of person—in the spirit form? To me the most satisfactory explanation exists in the probability that our spirit departs from the body in the exact (though to us invisible) form of every one of us; so the spirit, when spiritually seen, will represent each individual in full form and appearance, exactly as he appeared on earth.

Hence, the soul is all over us and is of our bodily form. I make no distinction between the mind and soul; to me they are one and the same. In humanity the soul is a growth, a gradual accumulation of thoughts, from the first child-thought to the last thought, in every person. Our physical bodies are subservient to our minds and mechanically perform its biddings; and thought and action in every instance is attended by and results from electricity acting within and upon every component part of our systems.

It seems to have power over matter to assimilate, select and distribute to every part of the body the material required for its growth and sustenance until it matures and dies. By its life is, and is continued so long as the body retains the proper conditions for its action. When this ceases, and its currents are impeded, vitality is diminished, till, when fully stopped, death ensues, and that which is material perishes, and the spirit puts on immortality.

Others die that we may live; in turn, we will die that others may live. Such are the continuous conditions of all kinds of life. Change is written upon everything.

HUGH M. THOMPSON.

"The Influence of the Zodiac Upon Human Life," by Eleanor Kirk, assisted by J. C. Street, A. B. N. This book elucidates the principles of the Zodiac in a manner that adapts it to common comprehension. It indicates the location, characteristics and influence of each sign of the Zodiac, gives the days which each sign governs, etc., and besides its astrological information, imparts much useful information. For sale at this office. Price \$1.00.

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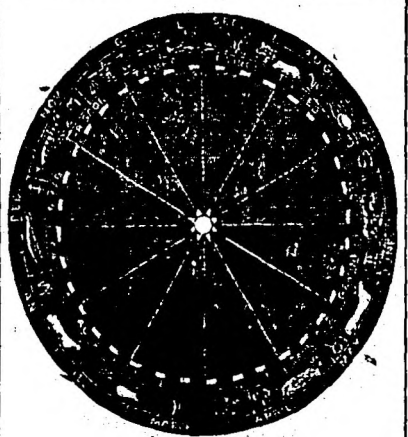
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